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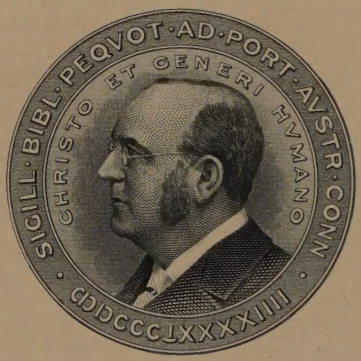

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THE

PANOPLIST,

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THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

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Biography.

LIFE OF THE REV. WILLIAM TENNENT.*

[From the Assembly's Missionary Magazine.]

Among the duties which every generation owes to those which are to succeed it, we may reckon the careful delineation of the characters of those whose example deserves, and may invite imitation. Example speaks louder than precept, and living practical religion has a much greater effect on mankind than argument or eloquence. Hence, the lives of pious men become the most important sources of instruction and warning to posterity; while their exemplary conduct affords the best commentary on the religion they professed. But when such men have been remarkably favoured of God, with unusual degrees of light and knowledge, and have been honoured by the special and extraordinary influences of his Holy Spirit, and by the most manifest and wonderful interpositions of divine Providence in their behalf, it becomes a duty of more than common obligation, to hand down to posterity the principal events of their lives, together with such useful inferences as they naturally suggest. A neglect of this duty, even by persons who may be conscious of the want of abilities necessary for the complete biographer, is greatly culpable; for, if the strictest attention be paid to the truth of the facts related, and all exaggeration or partial representation be carefully avoided, the want of other furniture can be no excuse for burying in oblivion that conduct, which, if known, might edify and benefit the world.

The writer of these memoirs has difficulties of a peculiar kind to encounter, in attempting to sketch the life of that modest, humble, and worthy man, whose actions, exercises, and sentiments he wishes to record. Worldly men, who are emulous

* We understand, that these Memoirs are from the pen of a learned layman, eminent for his piety, eloquence and liberality, and the intimate friend of Mr. Tennent. His narrative may, therefore, be relied on as authentic.

to transmit their names to following ages, take care to leave such materials for the future historian, as may secure the celebrity which they seek. But the humble follower of the meek and lowly Jesus, whose sole aim is the glory of God, in the welfare of immortal souls, goes on, from day to day, as seeing Him who is invisible, careful to approve himself only to the Searcher of hearts, regardless of worldly fame or distinction, and leaving it to his heavenly Father to reward him openly, in the day of final account. The writer of such a man's life must principally rely on a personal acquaintance with him, and the communications of his intimate friends, for the information which shall be imparted to the public. In these circumstances it is peculiarly embarrassing if some of the facts to be recorded are of such a nature, that it is most desirable to have their authenticity so fully established, that incredulity shall be confounded, and the sneer of the sceptical and profane lose its effect. But the writer of the following narrative, though placed in these circumstances, and having such facts to detail, has nevertheless determined to proceed. He has refreshed and corrected his own recollection, by the most careful inquiries that he could possibly make of others, until he is well assured, that what he shall state is incontestable truth. From the very nature of several things, of which an account will be given, they do not indeed admit of any other direct testimony than that of the remarkable man to whom they relate. But if there ever was a person, who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed, in whom there was no guile. With such materials, then, as have been mentioned, and for a work of such character as has been hinted, the writer has undertaken his task. He has undertaken what he would most gladly have resigned to an abler hand; but from which, as no other offered, he *dared* not withhold his own. He could wish that speculative and even unbelieving minds might be instructed and convinced by these memoirs. But his principal object, and that in which he trusts he shall not be entirely disappointed, is to direct, assist, and comfort pious souls, groaning under the pressure of the calamities which they often have to endure in their pilgrimage through the wilderness of this world.

The late Rev. William Tennent, of Freehold, in the county of Monmouth, in the State of New Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, in the state of Pennsylvania. This last gentleman was originally a minister of the church of England, in the then kingdom of Ireland, where he was born and received his education. He was chaplain to an Irish nobleman, but being conscientiously scrupulous of conforming to the terms impo-

sed on the clergy of that kingdom, he was deprived of his living. He now became acquainted with the famous Gilbert Kennedy, of ——, a Presbyterian minister, who had also been persecuted for his religious principles, and soon after married his daughter. Finding it difficult to continue at home with any satisfactory degree of usefulness, and his family increasing, after a few years he determined to emigrate to America, where he was encouraged to hope for a greater liberty of conscience, as well as the prospect of being employed in extending the Redeemer's kingdom in that new world. He arrived at Philadelphia in the summer of 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second Presbyterian church in Philadelphia; William, the subject of these memoirs; John, who became pastor of the church at Freehold, and died at the age of twenty-five years; and Charles, afterwards minister of the Presbyterian church at Whiteclay creek, whence he removed to Buckingham, in Maryland.

William Tennent, the father, on his first coming to America, settled at East Chester, in the then province of New York, and afterwards removed to Bedford. In a short time he was called to Bucks county, in Pennsylvania, and preached at Bensalem and Smithfield; but soon after settled permanently at Neshaminy, in the same county. Being skilled in the Latin language, so as to speak and write it almost as well as his mother tongue, a good proficient also in the other learned languages, and well read in divinity, he determined to set up a school for the instruction of youth, particularly of those designed for the gospel ministry, as the best service he could render to God and his new adopted country; education being then at a very low ebb. There appeared, in his apprehension, a very large field for the propagation of the gospel, could a sufficient number of faithful labourers be found for so great a harvest. A learned ministry, he well knew, was necessary to the sure foundation of the church of Christ, especially in a new country, so peculiarly exposed to every invader, and where the enemy might so successfully sow tares among the wheat. In pursuance of this design, he established an academy, and built a house, since known by the name of the log-college.

Soon after his arrival in Bucks county, on full consideration, he left the church of England, and, to enlarge his sphere of usefulness, determined to join the Presbyterian church. Accordingly, he applied to the synod of Philadelphia for admission into their communion; and, on due examination, and complying with their stated rules, he was very cordially received. At the first meeting of the synod afterwards, he addressed that venerable body, in an elegant Latin oration, which added greatly to his celebrity, and increased the hopes of his friends as to the success of the institution he had founded. To erect and support such an important seminary of learning, out of his own private purse, at that early period, in a new country just rising from a savage wilderness, and to devote himself to so

severe a service, in addition to his pastoral charge, was a boon to his generation, that at this day cannot be easily nor sufficiently appreciated.

His expectations, in a few years, were more than realized. In this institution the principal men of the day, and many of the Presbyterian clergy, were educated, and added greatly to the increase and usefulness of their churches. The late Rev. Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with many others, were among the number of his pupils, and thought themselves honoured by being considered as sons of this humble seminary. Here also his own four sons received their education, and were prepared for their important services. Had these been the only fruits of that infant academy, America would have reason to rejoice, and to render thanks to that God, who directed this gentleman to visit her shores.

His second son, WILLIAM, who is the subject of these sketches, was born on the 3d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America. He applied himself, with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly he left his father's house, with his consent and by his advice, and went to New Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favour and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this

situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swoln, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster, but it was about twelve months before he was completely restored. After

he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

(*To be continued.*)

LIFE OF LUTHER.

From the Religious Monitor.

(Continued from p. 527, vol. I.)

The Elector, acquainted with the faithlessness of Rome, and fearing that the imperial edict might afford some pretext to one or other of the Popish princes, to violate the safe conduct, which Luther had received, and deliver him into the power of his implacable enemies, had the prudence to have him conveyed to a secret place of safety. On his return from Worms, at the entrance of the forest of Thuringia, he was seized by a number of armed horsemen, who were lying in wait for him, and carried to the castle of Wartburg, a strong fortress in the neighbourhood of Eisenach. The secret of Luther's retreat, though confided to several of his friends, was long unknown; and reports of his assassination were spread, as the true explanation of his sudden disappearance. The grief which these reports occasioned to multitudes, whose attachment to the cause of the reformer, had till then, been unnoticed, proved the extent of the evil with which the church was threatened, and the inefficacy of bulls and prescriptions to avert it.* But their fears were dis-

* Seckendorf lib. 1. § 98, p. 160.

pelled by the publications, which soon issued from the castle of Wartburg.

Luther, who followed the dictates of prudence and authority, rather than his own inclination and conviction of propriety, in remaining under the protection of secrecy, was impatient to be at liberty, that he might resume his usual labours. He was, however, indefatigable in writing both letters and treatises, illustrating and confirming his established opinions on many points of religious doctrine, and they were received with increased avidity, as from one, who had almost suffered martyrdom for the truth. He also preached regularly every week to those, who shared his solitude ; but his mind was constantly occupied with anxiety about the interests of the reformation, which he was excluded from publicly directing and superintending. His health too, was affected, by his confinement, his anxious cares, and the delicacy of his diet, so different from his accustomed fare in his monastic life. But the state of his flock at Wittemberg, and the prospect of the spiritual tyranny of Rome being anew riveted about the necks of those, whose emancipation had been nearly effected, were the sources of his deepest affliction. Yet his courage and zeal seemed to be inflamed by the very circumstances, which might have damped them : " I had rather," said he, " expire on burning coals for the glory of God, and the confirmation of my own faith, and that of others, than thus pine away, in a state of solitude, half alive, nay, only not dead." But, adds he, " though I perish, the gospel remains. If the Pope persecute all, who think as I do, Germany will revolt, and the sooner he begins it, the sooner will he and his minions be destroyed. God has so raised the spirit of thousands, and that among the common people, that it seems to be impossible to be repressed ; nay, its force will be increased ten fold by opposition." He was, at the same time, so averse to any thing like violence on either side, that he considered the conduct of the students at Erfurd, who pillaged and burned some houses belonging to the canons of that city, because they had expelled one of the brethren on the charge of Lutheranism, as a token of the Divine displeasure, and meriting the most unqualified censure.*

The first work of his solitary hours, was a treatise on auricular confession, in which he insisted on the propriety of abolishing this point of discipline, because entirely of human invention, productive of the most scandalous effects, and calculated to encourage rather than to discountenance sin, by the facility of obtaining absolution. This was followed by an answer to Latomus, who had undertaken the defence of the censure, which the faculty of Louvain had passed on his writings. This work contained a vindication of the severity with which he spoke of his adversaries, as abundantly justified by the dangerous opinions, which they supported, and the profligate lives, which they led, and an elaborate defence of several of the propositions, which he had formerly advanced re-

* Seckend. § 99, p. 162.

specting the nature and merit of good works.* The next treatise, which came from his pen, was on the celibacy of the clergy, and on monastic vows in general. On this subject Melancthon had frequently conversed with him; but Luther, aware of the danger, which might ensue to the reformation from the promulgation of an opinion, which controverted one of the most ancient practices of the church, hesitated immediately to embrace it. Melancthon, however, was determined not to conceal his sentiments, when, in consequence of his influence and instructions, a curate of Kemberg in Saxony having, in defiance of the law of celibacy, entered on a married life, an opportunity was afforded of giving them publicity. The curate was summoned to appear before the Archbishop of Mentz; and Philip prepared an apology for him, addressed to the officials of Magdeburg. This apology was an unanswerable refutation of the Popish tenets respecting the marriage of Priests, and paved the way for Luther's treatise on the general topic of religious vows. These he showed to be unsupported by either precept or example in the New Testament; to be contrary to Christian liberty; subversive of that very spirituality and purity, of which it was pretended they were the bulwarks; and a burden imposed by hellish policy on the consciences of men.†

During Luther's residence at Wartburg, a reformation took place in the public worship at Wittemberg. It was a wise maxim of this illustrious reformer, that the people should be instructed in the errors, which pervaded the religious service of the church, and that after they were thoroughly persuaded of their existence, that they should be abolished without disorder or turbulence, to prevent the fatal consequence of precipitate changes in the established worship. Following out this maxim, several of the Augustine monks, who had come to Wittemberg, from different parts of Germany, to enjoy the advantages of Luther's instructions, which they regarded as the light of heaven, began publicly to preach against the doctrine of private mass, and communion under one kind. They were checked by the prior of the monastery; but persisted in their opinion, and discontinued the practices, which they impugned, on which, complaint was made against them to the court. The unanimity and peace of the society being thus broken, in order again to cement them, the Elector, on being informed of it, sent Gregory Pontanus to Wittemberg, who appointed deputies to receive the reasons of the malcontent monks for resisting the established order, and to report them along with their own opinion to Frederic. The deputies being attached to the reformation, represented the reasonings of the innovators as sound and unanswerable; gave it, as their own opinion, that some alterations were necessary, though they did not insist on the total abolition of private mass; and conjured the Elector to maintain that gospel, which God had caused to revisit his church. Frederic, on receiving their re-

* Seckend. § 101, p. 164.
† Ib. §§ 104, 105, p. 170.

port, recommended moderation to both parties; requested the monks to do nothing without serious deliberation, and to wait till the people were better informed on the subject before they ventured to introduce changes, which interested the whole church, and which might go to subvert many ancient institutions, and to alter the whole system of ecclesiastical administration. The deputies, not being satisfied with this mode of procedure, sent a second remonstrance to Frederic, on the necessity of correcting the abuses of which they complained; and notwithstanding his repeated advice, not to make their proposed alterations, though he allowed them publicly to declare that some reformation was necessary, under the direction of Beyer, a member both of the senate and university, they regulated the worship of the sanctuary in a manner more consonant to the spirituality of its nature, put away images, abolished the elevation of the host, and made preparations for suppressing the order of mendicant friars. All the Augustines throughout Thuringia and Misnia soon after met in a chapter at Wittemberg, and gave their sanction to these important changes. Luther received these transactions with raptures of joy, and congratulated his fellow-citizens on their courage and zeal, in giving the first example of a public reformation. It was on this occasion that he composed his treatise *On the Abolition of Private Masses*, though it was suppressed by order of the court, and not printed till the beginning of 1523.*

* Beausobre, tom ii. lib. 4. p. 185—198.
Seckend. Sec. 54. §§ 129, 130.

(*To be continued.*)

Religious Communications.

A DISSERTATION ON JOHN'S SIXTH VIAL.

Revelation xvi. 12—16.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come, as a thief. Blessed is he, that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue Armageddon."

The moral and religious state of the Christian world makes it evident to every careful observer, that we are now under one or other of the latter vials. Under

the preceding period of the trumpets, the sensible effect of God's judgments was the increase of the various kinds of superstition and idolatry in the degenerate and apostate church; as appears from chap. ix. But under the latter vials, the effect of God's judgments is the increase of infidelity, and a consequent dissipation of morals. "Men blaspheme the God of heaven, and repent not of their deeds." The rapid increase, extensive spread, and undisguised avowal of infidelity in all parts of the Christian world, not excepting our own favoured country, strongly mark the period, in which we live. At least, they show that one or other of the latter vials is now running. The circumstances and events of the times will most naturally point us to the *sixth*. This we will endeavour to explain, and will inquire, whether events do not correspond with it.

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."

We are to interpret this vial according to the analogy of the prophetic part of the book, which is wholly figurative, and borrows its language and allusions from the Old Testament.

As the Roman church is called *Babylon*, and as under the next vial, this "great Babylon comes into remembrance before God, that he may give her the cup of the wine of the fierceness of his wrath;" so the judgments, coming upon her under this vial, are described by an allusion to the destruction of the *literal* Babylon. We well know how that was taken by the kings of Media and Persia, whose countries lay east of her, who therefore, in relation to her, were literally "the kings of the east." The waters of the Euphrates, which ran through that city, and were the means of her wealth and defence, were dried up, or diverted from their old channel, so that the besieging army entered and took it almost without resistance. That Babylon should be taken in this manner was expressly foretold by Jeremiah. "A sword is upon the inhabitants of Babylon, a drought is upon her waters, and they shall be dried up. I will dry up her sea, and make her springs dry, and Babylon shall become heaps."

By "the kings of the east" we are to understand, not literally kings, whose territories lie east of *Rome*, the mystical Babylon, but her enemies in general. By "Euphrates," we are to understand, not the river so called, nor any other remarkable water, but any sources of riches and strength, which have rendered her formidable; and any impediments, which, in time past, have restrained her enemies from invading her, or have prevented their success. Who are the enemies, that shall finally destroy her, John has told us in the 17th chap. of this book: "Those kings, who had once agreed to give their kingdom to the beast," i. e. to the Roman power, "will, when God's word is fulfilled, hate the whore, that sits on the beast, make her desolate and naked, and burn her with fire."

The kings of the earth long felt the tyranny and oppression

of papal Rome. But the dread of her fulminations, while she was blindly adored by the ignorant and deluded multitude, restrained these kings from asserting their sovereignty and redressing their injuries. This Euphrates, for a considerable time, has been drying up. The abolition of convents and of the inquisition in many Roman Catholic countries, and the general suppression of the order of Jesuits, the extension of commerce, and the consequent diffusion of knowledge, have greatly diminished the wealth, and weakened the strength of this Babylon. But no event has been so fatal to the papal power, as the subversion of the French monarchy. The justice of this revolution in a moral view, or the wisdom of it in a political view, is not a subject of our present inquiry. Be this as it may, the consequence of it in relation to the papal power is obvious. It has almost dried up the river, which was the source of her wealth, and removed the barrier, which was the means of her defence. The French nation, which had long supported, has now annihilated the Pope's *temporal* dominion, and has left him but the shadow of a spiritual supremacy in the church. Thus St. John's prophecy is fulfilled; "The ten horns, or kings, which gave their power to the beast, *these*, or *some* of these, shall hate the whore, who sits on him, and make her desolate.

The present government of France, in a political view, is as absolute, as was her former government. But it is certainly much more favourable to the freedom of religion; for it not only tolerates, but supports Protestantism, as well as Popery; so that means of reformation may now be applied with safety and without interruption. The way for the introduction of light and truth, which was shut under former monarchs, is now opened. Accordingly, in the short interval of peace between the last and the present war, Protestant missionaries visited France without danger, and preached there without molestation; and complete Bibles and many Protestant books were distributed among the people, and received with apparent gratitude and joy. The eruption of the war put a sudden stop to these pious measures; but, whenever peace shall return, it is hoped they will be renewed.

John goes on to say, "I saw three unclean spirits, like frogs, come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*." It will be necessary to ascertain the characters, intended by these names. And let us remember, they are *three*, and must not be confounded.

Our first inquiry will be concerning the *dragon*. He is described chap xii. "There appeared a sign in heaven," or in the sky, "a great red dragon, having seven heads and ten horns, and on his heads seven crowns." This must intend the *heathen* Roman empire, as it existed in John's time. The place is designated by the seven heads, which the angel says, are seven mountains, on which the city, or seat of the dragon, was built. This circumstance points out Rome,

which, all know, was built on seven hills. The seven heads denote also seven kings, or seven successive forms of government; five of which, the angel says, were fallen, one then existed, and one was to come. The sixth, which existed in John's time, was the *imperial*, or the government by emperors. The seventh, which was to come, was the *ducal*, or rather the papal government. The crowns, at the time of the vision, were on the heads of the *dragon*, and had not passed to the horns of the *beast*, mentioned afterward, i. e. the government was then seated at Rome, and was not divided among the kingdoms into which the empire was afterwards split. So that the dragon must signify the *Heathen* Roman government.

This dragon is indeed called the *devil*, verse 9th. But this must mean the pagan empire, as actuated by the devil. For, whenever the devil is introduced in this book, he appears as carrying on his designs by wicked agents. It is agreeable to the style of prophecy to call tyrants by the name of a *dragon*. The kings of Egypt and of Assyria are so called.

After the dragon John saw "a *beast* rise up out of the sea, having seven heads and ten horns, and on his horns ten crowns; and to him the dragon gave his power and throne, and great authority."

In the time, when this beast appears, the crowns, importing sovereign power, have passed from the heads of the dragon to the horns of the beast. The dominion, which was before confined to Rome, is now spread among the ten kingdoms, into which the Roman empire was divided by the incursions and conquests of the northern barbarians. This was after Christianity was established and greatly corrupted in the empire. This beast therefore can be no other than the *papal* Roman empire.

The dragon gives his power, throne, and authority to the beast. The dragon and beast are no longer distinct characters. They are become one. The power has passed from the former to the latter. "Men worship the dragon, which gave power to the beast, and they worship the beast, saying, Who is like to the beast?"

By the dragon then, under the sixth vial, we cannot understand the dragon existing in his first form, or the *Heathen* Roman empire; for in this form he existed no longer after he had given his power to the beast. But by this name we must understand the dragon and beast united, or the *papal* empire, exercising the tyranny and corruption of the heathen empire.

Such a power certainly exists some where under this vial. And where shall we find it, but in the *German* empire? This is very extensive. In the time of Charles V. and his successor it comprehended the greater part of the western empire, and still comprises a considerable part of it. It is that empire continued. It is called the *holy Roman* empire. The person, crowned King of the Romans, succeeds on the demise of the emperor, to the imperial throne. Popery is the established religion of the empire. It has exercised great tyranny, and violent persecution. It has retained all the discriminating marks of the dragon, as a tyran-

nical and persecuting power, until within a few years past, when it has grown more tolerant.

There can then be little doubt, but that Germany must undergo a great change in her government, before the general spread of pure Christianity. It is probable from many circumstances, that France will be an instrument of effecting this change. Perhaps a leading blow has been struck already.

(*To be continued.*)

SHORT REMARKS ON OUR SAVIOUR'S MIRACLES.

That such events as are recorded in the gospel, as the restoration of sight to the blind, of speech to the dumb, of life to the dead, &c. are physically *possible*, we cannot deny, without setting bounds to the Omnipotence of God. That they are *probable*, we cannot, however, affirm, unless we consider the purposes which they are intended to serve. If it is *possible* for God to give a revelation of his will to men: if it is *probable* from their condition, that he will do so; and if we are informed that he has actually done so; there is a considerable presumption that some marks of supernatural interposition will accompany the giving of this revelation.

That universal experience is contrary to the supposition of miraculous interference, is a gratuitous and unfounded assertion. The satisfactoriness of testimony does not depend on the *nature* of the facts attested, unless they are physically impossible; but on the credibility of the persons, who affirm that they have witnessed them.

If then the miracles of our Saviour are not physically impossible, the competency of the witnesses, their moral character, the object which they might have in view, and the circumstances in which they declared their conviction of the reality of what they saw, and the truth of what they heard, must be all taken into account, in judging of the credit to which they were entitled.

These witnesses were incapable perhaps of accurate logical discussion; but men of plain common sense, some of them undoubtedly shrewder than others, but all of them sufficiently qualified to judge of the reality of any fact, that came under their observation. They were not accused of deceit, and their moral character was never impeached by their most virulent enemies. They published their testimony to the miracles of Jesus, and invariably adhered to it, in the face of the most unexampled, cruel, and persevering opposition. They opposed all their own national and educational prejudices, by supporting a religion, which was to be established on the ruins of Judaism. Their testimony was never contradicted, even by their persecutors: thousands and tens of thousands, on its evidence, embraced the faith, which it confirmed: and multitudes sealed their adherence to it with their blood. Nor let it be forgotten, that the primitive Christians, and the apostles in particular, suffered martyrdom, not for matters of opinion, but for their attestation of facts: a circumstance unparalleled in the history of the world.

On these grounds we rest the credibility of the gospel history; the certainty of our Sa-

viour's miraculous power, and consequently the truth of his religion.

But besides this, the miracles of the gospel are peculiarly distinguished from all pretended miracles.

1. Christ did not, like the champions of popery, who wished to establish some monstrous opinion, or give celebrity to some particular sect, assemble the multitude to witness his miracles, and by the arts of eloquence or the aid of superstition, prepare their minds for something unexpected and extraordinary. He fixed no stated hour for the cures which he performed. It was in the ordinary course of his ministry, when he went about doing good, that he wrought "the works of Him that sent him" without ostentation or parade.

2. None of his miracles were unsuccessful: and none of them incomplete. Every one that came to him was healed. The diseases which he rebuked, were in every instance perfectly removed.

3. The greater number of these cures evidently transcended the power of natural means; some of them were effected by means which in themselves were not only inadequate, but even adverse; and those of them, over which medical prescriptions might have had some influence, were supernatural, as to the manner in which they were performed: for,

4. They were always instantaneous: frequently effected without the intervention of *any* natural means: by a word, a look, or a touch.

5. If any of the Jews imagined them to be impostures, and examined them in order to detect the supposed fraud, they totally failed in their object. Yet, it is more than incredible, that acute examinators, assisted by every passion, which could render them more acute, should have considered such a multitude of extraordinary effects, said to be supernatural, without in a single instance discovering the least appearance of fraud: unless we suppose, that these effects were indeed really produced.

6. The end for which the miracles of Christ were performed, was worthy of them. It was not to illustrate any obscure, absurd or licentious doctrine; to confirm any foolish or fluctuating opinion; to encourage one sect and subvert another; or to support the prejudices, and superstition of the people; but to confirm the truth of a religion, as sublime in its conceptions of God, as benevolent in its regards to man, as interesting in its doctrines, as pure in its precepts, as solacing in its promises, as it is possible to conceive. Surely then, this was an object worthy of the greatest display of divine power, worthy in all respects of that astonishing series of miracles, which the history of the Saviour records.

Christianity is founded on a "rock;" and the gates of hell shall not prevail against it. Beware then, my brother, of attacking either secretly or openly, by any of the weapons of infidelity, this impregnable fortress. Canst thou resist Omnipotence? No! thy soul must perish in the attempt.

D. D.

April, 1806.

SURVEY OF CHURCHES.

In the intended survey of our churches, it will be natural to begin with the character of the individuals of whom the churches are composed. They, who belong to Christ's church, ought to be his disciples. The scripture represents them, as saints; as persons born again, and entitled to a heavenly inheritance; as children of the light and of the day; as crucified to the world, and alive unto God; as the salt of the earth; as the city, and the temple of God, in which he graciously dwells. It is granted, that the visible church, in its purest state, has contained many, whose character has not, in any degree, answered this high description. But it evidently appears, what is the nature of Christ's church, and what *should* be the character of all its members. If the church contains those who are essentially deficient in their religious character, it is proportionably corrupt. When irreligion becomes predominant, the church loses its proper character, its influence, and its blessedness.

All the disorders, which crept into the Old Testament church, all the evils, which afflicted and wasted it, were occasioned by the general impiety of its members. Their personal unholiness led to idolatry, and all other national abominations. In the first age of Christianity, many, who had not the Spirit of Christ, united themselves to his church. Persons of such a character, after maintaining for a time, some appearance of goodness, were gradually alienated from the cause of Christ. In the time of trial they fell away. That their apostasy was owing to the want of personal religion, is evident from the words of the apostle John. *They went out from us, but they were not of us. For if they had been of us, they would have continued with us. But they went out, that they might be made manifest, that they were not of us.* The fatal errors and vices, which appeared in the Asiatic churches, originated in the bosom of hypocrisy. There were a few even in Sardis, who had not defiled their garments. But the reigning character of the church was corrupt. Many of the members, probably the greater part, were destitute of saving religion. Members of that description injured the cause of Zion, not only by their own conduct directly, but also by the hurtful influence they had on the character of real saints. The holy zeal of sincere Christians was damped, their faithful exertions encumbered, and their usefulness diminished by their connexion with the unsanctified. Thus it came to pass, that the church, though it had *a name to live*, was *dead*. In the same way the Laodicean church was reduced to a state of culpable lukewarmness. In the same way all the churches of Asia were corrupted, and finally ruined. The apostles judged frequent and most solemn warnings necessary to guard the disciples against the dangerous influence of false brethren.

Neither scripture, nor attentive observation gives us liberty to suppose, that the church at the present time is any more free from a mixture of bad characters, than it was at the time of the apostles. The parables of the wheat and tares, and of the ten virgins, with other parables and

prophetic declarations of the same import, are as applicable to the church in these ages, as at any former period. Multitudes of wicked men assume the form of godliness, and join in profession with the people of Christ. Now although such a state of the church will be overruled by Heaven for wise purposes; yet the nature of things conspires with experience to show, that it is the unfailing source of numberless evils. It is as undesirable, as for noxious weeds to mingle with the fruits of a garden, or for tares to spring up and grow in a field with wheat.

With these remarks in mind, let us survey the churches through the Commonwealth. These churches in general consist of few members. It is no violation of the rules of candour to believe, that a considerable part of those few are destitute of Christian holiness. "Would to God," says Doddridge, "there were reason to hope, that the Christian church were so equally divided, that five of ten in it had the oil of divine grace in their hearts, to render them burning and shining lights." We may, with propriety, adopt the same pious wish respecting our New England churches.

The reasons which lead to such an apprehension are many. Some of the most obvious will just be mentioned.

The first and most weighty is, *the practice of nominal Christians.* Some are notoriously immoral. Dishonesty, Sabbath-breaking, and intemperance are often seen in those, *who name the name of Christ.* How many discover a worldly, selfish, or revengeful spirit, as inconsistent with the Christian character, as any vice whatever. Of how many may it be said, that although they cannot be charged with any particular sins, their habitual conduct towards the church and the world clearly manifests the want of grace. Of how many others must we, at best, entertain very uncomfortable doubts. In what various ways do men, without open irregularities, render their piety justly suspected. How many, whose deportment is commonly blameless, show, on discriminating occasions, that they have not the love of God in their hearts. By professing Christians in general, the holy morality of the gospel is little regarded. If we judge them by their fruits, and their fruits by the precepts of Christianity; we must conclude, that vital religion is in a very low state in our churches, and that a proportion of their members, greater than we would willingly name, have at most, the form, without the power of godliness.

We may, secondly, infer this lamentable truth from *the inadequate and false opinions of religion, which many nominal Christians entertain.* At present these opinions will be only hinted at, as proof of the fact under consideration. There are errors, which the inspired writers consider, as a perversion of the gospel, and as exposing every one, who embraces them, to the censure of the church and the heaviest anathema of the Bible. Such errors, without doubt, are found in our churches. Indeed, they could not have obtained such currency; they could not be avowed with such boldness, and defended with so much success,

without the concurring agency of large numbers. These prevalent errors are the fruit of an unchristian spirit, and a direct proof, that many church members are destitute of gospel faith.

The inadequate opinions, which are generally held respecting the nature of saving religion and the requisite qualifications of church members, lead us in a different way to the same conclusion. It is to be presumed, that men will act according to their sentiments. When they disbelieve the scripture doctrine of regeneration, and consider no moral change necessary to prepare them for the visible kingdom of Christ; we may expect that their conduct will be agreeable to such opinions, and that they will unite themselves to the church in an unrenewed state. Multitudes, who profess religion, think it weakness, to inquire after any evidence, that they are *born of God*. When such principles govern men in entering into the church, and the church in receiving them, it is easy to see, of what characters the church will be composed.

These observations must not be applied, without many favourable exceptions. The unadulterated faith and practice of primitive Christianity are not yet expelled from our churches. But after all the exceptions, which truth admits and candour requires, we have great reason to fear that large numbers of nominal Christians among us are not *washed from their sins*.

This, we apprehend, is *the radical evil*. Without removing or lessening this, other evils, which flow from it, must be expected to remain. It is often remarked by judicious writers, *that civil society can never enjoy permanent tranquillity and happiness, while the civil principles and moral character of its members are corrupt*. It is certainly as true, *that peace and prosperity can never be enjoyed by the church, while the religious principles and moral conduct of its members are unchristian*. The body cannot be in a healthy vigorous state, while its constituent parts are unsound and decaying.

As far as this *radical evil* extends in our churches, it prevents them from answering the great end of their Founder. While made up, in a considerable degree, of ungodly members, how can it be imagined that they will adorn the doctrine of God their Saviour, or show forth his praises, by the abounding fruits of holiness? How can they be *the salt of the earth*, if they lose the savour of religion, and participate in the corruptions of the world? Can churches be lights, to illuminate the surrounding multitude, when they themselves are enveloped in moral darkness? Will men *contend earnestly* for that faith, which they have not cordially received? Will they recommend to others that gospel, which they practically reject? Will they faithfully maintain that discipline, which is an unwelcome restraint to their own guilty passions? In short, will they uniformly support the character, while they want the temper of saints?

PASTOR.

Selections.

THE DEATH-BED OF A MODERN FREE-THINKER.

*Exemplified in the last hours of the Hon. Francis Newport, son to the late Lord Newport.**

[From the Christian Observer.]

At sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at ——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you, who pretend to reason, cannot count laughter a conclusive argument; if religion be so absurd, as you would have me believe, why do not you give some fair reasons against it?" This, some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

On November 30, 1692,* he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

....

* When I first thought of sending you the affecting history, which I now enclose, it was my intention to have omitted the name of the unhappy person, who forms the subject of it: But happening lately to look into Simpson's *Plea for Religion*, a book, which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

* This date corresponds to the account given of this person in the English peerage.

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions, who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?" "So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you to engage that gentleman that sits there, and prove to him that the soul is not matter, nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect, and desired to know the reason. "Alas! Sir," said he, "you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those, who have apostatized from their religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of Christ, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied, "As to the mercies of God in Christ, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture, which I

carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered, "As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth forever."

"Pray, Sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other sinners: Christ died for sinners; and God hath sworn by himself, *As I live, saith the Lord, I would not the death of a sinner; but rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can do neither: I have outstood my day of grace, am hardened and reprobate. If God delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is *a fearful thing to fall into the hands of the living God.* If God was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcileable God looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to God

day and night: think no labour too much to secure you from the wrath of God. *O! who can stand before him when he is angry?* What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping. Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain; pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie and broil upon that fire a thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *forever and ever!*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer: which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn forever against me? Shall thy eternal justice exact upon a poor despicable worm? What is my value or worth, that thou shouldst pour out full vials of wrath upon me? Oh, that thou wouldst let go thy hand forever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the

dreadfullest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore let them both cease, and let my name be known no more. But if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that forever hath shut out my prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot flee from his presence: what he hath begun he will finish. He will extend his wrath against me forever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him: which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray Sir," added he to me, "do me the favour to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honour, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

"*Dearest Sir,*

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavour to remove those evils your mind may be under; which perhaps is an office no less grateful, than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in summer, or the cold in winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him, who asks me what estate I shall be in after death, what estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still retain the impression: but I do not now, therefore I shall not hereafter: I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper

of life vanishes into ether, and is no more, when once the laws of the vital union are broken. Death itself is nothing, and after death is nothing; take courage, man: either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person, who knows how either to live or die. So wishes," &c.

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer:

"*Sir*,

"Being not able to use my own, I have borrowed another hand, to answer yours. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that Atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar, the more we think of them: since no reason shews what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no impostor, heaven and hell are real, and the immortality of the soul as certain as the existence of the body: for a time

we have officiously deluded and cheated ourselves out of religion and happiness; and GOD, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a GOD, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why GOD has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at the same time, without this GOD, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the GOD of nature, to abuse religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. GOD has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me entreat you to leave off your sins; who knows but GOD may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day time I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, good night to you; and remember me, to confirm you in the religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin

and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to inquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of GOD overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation to consume the adversary." "There remains no more sacrifice for sin," that is the wound that pierces my soul. CHRIST JESUS was the only expiatory sacrifice GOD would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of JESUS, whereby we may be saved, and it is that JESUS whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because JESUS CHRIST came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath

of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure*; I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should Jesus Christ say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and men; this being derivative from, and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and

amazement, they had the prudence to think of the reputation of their family, and to provide for as much secresy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewel."

The physicians were now sent for again, but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I inquired of his friends, how he spent his time. They told me he had had little company; and his expressions were much shorter than before; but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did.

He replied, "Damned and lost forever." I told him the decrees of God were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no God, or that this God could cease to be, for I am sure he will have no mercy upon me!" —"Alas," said I, "there is no contending with our Creator, and therefore avoid such words as may provoke him more."— "True," replied he, "there is no contending; I wish there were a possibility of getting above God, that would be a heaven to me." I entreated him not to give way to such blasphemous thoughts, for—— Here he interrupted me. "Read we not in the Revelations of them that blasphemed God, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas?"—"But," replied I, "you are yet alive, and do not feel the torments of those, that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, beside those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every

now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh! I find it is just now at hand! and what shall I say now? Am not I afraid again to die? Ah, the forlorn hopes of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over.

As soon as he could speak, (which was not till after some time) he said, "Tigers and monsters, are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? If he will not have mercy, whither must we go for it?"

He replied, "Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause; or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "OH, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired. V. D.

The confessions and petitions contained in the following PRAYER *are perfectly adapted to the present state of our nation, and we recommend it to the religious attention of all our pious readers.*

A PRAYER, EXTRACTED FROM BISHOP HALL'S "HOLY ORDER OF MOURNERS IN SION."

O OUR God, thou hast removed our souls far from peace, thou hast most justly filled us with thine indignation; for we have deserved that thou shouldest pour our iniquities upon us, and shouldest bring upon us the fruits of our own thoughts, and measure our works into our bosoms, and cause us to drink at thy hand the cup of thy fury; yea, even to have the dregs of the cup of trembling to be wrung out to us, for we have walked every one after the imagination of his own evil heart. Our transgressions are with us and are multiplied before thee; and though we have professed to be humbled under thy mighty hand, we have not cried to thee in our hearts, neither have we loathed ourselves in our own sight for the evils that we have committed; so that we do now justly lie down in our

shame, and our confusion covereth us; willingly acknowledging that our iniquities have most deservedly turned away thy blessings from us, and drawn thy judgments upon our heads.

But, O Lord, hast thou so smitten us that there is no healing for us? have we put ourselves utterly out of the reach of thy boundless mercies? art thou not the God that retainest not thine anger forever, because thou delightest in mercy? O thou, the hope of Israel, and the Saviour thereof in the time of trouble, return, return to thy people in the tender bowels of thine infinite pity and compassion, humble our souls thoroughly under the sense of our many backslidings and grievous provocations of the eyes of thy glory. Oh, strike thou our heart with an unfeigned repentance of all our evil ways, and once again speak peace unto thy servants. Was there ever a more stiff-necked and rebellious people, O Lord, than thine Israel? more eminent in abused mercies? more notorious in all kinds of abominable wickedness? more exercised with variety of judgments? yet when they cried to thee in their distress, thou wert still ready to hear and deliver them, and to renew thy so often forfeited blessings upon them, and wouldst not let loose thy vengeance upon them till there was no remedy.

Behold we are thy people, though a sinful one, a second Israel both for sins and mercies: now, Lord, since it is thy marvellous mercy that we are not yet consumed, be still pleased to magnify thine infinite goodness in thy gracious forbearances and our powerful conversion to thee. And though we cannot but confess we are a sinful nation, a people laden with iniquity, a seed of evil doers, yet, Lord, thou knowest thou hast thy secret ones among us, a people that prayeth and trembleth at thy judgments, and waiteth humbly at the door-posts of thy sanctuary; a people that desireth to walk close with thee their God, and to be approved of thee in all their ways; a people that sigheth and mourneth for the abominable sins of the land of their nativity: O, for their sakes be thou entreated to hold off thy revenging hand from this sinful nation, and even yet still provoke us by thy goodness to repentance. O thou, the righteous and merciful Judge of the world, who even for ten righteous persons would have spared a Sodom and Gomorrah from their fiery execution, be pleased tenderly to regard the cries of thy many hundred faithful and devout souls that sue to thee for the stay and removal of thy deserved judgments. Oh, do thou look down from heaven and behold from the habitation of thy holiness and thy glory, the unfeigned humiliation of thy servants, who are prostrate before thee with fastings, and weeping, and mourning: turn away thy heavy displeasure from us, and pity thy sanctuary which is desolate; so shall our mouths be full of the praises of thy name, and thy saints shall rejoice and sing new songs unto the God of our salvation. AMEN.

FRAGMENTS.

EXTRACTS FROM DR. ODMANN'S GEOGRAPHICAL POCKET DICTIONARY OF THE NEW TESTAMENT.*

AREOPAGUS, Αρειος παγος, the celebrated tribunal of Athens, held on a hill of that name. Here *Mars* is said to have been acquitted by twelve of the gods, for having killed the ravisher of his daughter. This circumstance seems to have been invented, in order to add solemnity to the tribunal. It is not known, whether it was instituted by Cecrops, or Cranaus, or Solon. The number of the members is variously stated to have been 9, 31, and 51. They were chosen from among the most virtuous citizens, and such prefects, as had distinguished themselves by their patriotism. The office was held for life; but if a judge behaved improperly, intoxicated himself, or uttered any indecent words, he was immediately deposed. Here sentence was pronounced, not only on capital crimes, but also on immorality and idleness, which last was looked upon as the parent of all vices. Disrespect for religion was treated with the greatest severity, and forensic oratory was totally prohibited, lest it should influence the judges. This tribunal was respected as the very seat of *justice*. Even the Romans themselves appealed to it in weighty matters. Pericles, on being refused admittance as a member, diminished its power, and from that day the *Areopagus*, and the morality of the Athenians suffered a common fall. It was before this tribunal, which was held in the open air, that St. Paul delivered the address recorded by St. Luke, Acts xvii. 22, &c.

CHIOS, Χιος, an island in the Archipelago, a few miles south of Lesbos; called by the Greeks *Chio*, but by the Turks *Saki Adassi*, (Mastic island.) It occurs only in Acts xx. 15, at the last departure of St. Paul from Greece. It is about 50 miles in length, and 25 in breadth, mountainous and of a poor soil, but famous for the *mastic*, with which it supplies the royal seraglio. This gum, which is chewed by the Turkish ladies, in order to preserve their teeth clean, and their breath sweet, is collected by the Christian inhabitants of the island; who, as a remuneration for it, are exempted from half the poll tax. The manner of collecting it is described by Tournefort, Bellonius, Thevenot, Monconys, Carreri, Pocock, Chandler, and others. Although the climate of the island is reckoned healthy, it is often visited by the plague. The number of inhabitants is 100,000, and all live comfortably by industry. An old building is still to be seen, which goes by the name of *Homer's School*; but according to Mr. Chandler, it was a temple of *Cybele*. The island is circumstantially described by *Myller*.

* Dr. Odmann is minister of Upsal, in Sweden, a learned and respectable divine, author of several works in high repute in his own country. The work, from which these extracts are made, and which was designed for a companion to the younger clergy, is highly approved by the English Reviewers, and a translation of it recommended.

MELITA, Μελίτη, now *Malta*, an island in the Mediterranean sea, distinguished in the New Testament by the shipwreck of St. Paul, Acts xxviii. The inhabitants, who spoke in an African dialect, (βαρ βαρέοι) received the crew with great humanity. They kindled a fire, on account of the constant rain (ἔφηναν); but when the apostle was laying on a bundle of sticks, which he had gathered, a very venomous viper (ἔχιδνα) roused by the flames came out, and twisted itself round his arm (κατήψε.) The islanders now thought themselves witnesses of Divine vengeance demanding that justice, which the waves had failed to execute; but *the apostle shook off the animal into the fire, and felt no hurt.* They then passed to another extreme, (μεταβαλλόμενοι) and took him to be a god. The reader will find the best description of Malta in Nieburh's travels through the Levant, and Brydone's Letters on Sicily and Malta. I have only this to add, that although no serpents are now found in Malta, there can be no reason to suspect St. Luke's relation; for the island consists of a chalky rock, of which, at present, no spot remains uncultivated. In the same manner of late in some of the West India islands, serpents have been totally extirpated by the extent of cultivation, having thereby lost all places of retreat. The saying of the inhabitants, that serpents, which are brought hither cannot live, is a fable. The petrified substances commonly called vipers' tongues, which are found in the softer hills, are nothing else than the teeth of fish.

ANECDOTES.

ONE of the most renowned philosophers and statesmen of this age, Dr. Benjamin Franklin, informs us, that all the good he ever did to his country or mankind, he owed to a small book which he accidentally met with, entitled, "Essays to do good," in several sermons from Gal. vi. 10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." These sermons were written by Dr. Cotton Mather, a very able and pious minister of the gospel in Boston. "This little book," he says, "he studied with care and attention; laid up the sentiments in his memory, and resolved from that time, which was in his early youth, that he would make doing good the great purpose and business of his life."

ARCHBISHOP Williams, in the close of life, said to a friend of his, "I have passed through many places of honour and trust, both in church and state; more than any of my order in England, these seventy years before; yet, were I but assured, that, by my preaching, I had converted but one soul to God, I should take therein more true joy and comfort, than in all the honours and offices which have been bestowed upon me." *Fuller's Church History. B. II. p.* 228.

THE celebrated Dr. Manton was appointed on a public occasion to preach before the Lord Mayor and Aldermen of London. His sermon was learned,

ingenious, and elegant. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak to him. The doctor stopt, and the stranger thus addressed him. "I was one of your auditory to day. I went to be fed with the gospel, as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was, indeed, much of the Doctor, of the florid and learned man, in the discourse; but little or nothing of Jesus Christ: it was, in short, no sermon to me." "Sir," answered the Doctor, "if I have not preached to you, you have now preached a good sermon to me: such as, I trust, I shall never forget, but be the better for, as long as I live."

A Gentlewoman went one day to hear Dr.—— preach, and as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found, that she had no use for her Bible there: and, on coming away, said to a friend, "I should have left my Bible at home to day, and have brought my dictionary. The Doctor does not deal in Scripture, but in such learned words and phrases, as require the help of an interpreter, to render them intelligible."

The pious and learned Mr. Halyburton, Professor of Divinity in the University of St. Andrews, being asked, when a young man, by an aged minister, if ever he sought the blessing of God on his studies, ingenuously acknowledged that he did not. "Sir," said the minister, with an austere look, "unsanctified learning has done much mischief to the church of God." These words made a deep impression on his mind, and from that time he looked up to God for his assistance and blessing in the prosecution of his studies.

Review of New Publications.

Memoirs of eminently pious women, who were ornaments to their sex, blessings to their families, and edifying examples to the church and world. Abridged from the large work of Dr. Gibbons, London. By Daniel Dana. *pp.* 396, 12*mo*, Newburyport. A. March. 1803.

This title page is unfortunately encumbered with a part of that, which constitutes the matter of a preface. Authors forget that the design of a title page is to give a name to the book, and that the name ought to be as concise as possible. Let the finished works of ancient or modern times be consulted. None of them justify the prolixity, with which a Gothic custom has lately disfigured title pages.

The judicious author of this abridgment points out the general design and utility of the work in his concise, well written preface, which, with a few omissions, is here quoted.

Of *Biography* he says,

"No species of writing seems so happily calculated at once to inform

the mind, to improve the taste, and to meliorate the heart. By exhibiting goodness in an alluring, but practicable form; by presenting excellence actually attained, with the various means and steps of its acquisition; it furnishes us with some of the best possible excitements to be what we ought to be.

"In one point of view, the delineation of eminent Christian characters appears peculiarly interesting. It affords a striking evidence at once of the divinity of the Scriptures, and the transcendent excellence of the religion which they inculcate. The best vindication of this religion results from a display of its nature and genuine effects.

"With great propriety it has been remarked, that *those lives which deserve most to be had in remembrance, are most easily recorded, and consist of fewest articles.* The memorials of excellent and exemplary women are therefore peculiarly worthy of attention for the very reasons, for which they are sometimes undervalued. Though generally uniform in their tenor, barren of incident, and of course little calculated to gratify mere curiosity, yet these are the lives which afford the most solid and valuable instruction; instruction which comes home to the bosoms of all, and which peculiarly addresses us amid our humbler occupations and more retired scenes.

"The importance of women in every civilized society, their ascendence over the other sex, and influence in forming its character are generally confessed, but can scarce be adequately appreciated. If this influence extended only to the periods of infancy and childhood, it would be a most momentous affair; especially taken in connexion with the peculiar opportunities for its exertion. But it operates with even an increased force, in the succeeding stages, and ceases not, but with life....It is of incalculable importance that those, who thus give the tone of sentiments and manners to their species, should be themselves correct. Nor can a greater service be done to society, than to present them with models by which their own characters may with safety and advantage be formed.

"The *Memoirs of eminently pious women, by* Dr. Gibbons, furnish much valuable instruction of this kind. Many of the characters exhibited are of the first order. Nor is it an unimportant circumstance to find eminent piety recommended, in so many instances, by the embellishments of genius, learning, and rank. Yet certain obvious infelicities attached to the work, seem much calculated to obstruct its circulation and usefulness. To remedy these infelicities, has been the aim of the editor of the present volume. He has connected the narrative, compressed the style, and, without omitting what seemed important, curtailed a variety of redundant and uninteresting matter. In a few instances, distinct and independent accounts of the same life have been incorporated; a change equally conducive to conciseness and perspicuity. In others, where the materials for profitable history were obviously scanty, it was deemed best to present, without ornament or circumlocution, the few traits which could be collected. Such are the principal means, by which he has endeavoured to transfuse into a moderate duodecimo volume, the essence of two copious octavos."

This volume, thus handsomely introduced by the editor, delineates the lives of the following persons, of distinguished rank and piety, viz.

Lady Jane Grey, Queen Catharine Parr, Jane Queen of Navarre, Mary Queen of G. Britain, Lady Mary Vere, Countess of Suffolk, Lady Mary Armyne, Lady Elizabeth Langham, Countess of Warwick, Lady Elizabeth Brooke, Miss Margaret Andrews, Lady Alice Lucy, Lady Margaret Houghton, Miss Ann Baynard, Lady Frances Hobart, Lady Catharine Courtew, Lady Cutts, Mrs. Anne Askewe, Mrs. Jane Ratcliffe, Mrs. Catharine Bretterg, Lady Rachel Russell, Mrs. Elizabeth Burnet, Mrs. Elizabeth Bury, Mrs. Elizabeth Rowe.

We have seen one volume of the original work by Dr. Gibbons. After attending to that, we are ready to bestow high encomiums on the abridgment, and on the judgment, taste, and pious design and diligence of its author. We shall attempt to recommend this work to the attention of the Christian public by pointing out some of the peculiar benefits, which it tends to produce, and which every careful, devout reader of it may hope to experience.

This book is a fit companion of our retired hours. It may with propriety be admitted into the closet, and used as an aid to pious meditation, and an excitement to devotion. Properly used, it would contribute much to the peculiar delight and advantage of religious retirement.

It happily displays the sameness of evangelical religion. Here we see that the diversity, which appears in the external circumstances of believers, does not alter the nature of religion. That appears the same in the day of prosperity, and in the day of adversity; the same in the palace, in the prison, and on the scaffold. Here it is manifest, that true religion is the same in different ages. The greatest diversity in the customs and manners, and in the civil and literary advantages of different times makes no change in the essential features of true piety. It is pleasing and edifying to observe in all the characters here exhibited the same apprehension of God's glory, and of the hateful nature of sin; the same regard to the divine Redeemer; the same humility, self-loathing, and dependence on divine grace; the same devotedness to the cause of God, and the same cheerful, unreserved acquiescence in his will. We see them all thinking, speaking and acting as children of the same Parent, disciples of the same Master, seekers of the same country, and heirs of the same glory.

This volume clearly shows, that *the most elevated condition of life, the most noble birth, shining talents, and honourable connexions, furnish no safeguard against calamity*, but rather expose to trials unusually severe, and to sorrows deeper than mortals commonly feel. Who that reads the history of these exalted characters, and surveys the cares which oppressed, the dangers which threatened, and the grief which almost overwhelmed them, can envy their exalted situation? At the same time we are here taught to admire the grace of God, which secures persons from the numerous temptations of high life, and enables them to persevere in well doing amid all the perils to which their piety is exposed.

The volume we are now recommending is *calculated to promote humility*. That such heights of knowledge and piety were attained by these excellent women; that they were so meek and lowly in circumstances, which tended to nourish their pride; so penitent, where sin is commonly overlooked; so strictly religious, where so many things encouraged dissipation; to see them so diligently using for God those talents and accomplishments, which others devote to the world, surpassing the common Christian as much in self-denial and heavenly mindedness,

as in the trials of their condition; all this reproves our low attainments, and should fill us with emotions of humble penitence.

But while it humbles, *it encourages to pious resolution and diligence.* How can we despond, or indulge in sloth, when we see that moral excellence is attainable, and that the most arduous duties are practicable? In the diaries of these pious women, the Christian has the peculiar advantage of observing their most private reflections, and looking into their very hearts. Thus he finds that the spiritual trials, the inward struggles, the awful corruptions of heart, which often distress, and sometimes discourage him, have been the common lot of the saints. He learns that the excellent of the earth, those who have overcome the world and obtained a crown of glory, have experienced the very things, which now clog his devotion, interrupt his joy, and overcast his spiritual prospect. In this way he is led to admire the abounding grace of God, and is enlivened in the work of religion.

Finally, these memoirs show us, *how tranquil, how victorious the death of those, who live piously, and die in the Lord;* and so impress our minds with the desirableness, as well as the solemnity of the time, when the believer will rest from his labour, and receive the endless rewards of redeeming grace.

This is a brief display of the advantages, which the serious, devout reader may derive from the memoirs of these eminently pious women. Such are the leading considerations, which recommend the volume to public notice. The style is easy, correct, intelligible, and adapted to the subject. There is an observable sameness in many extracts from the private diaries of these worthy characters; but the sameness is not irksome to those, who love the amiable exercises of vital religion.

Familiar Letters to the Rev. JOHN SHERMAN, *once pastor of a church in Mansfield, in particular reference to his late Anti-Trinitarian treatise. By* DANIEL DOW, *pastor of a church in Thompson, Connecticut.*

IT is very satisfactory to enlightened Christians to know, that evidences multiply in favour of revelation, as the sciences are improved, and human knowledge extended. Every traveller, who visits the rocks of Tyre, the cottages of Egypt, the plains of Babylon, or the hills of Jerusalem, "trodden down of the Gentiles," relates those facts, which establish the divine authority of ancient prophecies. Improvements made in the ancient languages have also the same happy effects.

Men of unscriptural opinions observing these things, endeavour to pervert the same means to support their peculiar tenets, and favourite speculations. Their Lexicons, Hebrew and Greek, have new meanings; their Bibles must be tortured with new translations, and forced to teach new doctrines. That the Unitarian may quote Scripture with tolerable consistency, some passages must be altered, some enlarged; others must be shortened, and others entirely erased

from the book of God. By adding and blotting they greatly support their system.

Among these divines, it seems, Mr. Sherman was ambitious to shine; he, therefore, wrote a volume. To this the pamphlet before us is a reply.

The first letter is "to *Mr. Sherman, concerning his authorship.*" It is, indeed, a "*familiar*" letter. The close is serious. "But let it be remembered," says Mr. Dow, "that to us it is infinitely important, that we so live, speak, and act, as that we may, eventually, have praise of God. Though it was not at all incumbent upon you, while you deemed truth so unessential, to write such a book as you did; yet I feel it incumbent upon me, who believe truth to be of everlasting consequence, to make a few plain, friendly remarks upon your performance."

The second letter is "*to Mr. Sherman, concerning his advantages for biblical criticism.*"

In this, he certainly does not forget his title page, "*familiar* letters," &c. "As to the Hebrew," he says, "you acknowledge that you know little or nothing about it yourself, and from what little attention I have paid to the language, I believe, Sir, in this instance, you told me the truth." "As to the Syriac, Arabic, Coptic, Ethiopic, &c. I presume you will readily own, that your knowledge is absolutely nothing. How then came you, Sir, by all this learned criticism? Why did you not wait till you was [were] competent to the task you undertook?"

Letter 3d, "*To Mr. Sherman, concerning the trammels of his education.*" In this, he reminds him of his Deism in early life, of his change to orthodoxy, and of his change again to Unitarianism.

Letter 4th, "*To Mr. Sherman, concerning his mode of expounding the Scriptures.*" This letter is replete with pertinent matter. The substance of it follows.

"Being desirous of raising a stately building, you began by laying at the foundation a preposition. However, the preposition not being fit for your purpose, in its present state, you found it necessary to square it with a new translation. You indeed admit, that the preposition is sometimes rendered, as our honest translators have rendered it. But as this meaning was not to your liking, you chose to give it another rendering, which you considered as optional. The great task then was, to make all the rest of the Bible conform to it, that you might prophesy according to this proportion of faith. But the current of the Scriptures ran opposite, and now, what must be done? Why, *many* passages must be re-translated, *many* others must be considered as interpolations, and the rest explained, as being so figurative as to mean *every* thing, *any* thing, or *nothing*, till it can be made to appear, that the doctrine of the Trinity, and the proper deity of Christ, is not contained in the Bible. And if, after all, neither re-translating, nor expunging, nor turning plain language into metaphor, will do the business, as much as you abhor interpolations, and would wish if possible to detect them, a few interpolations πεποιηκατουτο at least *must* be inserted to make the matter out. But according to this mode of proceeding, where is the analogy of faith according to which we may prophesy? Where are the spiritual things, which we are to compare together? Where is that *sure* word according to which we must speak or have no light in us? If the Scriptures be so corrupt as that they may not be depended on, and they certainly are, if the foundation principle be corrupted, we have nothing left to guide us, unless it be our own fancies, or your pre-conceiv-

ed sentiments. And in that case we may as well adopt the former as the latter. But the word of the Lord is settled in heaven."

Letter 5th, "*To Mr. Sherman, concerning his Rabbins.*"

Letter 6th, "*To Mr. Sherman, concerning the fruits of his doctrines.*" This letter demands the very serious attention of Unitarian ministers. We wish them to inform us, why God blesses *orthodox* preaching "by his own *energizing* Spirit, while *they* always dwell in a dry land;" why they have so few *living Epistles* to recommend them. Why their flocks "are like the mountains of Gilboa, on which was no rain nor dew."

Letter 7th, "*To Mr. Sherman, concerning his catholicism.*" This deserves a serious perusal.

Letter 8th, "*To Mr. Sherman, concerning his present mode of defending the gospel.*"

Letter 9th, "*To Mr. Sherman, concerning Bible corruptions.*" This is useful, and shows a faithful attention to the subject.

Letter 10th, "*To Mr. Sherman, concerning mysteries,*" abounds with good sense, level to every capacity.

Letter 11th, "*To Mr. Sherman, concerning the Trinity,*" contains much important truth.

Letters 12, 13, and 14, respect the person, offices, and character of Christ, and present various evidences of his divinity.

Letter 15th, "*To Mr. Sherman, concerning his exposition of particular passages.*" This is really the most useful, and in some respects the best part of the book. In one column are passages of Scripture; in the other Mr. Sherman's exposition. But Mr. Dow has not quoted Mr. Sherman, *verbatim*, but "abridged his lengthy quotations." This weakens the certainty and confidence of the reader.

The following are a few specimens from a large number.

St. John.

"In the beginning was the Word, and the Word was with God, and the Word was God."

Mr. Sherman.

"The word was not really God, but only a *divine property*. There is some mistake also in saying the word was *with* God. The Stoicks knew better than this." p. 16. 19.

St. Paul.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power."

Mr. Sherman.

"Christ upholds nothing, for he is nothing but a creature, who is himself upheld by the power of God. Whatever power Christ has, is a delegated power." p. 33.

St. Paul.

"But unto the Son, he saith, thy throne, oh God, is forever and ever."

Mr. Sherman.

"Christ should not be called God in such a way as this. I had rather say, God supports him forever." p. 35.

These letters we think calculated to do good, especially in the circle for which they were particularly designed. The style is generally correct, easy, and perspicuous. Considering the customary freedoms of neighbours, and how much Mr. Sherman had provoked disrespect by shifting and changing his sentiments once and again, had these letters not been intended for publication, little in them could be thought exceptionable; but when they are considered as written for the public eye, to instruct serious, inquiring minds on one of the most profound, and most essential doctrines of the gospel, they are evidently defi-

cient in dignity, in seriousness, and urbanity. They are too "familiar."

The way of God vindicated, in a sermon preached Lord's Day, Sept. 16, 1804, *after the interment of his only child,* JONATHAN HOMER, A. B. *who died of a consumption, Sept.* 7, 1804, *aged* 21. *By* JONATHAN HOMER, *Pastor of the first Church in Newton.*

THE text selected for the affecting and melancholy occasion is in Psalm xviii. ver. 30. "*As for God, his way is perfect.*"

The preacher first invites our "attention to the way of God in his providential government." He secondly "attempts to illustrate the perfection of this way even when it clashes with our private views and interests." This he does by showing that the way of God "is the way of rectitude," "the way of wisdom," and "the way of goodness." He finally improves the subject by observing that, "our knowledge of the general principles and motives of the divine government is an inestimable privilege to beings like ourselves, perpetually exposed to the piercing shafts of adversity," by "recommending an immediate and universal attention to this shelter," and by modestly delineating the character and worth of the departed youth.

The tenderness and sympathy excited by the circumstances of this discourse disarm criticism, and were it even less perfect would compel us "to weep with them that weep." A serious and rational piety, a heart deeply affected with the government, and goodness of God, as well as delicate, parental affection, bleeding with secret anguish, are agreeably exhibited in this sermon. The style is plain and modest, but sufficiently elevated for the mournful and distressing occasion. As in most works of genius, its uniformity leaves us in doubt, which part to select as a specimen of its merits.

An appendix is attached to the sermon, containing notices of the death of young Mr. Homer from various publications in poetry and prose, with some extracts and compositions of his own, which further illustrate his amiable character. This compilation is not only calculated to do good by making the most serious impressions on the minds of youth, but is a natural expression of the parents' grief and affection, and tends to sooth and console their wounded hearts.

Religious Intelligence.

State of Religion in Suabia, Bavaria, and Hungary.

WE are enabled, by the favour of a Catholic (ecclesiastic) correspondent in Germany, to report, that the state of religion in the Catholic parts of that empire manifests unequivocal symptoms of improvement. The old controversies are laid aside; practical religion is enforced; good morals and useful instructions are inculcated, instead of the mere frigid forms of worship. The clergy are enjoined by a solemn proclamation,

published throughout Bavaria, to take an active part in the religious instruction of youth. There are several monthly publications, (one at Lintz in Upper Austria, another at Constance, in Suabia) intended to spread moderate maxims in religion: and these have contributed to explode that abominable tenet, which admits of no salvation out of the (Romish) church. A writer in one of these works has even ventured to propose, instead of the mass, which is performed in Latin, the substitution of a prayer book in German. Instead of the old catechism a new one is preparing; in which religion is earnestly recommended as a matter, not of form, but of the heart.

In the Bavarian dominions, many religious orders, monasteries, &c. have been abolished, as corrupt and superstitious: many pilgrimages have been prohibited, and many saints' days have been abrogated. It must, at the same time, be acknowledged, that a spirit of infidelity makes rapid progress in the Catholic part of Germany. This indeed might be expected. To be offended with superstition, is not the same thing as to embrace religion: and where pure religion is unknown, what other alternative has the thinking mind?

A few years ago, several Catholic divines, in the circle of Suabia, adopted a manner of preaching, which excited general attention. They most strongly enforced by doctrine and example the necessity of vital godliness, and practical religion. Their churches were crowded. Those who adhered to the old system, caused them to be cited before the tribunal of the bishop of Augsburg; where they so effectually defended themselves, as to be dismissed to their respective parishes without further harm.

In Hungary the animosity of religious party is peculiarly active. It was first kindled by the Jesuits, and the higher Catholic clergy inflamed it. In this country hardly any marriage of persons belonging to both communions takes place, except the Protestant party engages to become Catholic, or, at least, to suffer his children to receive a Catholic education. The conversion of Catholics to Protestantism is rendered extremely difficult: not merely by the authorized arguments employed by the Catholic clergy, during six weeks previous to such conversion, in order to induce the applicant to remain a steady member of the Romish communion: but also by the terrors of imprisonment, stripes, and other violences. It is even said, that justice itself is biassed, on these occasions; and that absolutions for false evidence are not uncommon. During the last war, when a conscription took place, every art was used to enrol Protestants as soldiers, that they might perish by the sword of the enemy. Protestants are excluded from public offices. Protestant books undergo severe investigation, and few which are sound in their principles are allowed. The Catholic clergy even wished to prohibit Protestants from going to any German university for education. Protestants who are zealous are represented as seditious: those who are quiet, are sneered at as atheists. A spirit of fanatical bigotry prevails, at which enlightened and liberal Catholics themselves are terrified. It is again become the fashion on the anniversary day of Corpus Christi to preach controversial sermons against the Protestants. Various religious orders are revived; and the education of youth is exclusively entrusted to the Catholic clergy. *Eclectic Rev.*

DISTRESS IN GERMANY.

(*Continued from p.* 563.)

The following intelligence has been received from the Rev. W. Kueper, German Chaplain to his Majesty, at St. James', in a letter addressed to the Rev. Mr. Steinkopff.

"Stafford-Place, *Dec.* 19, 1805.

"My dear Friend,

"To make you sensible of the calamities sustained by his Majesty's subjects in Hanover, I need not have recourse to minute details. It is notorious, that ever since the month of June, 1803, when Hanover was invaded by a French army, that country has been ruined, and the well-being of most of its loyal inhabitants destroyed systematically. Exorbitant contributions were raised; and

every month new taxes invented, that fell most heavily on all, even on the lowest class of the subjugated; while thousands of French conscripts, who wanted every thing, successively poured in, and were quartered in great numbers on every housekeeper, and *lodger*, and when clothed and fed were called away, to give room to others, that were to be provided for in the same manner. Soon the most industrious men throughout the country became unable to bear these expenses; all commerce and business being nearly stopped—the levied money being sent to France in large sums—the harvests proving scanty, and the prices of every thing rising in proportion as more was wanted,—made the sad effects of this public calamity to be wofully felt, especially in those communities and families, which had formerly supported themselves by their industry. In every town, and every village, many honest, reputable people were reduced to *beggary*, and almost brought to despair for want of the absolute necessaries of life. After having sold and pawned whatever they had to part with, numbers of them I know have been obliged to leave their homes, their starving wives and children; and some have fled over to England to enrol themselves as privates in his Majesty's army, amongst whom were clergymen's sons, and several other respectable persons, who had formerly followed mercantile or literary professions. It was not before things were come to this extremity that part of the French invaders, by the movements of Prussia, were obliged to withdraw, clearing away most of the cattle that had been left to the unhappy peasantry. But yet several thousands of the enemy still occupy the fortress of Hameln, plaguing its inhabitants, destroying and pillaging the country around; and a large army of English, Russian, Prussian, and Swedish troops is now assembling: to provide for these, all the grain of the exhausted country has already been threshed out by order of government. And although they are no longer exposed to the points of French bayonets, yet such is now the situation of many thousands of my poor countrymen, that, I can assure you, on authentic intelligence, they are *in the greatest want* of relief, and are most sorely distressed to get bread for themselves and for their children, and to be sheltered from the cold.

"My worthy friend, yours entirely, W. KUEPER."

This affecting communication made a strong impression on the Committee, and in consideration of the length and severity of the sufferings of the Hanoverians, a considerable sum was appropriated to their immediate relief.

London, Jan. 17, 1806.

Since the first publication of the preceding documents, the Committee have been favoured with many liberal subscriptions, which have enabled them to afford supplies to numbers of the distressed inhabitants of the continent; and they are now greatly encouraged to persevere in their endeavours to assist the poor sufferers in various parts of Germany.

In publishing some of the following letters, the Committee, for obvious reasons, have deemed it proper not to give the authors' names. The writers are persons highly respectable, and well known to some of the Committee: and it should be observed, that none of them will be partakers of this bounty, being themselves above want: the joy they express arises purely from the happiness they feel in being the honoured almoners of this providential relief.

Translation of a Letter from a respectable Clergyman in Germany, dated December 6, 1805.

"Your letter of the 22nd of Nov. 1805, addressed to our highly respected friend ——, had an astonishing effect on him, and on us all. The determination of English Philanthropists to relieve those who are suffering all the calamities of war, we justly ascribe to a very gracious interposition of Divine Providence, and are fully convinced, that what they now sow, they shall more abundantly reap at the day of the great harvest, when all the blessings now implored for them, shall richly descend upon them. We were forcibly struck with this passage: "God is able to make all grace abound towards you, that ye always having sufficiency in all things, may abound to every good work, as

it is written, *He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever.*" O how great is the mercy of our God and Saviour towards those who were on the very brink of destruction!

"The sum of £100 we have already received from Messrs. ———, of ———; and, in the name of so many sufferers, we beg to express our most sincere and respectful thanks to all their benefactors. At the same time we humbly pray that God, who is the giver of every good and perfect gift, may impart to us that wisdom which is requisite, in order to distribute these charitable gifts in a most prudent, equitable and beneficial manner. We wish to do nothing rashly, but deliberately. Our next shall give you particulars."

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Translation of a Letter from a respectable Merchant in Nuremberg, dated December 6, 1805.

"I cannot express the excess of my joy, when I received your letter of the 22nd of November, in which I read with astonishment, that One Hundred Pounds sterling have been assigned to our distribution among those Austrians, and others, who have been plunged by the war into poverty, want and distress. I felt like Peter at the miraculous draught of fishes, and was so overcome by the view of this providential assistance, that I could not help exclaiming, "Lord, depart from me, I am a sinful man!" I immediately went and communicated your letter to my highly respected friend ———. We looked at each other without knowing what to say for joy and gratitude. On my knees I will adore my God, and call upon all my fellow-christians to join me in thanks and praises to the Most High. Oh! what will be the reward of all those nobleminded and generous Christians in London, and Great Britain, who, from so great a distance, hastened to our relief. As soon as I had received the £100, I placed it in the hands of the Rev. Mr. ——, till we can obtain from different ministers and magistrates the best information respecting those families and individuals who have suffered most severely. We will pay a due regard to good and pious people; but wherever we meet with great distress, we shall think it our duty to administer relief. There wil be soon a meeting of a committee, at which the matter will be more fully considered; and in due time we will send you more circumstantial accounts, and letters of thanks we may receive, in order that you may see what emotions of joy and gratitude your gifts have caused."

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Translation of a Letter from Heidelberg, dated December 8, 1805.

"From Messrs. ———, I received your very acceptable letter of the 22nd of November, the contents of which filled me with inexpressible joy. O! thank in my name those excellent friends, who have so kindly thought upon their suffering brethren in Germany. God will reward them. "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me."

"The plan I shall adopt in executing this most delightful commission, is as follows:——In the first place, I have this day written both to Stuttgardt and Nuremberg, in order to inform myself of the districts they intend to relieve; and by entering into a correspondence with them, I, as well as they, shall be better enabled the more equally to distribute the money committed to each of us. In the district, which falls to my lot, I will look out for some intelligent and conscientious men, with whom I may consult on the best method of affording relief, and whom I can entrust with the disposal of some part of the money. From each I shall take a receipt, keep an exact account of the whole expenditure, and finally send it over to you, for my own satisfaction, and that of the Committee."

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Translation of a Letter from Stuttgardt, dated December 13, 1805.

"With the most lively impressions I have just received your intelligence of the considerable present, which some English and German friends have made to such of our countrymen as have suffered most severely by the calamities of war. I will call together all those Gentlemen whom you have named, with the addition of some others; the money shall be most conscientiously disposed of, and with due regard to all the particulars you mentioned, and when this

has been done, a report shall be transmitted to you.

P. S. Since the above was written, I have received the remittance of £100 sterling."

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Translation of a Letter from a respectable Gentleman in Suabia, dated December 14, 1805.

"In the Electorate of Wertemberg, the districts that have most suffered are those of Heidenheim, Koenigsbrunn, and Blaubeuren. As it was impossible so speedily to provide such a vast quantity of provisions as was demanded, every thing that could be found was taken away without scruple, so that the poor inhabitants had nothing left for themselves. Had the armies kept their position near Ulm but a few days longer, whole districts must have emigrated, or have been starved to death. The soldiers were not satisfied with taking all the provisions they could find, but also appropriated to themselves many other things. The tender voice of humanity seemed entirely suppressed. One whole village in our neighbourhood was entirely plundered without any act of hostility having taken place, or any offence been given, but that the inhabitants did not possess what the French soldiers required them to furnish. From the clergyman they took literally every thing but his shirt. He, among the rest, shall partake of the benefaction from England. Several other villages met with a similar fate."

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Extract of a Letter from the Rev. Mr. La Trobe, dated Neville's-Court, Fetter-Lane, London, Jan. 21, 1806.

"Great distress prevails in Upper Lusatia, Bohemia, and the adjacent parts, among the poorer classes of society, amongst whom are many truly pious families, in connexion or acquaintance with our brethren. I yesterday received a letter from Herrnhut, stating the misery of the people in that neighbourhood to be very great indeed, and likely to rise still higher before the next harvest. Our brethren at Herrnhut, and elsewhere, have exerted themselves to the utmost of their power, and by their connexions have procured corn, &c. when none else could get it, and thereby have kept many poor families from perishing with hunger: but now the scarcity begins to be felt in all our settlements, and there is an almost total stagnation of all business. The poor linen manufacturers in Lusatia, Bohemia, &c. are entirely destitute of employ.

"Two of our Missionaries, going to Surinam, told me, that many people had died in consequence of the unwholesomeness of the articles they were obliged to substitute for bread."

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The Committee most readily resolved to employ the United Brethren, (commonly called Moravians,) to distribute a considerable portion of relief in the districts above-mentioned: By the vicinity of their residence to Moravia, the late scene of dreadful conflict and devastation, they will be enabled to penetrate the most insulated abodes of misery in those countries, and to relieve the wretched inhabitants who survived the late terrible contest.

☞ *A letter from the Secretary of the London Missionary Society to one of the Editors of the Panoplist, dated Feb.* 1806, *states, that more than* 10,000*l. sterling had already been collected in England for the distressed Germans.*

Literary Intelligence.

Lindley Murray.

The celebrated Lindley Murray has lately added to his long catalogue of useful publications, an *English Spelling Book*, which if we may judge from the sentiments of the British critics, and from its sale, may be pronounced his *chef d'œuvre*. So great is the reputation of this lit-

tle school book, in England, that four editions, making thirty six thousand copies, were required to supply the demand, during the first six months after its appearance; a sale unprecedented in any modern publication. In this country also, three editions have already been issued from the press; and a fourth, from the London copy, greatly improved and enlarged, we understand, will soon be published at New-York. Like all the former works of this excellent Author, its pages are rendered subservient to the promotion of piety and virtue; at the same time, so diversified and enlivened with interesting stories, and instructive sentiments, as to be peculiarly attractive to the infant mind of the learner.

The improvement attempted in the orthography, consists chiefly in the division of syllables. We regret that the nature and extent of our work will not admit of giving a copious analysis of a book, which promises to become general in our schools. We must however quote the Author's reasons for his division of syllables, from which it will be seen, that he does not concur with some modern orthographers. The following remarks are from the fourth English edition.

"1. The rapid pronunciation of two syllables, so as to resemble the sound of one syllable, does not, in fact, make them one. The words *business, colonel, victuals, ashamed, believed,* &c. are pronounced as two syllables, though they are really three.

"2. The division adopted renders the gradations in spelling a word, more simple, and much easier to the learner, than combining the letters. If spelling is made practicable and easy to children, by dividing words into syllables, it follows, that the more this division can be conveniently extended, the better it is calculated to answer the end.

"3. The old plan of dividing these letters, or terminations, is uniform and invariable: the new plan, of not dividing them, is liable to numerous exceptions, and frequent variations.

"4. Combining or separating syllables according to the pronunciation, would present still more irregular and uncouth appearances, than the association of letters, vowels and consonants, to suit the pronunciation. The following are a few specimens: *on-ion, o-cean, ven-geance, poniard, court-ier, scutch-con, bril-liant-ly, per-fid-ious-ly, punc-til-io, jus-tic-iar-y.*

"5. If the combinations of letters pronounced as one syllable, were to have a correspondent arrangement, we should have an extremely difficult, as well as an extremely irregular mode of dividing our words into syllables. How would the advocates for dividing according to the pronunciation, divide the words *business, colonel, victuals, sevennight, moved, stuffed, devoured, abused,* and many others of a similar nature? A rule which, at best, is so inconvenient, and which in numerous instances cannot be reduced to practice, certainly does not merit adoption.

"6. The best authorities, as well as a great majority of them, may be adduced in support of this division. Walker, in the last edition of his dictionary, says, "Though *tion* and *sion* are really pronounced in one syllable, they are, by almost all our orthoepists, divided into two; and consequently, *nation, pronunciation, occasion, evasion,* &c. contain the same number of syllables, as *natio, pronunciatio, occasio, evasio,* in Latin.

"On the whole, we think that the old plan, whilst it possesses so much superiority, is liable to no inconvenience. Even pronunciation is as readily acquired by it, as by the new plan. The learner cannot know that *tion* sounds like *shun, tial* like *shal, science* like *shense,* &c. till his teacher directs him to this pronunciation: and the same direction will teach him that *ti-on, ti-al, sci-ence,* &c. have the same sounds. Much therefore is lost and nothing gained, by the new division."

We cannot conclude this article without congratulating the public, and the heads of seminaries in particular, on the acquisition of the complete system of education, which the *eleven* different works of Lindley Murray now compose. Beginning at the very vestibule of literature, the attentive learner may now ascend from the *First Book* for children, step by step, through the *Spelling Book,* the *Introduction to the English Reader,* the

English Reader, the *Sequel* to *the Reader*, the *Abridged Grammar*, the *Grammar, Exercises* to *the Grammar, Key to the Exercises, Lecture Francois*, and *Power of Religion on the Mind*, till he has attained to every necessary accomplishment in the English language.

The rank which our countryman* has acquired in the literary world, cannot be contemplated, but with satisfaction, by every American, who feels an honest pride in beholding these proofs of the falsehood of the assertion made by certain French philosophers, that genius could not originate in the western hemisphere. Lindley Murray, as a grammarian, now stands without a rival. His English Grammar has the encomiums of every transatlantic writer of taste and judgment. Twelve thousand copies of it are sold annually in London, and twenty four thousand of the abridgment. In our own country also the sale is perhaps not less extensive. Most of our Universities, espeially those at New Haven, Princeton, New-York, Philadelphia, Williamsburgh, and Schenectady have adopted this Grammar; and ere long perhaps no other will be used in any College in America.

There could not be offered a stronger confirmation of the justness of the character we have given of these publications, than will be found in the following quotation from the late Dr. Hugh Blair, who thus conveyed his sentiments on those which were then published.

"Mr. Murray's Grammar, with the Exercises and Key, in a separate volume, I esteem as a most excellent performance. I think it superior to any work of that nature we have yet had; and I am persuaded that it is, by much, the best Grammar of the English language extant. On Syntax in particular he has shown a wonderful degree of acuteness and precision, in ascertaining the propriety of language, and rectifying the numberless errors, which writers are apt to commit. Were I only beginning my course, as I am now (in my 83d year) on the point of finishing it, I would have hoped to have been much benefited in point of accurate style by his instructions and examples. Most useful they must certainly *be to all who are applying themselves to the arts of composition.*"

* * * * *

* *It may not be generally known that Lindley Murray is a native of New-York and a member of the Society of Friends. He was bred to the profession of the law, in which he promised to become one of its most shining ornaments. But being attacked with a painful and tedious illness, which terminated in the loss of the use of his lower extremities, he adopted the advice of his physicians, and took a voyage across the Atlantic. His indisposition, however, on his arrival in England, instead af lessening, increased to such a degree, that he found it necessary to defer the period of his return till some favourable change should take place in his disorder. He therefore purchased a beautifnl retreat in the neighbourhood of York, where, with an amiable wife, he has remained nearly twenty years, and where indeed he has employed those faculties, with which he has been so preeminently endowed by Providence, to the benevolent purpose of composing his numerous works on the education of youth. This retreat is not less distinguished for the attractions it presents to literary men, than for the hospitality which reigns at its board. The whole of the profits, which it may be imagined are very great, arising from the sale of his books, have been bestowed upon charitable institutions. Possessed of an independent fortune, and having no children to provide for, he appears to cherish, as his only wish, the luxury of being useful to his fellow creatures. In a late letter to a friend in this country, after modestly adverting to the unparalleled sale and reputation of his books in Europe, he concludes, "I hope that this flattering success has no improper effect upon me. I am sure that my manifold imperfections are sufficient to check elation of mind, and to make me humble. I do indeed feel grateful to the Author of all good, that under my long continued bodily infirmities, I am not yet a useless being in the world."*

List of New Publications.

The Shade of Plato; or, a defence of religion, morality, and government. A poem in four parts. By David Hitchcock. To which is prefixed, a sketch of the author's life. Hudson. H. Croswell. 12 mo.

A new edition of this work is contemplated in Boston.

Twelve letters addressed to Rev. Samuel Austin, A. M. in which his vindication of partial washing for Christian Baptism, contained in ten letters, is reviewed and disproved. By Daniel Merrill, A. M. pastor of the church of Christ in Sedgwick. 12 mo. pp. 96. Boston. Manning & Loring.

An answer to this has been published by Mr. Austin at Worcester.

A treatise on the Diseases of Children, and management of infants from the birth. By Michael Underwood, M. D. Licentiate in Midwifery, of the Royal College of Physicians in London, &c. &c. Second American from the sixth London edition. 8vo. pp. 270. Boston. D. West.

Reflections on the Rise and Fall of the ancient Republics, adapted to the present state of Great Britain. By Edward W. Montague, jun. 12mo. pp. 336. Philadelphia. C. P. Wayne.

A sermon, preached in the audience of His Excellency Caleb Strong, Governor, His Honor Edward H. Robbins, Esq. Lieutenant Governor, the Hon. the Council, Senate and House of Representatives of the Commonwealth of Massachusetts, on the Anniversary Election, May 28, 1806. By Samuel Shepard, A. M. Congregational Minister of Lenox. Boston. Young & Minns. 1806.

A discourse on the necessity and importance of wisdom and knowledge, delivered at the opening of the Lincoln Academy in New Castle, October 1, 1805. By Kiah Bayley, A. M. pastor of the church in New Castle. Wiscasset. Babson and Rust.

The Happy nation, a sermon, preached at the Anniversary Election in Hartford, May 8, 1806. By Rev. William Lyman, A. M. pastor of a church in East Haddam. Hartford. Hudson and Goodwin. 1806.

A sermon, preached before the General Assembly of the Presbyterian church in the United States of America; by appointment of their standing committee of Missions, by Eliphalet Nott, D. D. President of Union College in the State of New York, May 19, 1806. Philadelphia. Jane Aitken.

The Virginia Religious Magazine, published under the patronage of the Synod of Virginia, by the Editor, Volume II, for the year 1806. Lexington. Samuel Walkup.

Sanctuary Waters; or the spread of the gospel. A Sermon, preached before the Massachusetts Baptist Missionary Society, at their annual meeting, by William Collier, A. M. pastor of the Baptist church in Charlestown, (Mass.) Boston, May 28, 1806. Manning & Loring.

A Sermon, preached before the convention of the clergy of Massachusetts, Boston, May 29, 1806. By Joseph Lyman, D. D. pastor of the church in Hatfield. Boston. David Carlisle.

Bonaparte, and the French people under his Consulate. Translated from the German. The first American edition. New York. Isaac Collins and Son. Sold also by E. Cotton, Boston.

The fulfilling of the Scripture, or an essay, shewing the exact accomplishment of the word of God in his works performed and to be performed, for confirming of believers, and convincing Atheists of the present time: Containing some rare histories of the works and the servants of God in the church of Scotland. By Rev. Robert Fleming, pastor of a church in Rotterdam. Charlestown. 1806. Samuel Etheridge.

Universalism confounds and destroys itself; or, Letters to a Friend; in four parts. Part 1. Dr. Huntington's and Mr. Relly's scheme, which denies all future punishment, shown to be made up of contradictions. 2. Dr. Chauncy's, Mr. Winchester's, Petitpierre's, and Med. Dr. Young's scheme, which supposes a limited punishment hereafter, shown to be made up of contradictions. 3. Everlasting, forever, forever and ever, naturally and originally, mean duration without end. 4. The sufficiency

of the atonement, for the salvation of all, consistent with the final destruction of a part of mankind. Also, the second death explained. Interspersed with direct arguments in proof of the endless misery of the damned; and answers to the popular objections of the present day, against the doctrines of grace. By Josiah Spaulding, A. M. pastor of a church in Buckland. Northampton, (Mass.) Andrew Wright. 1805.

Preparation for war the best security for peace. Illustrated in a Sermon delivered before the Ancient and Honourable Artillery Company, on the Anniversary of their election of officers, June 2, 1806. By James Kendall. Munroe and Francis.

The Boston Directory, containing the names, occupations, places of abode, and business of the inhabitants. A list of the streets, lanes, courts, alleys, wharves, &c. &c. Bounds of the new wards. Lists of public offices, town officers, physicians, sextons, &c. List of post towns, &c. &c. Illustrated by a plan of the town. Boston. E. Cotton.

The Christian Monitor. No. 2. Containing observations on the life and character of Jesus Christ. Munroe and Francis. Boston.

Nine Discourses on Baptism, viz. Water Baptism, Christian Baptism, Believer's Baptism, Infant Baptism, Believing parents and their children in covenant with God, Being buried with Christ in Baptism illustrated. To which is annexed, Mrs. Jackson's confession. Boston. David Carlisle. 1806.

The Sacred Mirror; or, Compendious View of Scripture History. Containing a faithful narration of all the principal events recorded in the Old and New Testaments, from the creation of the world to the death of St. Paul. With a continuation from that period to the final destruction of Jerusalem by the Romans. Designed for the mental improvement of youth, and particularly adapted to the use of schools. By the Rev. Thomas Smith, author of the Universal Atlas, &c. First American edition. To which is added a copious index, not in the English edition. Boston. Samuel H. Parker. 1806.

Sermons on the religious education of children; preached at Northampton. By Philip Doddridge, D. D. A new edition, revised and corrected. Cambridge. W. Hilliard. 1806.

A Sermon on Fraud. By Thomas Wilson, D. D. Bishop of Sodor and Mann. First American edition, revised and corrected. Cambridge. W. Hilliard.

A Present for your Neighbour; or, the right knowledge of God and ourselves, opened in a plain, practical, and experimental manner. Cambridge. W. Hilliard.

A Discourse concerning meekness. By Rev. Matthew Henry. First American edition. Cambridge. W. Hilliard.

A short and easy method with Deists, wherein the certainty of the Christian religion is demonstrated by infallible proof from four rules, in a letter to a friend. Cambridge. W. Hilliard.

☞The five last publications are issued in large editions of each, by the Massachusetts Society for promoting Christian knowledge, and the Trustees of Phillips' Academy, for charitable distribution. A number of each are reserved for sale at a cheap rate for the benefit of the Society above named, by their agent, William Hilliard, Cambridge; also by E. Lincoln, Boston.

In the press, Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul, evinced by a comparison of the epistles, which bear his name, with the Acts of the apostles, and with one another. By William Paley, D. D. Archdeacon of Carlisle. W. Hilliard. Cambridge.

Ordination.

On Thursday, the 5th of June, 1806, the Rev. Joseph L. Mills was ordained Pastor of the First Congregational Church in Becket. The parts in the public exercises on the occasion were performed in the pres-

ence of a numerous assembly, whose silent attention bore testimony to the solemnity of the scene. The Rev. William G. Ballantine, of Washington, made the introductory prayer. The Rev. Asahel Hooker, of Goshen, (Con.) preached the sermon from 1 Cor. iii. 4, 5, 6. The Rev. Dr. West, of Stockbridge, made the consecrating prayer. The Rev. Aaron Bascom, of Chester, gave the charge. The Rev. Alvan Hyde, of Lee, gave the right hand of fellowship. The Rev. Samuel Shepard, of Lenox, made the concluding prayer.—The great length of time in which the people of this religious society have been destitute of the stated administration of the gospel and its ordinances, and the numerous difficulties under which they have laboured, respecting their ecclesiastical affairs, render it peculiarly pleasing to the friends of Zion, to witness the present union and harmony existing among them.

Poetry.

To the Editors.

Gentlemen,

In a garden belonging to Mr. Tyrrs at Denbigh in Surry, England, is a walk terminated by a beautiful alcove, called Il Penseroso, in which are two elegantly carved pedestals, upon which are placed a Gentleman's and a Lady's skull: each thus addresses the male and female visitants. H. J.

THE GENTLEMAN'S SKULL.

Why start? The case is yours or will be soon,
Some years perhaps, perhaps another moon.
Life, at its utmost length, is still a breath,
And those who longest dream must wake in death.
Like you I once thought every bliss secure,
And gold of every ill a certain cure;
Till steep'd in sorrow, and besieg'd with pain,
Too late I found all earthly riches vain.
Disease with scorn thrust back the sordid fee,
And death still answer'd, "What is gold to me?"
Fame, titles, honours, next I vainly sought,
And fools obsequious nurs'd the childish thought.
Circled with brib'd applause, and purchas'd praise,
I built on endless grandeur, endless days,
Till death awak'd me from my dream of pride;
And laid a prouder beggar at my side.
Pleasures I courted, and obey'd my taste,
The banquet smil'd, and smil'd the gay repast.
A loathsome carcase was my constant care,
And worlds were ransack'd but for me to share.
Go on, vain man, to luxury be firm,
Yet know, I feasted but to feast a worm.

Already sure, less terrible I seem,
And you, like me, shall own, that life's a dream.
Farewel; remember, nor my words despise,
The only happy, are the early wise.

THE LADY'S SKULL.

Blush not, ye fair, to own me—But be wise,
Nor turn from sad mortality your eyes.
Fame says, and fame alone can tell how true,
I once was lovely and belov'd like you.

Where are my votaries? Where my flatterers now?
Fled with the subjects of each lover's vow.
Adieu, the roses red, the lilies white;
Adieu, those eyes, which made the darkness light.
No more, alas, those coral lips are seen,
Nor longer breathes the fragrant gale between.
Turn from your mirror, and behold in me
At once what thousands can't, or dare not see.
Unvarnish'd, I the real truth impart,
Nor here am plac'd but to direct the heart.
Survey me well, ye fair ones, and believe,
The grave may terrify, but can't deceive.
On beauty's fragile state no more depend,
Here youth and pleasure, age and sorrow end.
Here drops the mask, here shuts the final scene,
Nor differs grave threescore from gay fifteen.
All press alike to that same goal, the tomb,
Where wrinkled Laura smiles at Chloe's bloom.

When coxcombs flatter, and when fools adore,
Here learn this lesson, to be vain no more;
Yet virtue still against decay can arm,
And even lend mortality a charm.

TO CORRESPONDENTS.

D. D. *on Religious Sincerity*, and his *Short Remarks on Miracles*, are received. This new Correspondent will accept our thanks for his excellent communications. We shall feel ourselves particularly obliged by a continuance of his favours, through the friendly hand, that forwarded the above.

In the *Remarks on the Death of Mr. Gibbon*, by W. we are happy to recognize the hand of a former Correspondent, to whom we wish more frequently to acknowledge our obligations.

H. on *Christian Faithfulness, exemplified in the Conduct of Daniel*, shall appear in our next number.

We have received the well written *Sketch of the Character and Exercises of Miss A. D.* Communications of this kind are always peculiarly acceptable, especially from this Correspondent.

L. on the *Effects of Human Apostasy*, has just come to hand, and is placed on our files for publication.

Philologos, No. 5, on the *Decalogue*, is necessarily delayed till our next.

AGENTS FOR THE PANOPLIST.

Messrs. Cushing & Appleton, Salem; Thomas & Whipple, Newburyport; W. Butler, Northampton; Whiting & Backus, Albany; George Richards, Utica; Collins & Perkins, New York; W. P. Farrand, Philadelphia; Isaac Beers & Co. New Haven, O. D. Cook, Hartford; Benjamin Cummins, Windsor, Vt.; Joseph Cushing, Amherst, N. H.; Mr. Davis, Hanover, N. H.; Rev. Alvan Hyde, Lee, Me.; J. Kennedy, Alexandria.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 14.] JULY, 1806. [No. 2, Vol. II.

Biography.

LIFE OF THE REV. WILLIAM TENNENT.

(Continued from p. 6.)

THE writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword thro' my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to

this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention."*

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. T. in the pastoral charge of his church, will answer for the author's purpose.

"*Monmouth, N. J. December* 10, 1805.

"Dear Sir,

"Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremour in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremour under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake!*' The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremour. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the end of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, 'Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: 'As *to dying*—I found my fever increase, and I became weaker and weaker, until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all un-*

It is not surprising, that after so affecting an account, strong solicitude should have been felt

for further information as to the words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communicate these, he gave a decided negative, adding, "You will know them, with many other particulars hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

utterable! Here he paused, as tho' unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, 'I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, 'You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

"Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'"

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great

* It was so ordered, in the course of Divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death, (the writer being with the American army at the Valley-Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About 50 miles from Charleston, the son was suddenly taken sick, and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

zeal and success. The death of his brother John,† who had been some time settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New-Jersey, left that congregation in a destitute state. They had experienced so much spiritual benefit from the indefatigable labours, and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent was regularly ordained their pastor, and continued so through the whole of a pretty long life; one of the best proofs of ministerial fidelity.

Although his salary was small, (it is thought under 100*l.*) yet the glebe belonging to the church was an excellent plantation, on which he lived, and which, with care and good farming, was capable of maintaining a family with comfort. But his inattention to the things of this world was so great, that he left the management of his temporal concerns wholly to a faithful servant, in whom he placed great confidence. After a short time he found his worldly affairs were becoming embarrassed. His steward reported to him that he was in debt to the merchant between 20*l.* and 30*l.* and he knew of no means of payment, as the crops had fallen short. Mr. Tennent mentioned this to an intimate friend, a merchant of New-York, who was on a visit at his house. His friend told him, that this mode of life would not do, that he must get a wife, to attend to his temporal affairs, and to comfort his leisure hours by conjugal endearments. He smiled at the idea, and assured him, it never could be the case, unless some friend would provide one for him, for he knew not how to go about it. His friend told him he was ready to undertake the business; that he had a sister-in-law, an excellent woman, of great piety, a widow, of his own age, and one peculiarly suited in all respects to his character and circumstances. In short, that she was every thing he ought to look for; and if he would go with him to New-York the next day, he would settle the negociation for him. To this he soon assented. The next evening found him in that city, and before noon, the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance; and, when left alone with her, abruptly told her, that he supposed her brother had informed her of his errand; that neither his time nor inclination would suffer him to use much ceremony; but that if she approved the measure he would attend his charge on the next sabbath, and return on Monday, be married and immediately take her home.

† The following entry in the records of the church at Freehold, shows the opinion of that church with regard to Mr. John Tennent's usefulness.

"Lord's day, April 23d, 1732. The Reverend and dear Mr. John Tennent departed this life between eight and nine o'clock this morning. A mournful providence, and cause of great humiliation to this poor congregation, to be bereaved in the flower of youth, of the most laborious, successful, well qualified, pious pastor this age afforded, though but a youth of 25 years, 5 months and 11 days of age."

The lady, with some hesitation and difficulty, at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week, she found herself mistress of his house. She proved a most invaluable treasure to him, more than answering every thing said of her by an affectionate brother. She took the care of his temporal concerns upon her, extricated him from debt, and, by a happy union of prudence and economy, so managed all his worldly business, that in a few years his circumstances became easy and comfortable. In a word, in her was literally fulfilled the declaration of Solomon, that "a virtuous woman is a crown to her husband, and that her price is far above rubies." Besides several children who died in infancy, he had by her three sons, who attained the age of manhood; John, who studied physic, and died in the West-Indies when about thirty three years of age; William, a man of superior character, and minister of the Independent church in Charleston, South-Carolina, who died the latter end of September or beginning of October, A. D. 1777, about thirty-seven years old; and Gilbert, who also practised physic, and died at Freehold before his father, aged twenty-eight years. Few parents could boast three sons of a more manly or handsome appearance; and the father gave them the most liberal education that the country could afford.

Mr. Tennent's inattention to earthly things continued till his eldest son was about three years old, when he led him out into the fields on a Lord's day after public worship. The design of the walk was for religious meditation. As he went along, accidentally casting his eye on the child, a thought suddenly struck him, and he asked himself this question: "Should God in his providence take me hence, what would become of this child and its mother, for whom I have never taken any personal care to make provision? How can I answer this negligence to God and to them?" The impropriety of his inattention to the relative duties of life, which God had called him to; and the consideration of the sacred declaration, "that he who does not provide for his own household, has denied the faith, and is worse than an infidel," had such an impressive effect on his mind, that it almost deprived him of his senses. He saw his conduct, which before he thought arose entirely from a deep sense of divine things, in a point of light in which he never before had viewed it. He immediately attempted to return home, but so great was his distress, that it was with difficulty he could get along; till, all at once, he was relieved by as suddenly recurring to that text of Scripture, which came into his mind with extraordinary force, "But unto the tribe of Levi Moses gave not any inheritance, the Lord God of Israel was their inheritance." Such, however, was the effect of this unexpected scene on Mr. Tennent's mind and judgment, that ever afterwards he prudently attended to the temporal business of life, still, however, in perfect subordination to the great things of eternity, and became fully convinced that God was to be faithfully

served, as well by discharging relative duties in his love and fear, as by the more immediate acts of devotion. He clearly perceived, that every duty had its proper time and place, as well as motive; that we had a right, and were called of God, to eat and drink, and to be properly clothed; and of course that care should be taken to procure those things, provided that all be done to the glory of God. In the duties of a gospel minister, however, especially as they related to his pastoral charge, he still engaged with the utmost zeal and faithfulness; and was esteemed by all ranks and degrees, as far as his labours extended, as a fervent, useful, and successful preacher of the gospel.

His judgment of mankind was such, as to give him a marked superiority, in this respect, over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and successful minister of the New Testament. He could say things from the pulpit, which, if said by almost any other man, would have been thought a violation of propriety. But by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this, the following anecdote is given, of the truth of which the writer was a witness.

Mr. Tennent was passing through a town in the state of New Jersey, in which he was a stranger, and had never preached, and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very remarkable and severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. Tennent was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher, wholly unknown to them, and entirely unexpected, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an oldfashioned large wig, discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation, with a piercing eye and earnest attention, and after a minute's profound silence, he addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice, or with the wish of your church of-

ficers, you are guilty of the greatest folly imaginable, as you had much better have staid at home, and earned your three shillings and six pence.* But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so uncommon and extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, influence the mind, command the affections, and increase the temper, which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives.†

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* At that time, the stated price for a day's labour.

† The writer, having requested of the present Rev. Dr. William M. Tennent a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received in reply the following letter:

"*Abington, Jan. 11th,* 1806.

"SIR,

"The anecdote of my venerable relative, the Rev. William Tennent, of Freehold, which you wished me to send to you, is as follows:

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is related, as received, in substance, from his own lips, and may be considered as extraordinary and singularly striking.

While on this subject, we may introduce another anecdote of this wonderful man, to show the

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"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning, he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts, which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, "*shut up in prayer.*' A cloud, dark as that of Egypt, oppressed his mind.

"Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word: and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonour, which he feared would fall upon religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, '*Lord, have mercy upon me!*' Upon the utterance of this petition he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the

dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service with only a half hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory, and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him, and he fell, almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address, that the congregation had ever received from him. He gave a surprising account of the views he had, of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form

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heavens, and he felt as though he saw God, as Moses did on the mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced, and on every page of the Scriptures saw his divinity inscribed in brightest colours. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer was a *Bochim*. He gave them the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest day.

"I am yours with esteem,

"William M. Tennent."

adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed, that continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod. But his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order, so as to carry the unsearchable riches of Christ to every house. He earnestly pressed it on the conscience of parents to instruct their children at home by plain and easy questions, so as gradually to expand their young minds, and prepare them for the reception of the more practical doctrines of the gospel. In this, Mr. Tennent has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation, by this domestic mode of instruction, than any one can imagine, who has not made the trial. Children and servants are in this way prepared for the teachings of the sanctuary, and to reap the full benefit of the word publicly preached. He made it a practice in all these visits to enforce practical religion on all, high and low, rich and poor, young and old, master and servant. To this he was particularly attentive, it being a favourite observation with him, "that he loved a religion that a man could live by."

Mr. Tennent carefully avoided the discussion of controversial subjects, unless specially called to it by particular circumstances, and then he was ever ready to assign the reason of his faith. The following occurrence will show the general state of his mind and feelings in regard to such subjects. A couple of young clergymen, visiting at his house, entered into a dispute on the question, at that time much controverted in New England, whether faith or repentance were first in order, in the conversion of a sinner. Not being able to determine the point, they agreed to make Mr. Tennent their umpire, and to dispute the subject at length before him. He accepted the proposal, and after a solemn debate for some time, his opinion being asked, he very gravely took his pipe from his mouth, looked out of his window, pointed to a man ploughing on a hill at some distance, and asked the young clergymen if they knew that man: on their answering in the negative, he told them it was one of his elders, who, to his full conviction, had been a sincere Christian for more than thirty years. "Now," said Mr. Tennent, "ask him, whether faith or repentance came first, what do you think he would say?" They said they could not tell. "Then," says he, "I will tell you: he would say that he cared not, which came first, but that he had got them both. Now, my friends," he added, "be careful that you have both a true faith, and a sincere repentance,

and do not be greatly troubled, which comes first." It is not, however, to be supposed by this, that Mr. Tennent was unfriendly to a deep and accurate examination of all important theological doctrines. There were few men more earnest than he to have young clergymen well instructed and thoroughly furnished for their work. This indeed was an object on which his heart was much set, and which he exerted himself greatly to promote.

Mr. Tennent was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted, either in body or mind, and would visit them with as much care and attention as a physician, and frequently indeed proved an able one, to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties, which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object till he had accomplished it.

But while this man of God was thus successful in promoting the best interests of his fellow-creatures, and in advancing the glory of his Lord and Master, the great enemy of mankind was not likely to observe the destruction of his kingdom without making an effort to prevent it. As he assailed our blessed Saviour in the days of his flesh with all his art and all his power, so has he always made the faithful followers of the Redeemer the objects of his inveterate malice. If the good man, of whom we write, was greatly honoured by peculiar communications from on high, he was also very often the subject of the severe buffetings of that malignant and fallen spirit.

The time of which we are now speaking was remarkable for a great revival of religion,* in which Mr. Tennent was considerably instrumental, and in which a Mr. David Rowland, brought up with Mr. Tennent at the Log-College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered, and represented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then province of New Jersey, and particularly to the chief justice, who was well known for his disbelief of Revelation. There was at this time, prowling through the country, a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of de-

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* It was not far from A. D. 1744.

scending to every species of iniquity. In all the arts of theft, robbery, fraud, deception, and defamation, he was so deeply skilled, and so thoroughly practised, that it is believed, he never had his equal in this country. He had been indicted in almost every one of the middle colonies; but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him, without the most careful examination.

It so happened, that Tom Bell arrived one evening, at a tavern, in Princeton, dressed in a dark, parson's gray frock. On his entering the tavern about dusk, the late John Stockton, Esq. of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell, that it had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day, Bell went into the county of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house, to spend the week; and begged him, as the people were without a minister, to preach for them on the next Sabbath, to which Bell agreed, and notice was accordingly given to the neighbourhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him, as a study, to prepare for the Sabbath. The sacred day arrived, and he was invited to ride to church with the ladies in the family waggon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell on a sudden discovered, that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to return in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped, he called himself the Rev. David Rowland.

At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens, (both members of a church contiguous to that where Bell had practised his fraud) on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery; he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the colony. At the court of oyer and terminer, the judge charged the grand jury on the subject with great severity. After long consideration, the jury returned into court without

finding a bill. The judge reproved them, in an angry manner, and ordered them out again. They again returned without finding a bill, and were again sent out with threatenings of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens appeared as witnesses, and fully proved an *alibi* in favour of Mr. Rowland, by swearing, that on the very day on which the robbery was committed, they were with Mr. Rowland, and heard him preach, in Pennsylvania or Maryland. The jury, accordingly, acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view, an opportunity was now presented, favourable for inflicting a deep wound on the cause of Christianity; and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals, who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses, by whose testimony he had been cleared; and, they were accordingly arraigned for perjury before a court of quarter sessions in the county; and the grand jury received a strict charge, the plain import of which was, that these good men ought to be indicted. After an examination of the testimony on one side only, as is the custom in such cases, the grand jury did accordingly find bills of indictment against Messrs. Tennent, Anderson and Stevens, for wilful and corrupt perjury. Their enemies, and the enemies of the gospel, now began to triumph. They gloried in the belief, that an indelible stain would be fixed on the professors of religion, and of consequence on religion itself; and that this *new light*, by which they denominated all appearance of piety, would soon be extinguished forever.

These indictments were removed to the supreme court; and poor Mr. Anderson, living in the county, and conscious of his entire innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, and demanded a trial at the first court of oyer and terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most

cruelly and unjustly condemned to stand one hour on the court house steps, with a paper on his breast, whereon was written, in large letters, "This is for wilful and corrupt perjury;" which sentence was executed upon him.

Messrs. Tennent and Stevens were summoned to appear at the next court; and attended accordingly, depending on the aid of Mr. John Coxe, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence, (all the persons who were with him being indicted) his only resource and consolation was to commit himself to the Divine will, and if he must suffer, to take it as from the hand of God, who, he well knew, could make even the wrath of man to praise him;* and considering it as probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith of New York, father of the late chief justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence; also his brother Gilbert, who was now settled in the pastoral charge of the second Presbyterian church in Philadelphia, and who had brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose.

* His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion.

Messrs. Tennent and Stevens met these gentlemen at Mr. Coxe's the morning before the trial was to come on. Mr. Coxe requested that they would bring in their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered, that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied, "If you have no witnesses, Sir, the trial must be put off; otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God, whose I am, and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial." Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God as a Christian minister of the gospel, was well founded, and before a heavenly tribunal would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxe told him that, since he was determined to go to trial, he had the satisfaction of informing him, that they had discovered a flaw in the indictment, which might prove favourable to him on a demurrer. He asked for an ex-

planation, and on finding that it was to admit the fact in a legal point of view, and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying, that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel, that his confidence in God was so strong, and his assurance that he would bring about his deliverance in some way or other, was so great, that he did not wish them to delay the trial for a moment.

Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering, as his neighbour Mr. Anderson had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

Mr. Coxe still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent Christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied, "You best know." He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson, and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants, (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream, which had just occurred, and which proved to be the same in substance, to wit, that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the court house, and his counsel on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton from Princeton appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been em-

ployed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honourably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent assured the writer of this, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment, as standing in the pillory, without dismay, and had made preparation, and was fully determined, to deliver a sermon to the people in that situation, if he should be placed in it.

He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror, as completely to unman him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion, as to proceed on his journey. Such is the constitution of the human mind! It will often resist, with unshaken firmness, the severest external pressure and violence; and sometimes it yields without reason, when it has nothing to fear. Or, should we not rather say, such is the support which God sometimes affords to his people in the time of their necessity, and such the manner in which he leaves them to feel their own weakness when that necessity is past, that all the praise may be given where alone it is due?

The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant in the time of that distress, which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

This special instance of the interference of the righteous Judge of all the earth ought to yield consolation to pious people in seasons of great difficulty and distress, where there is none that seems able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance, which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief, that while right means are used, God will give that issue, which shall be most for his glory and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive by wicked and deep laid machi-

nations to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom sooner or later he will vindicate to the unspeakable confusion of all, who have persecuted and traduced them.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantry, as greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With all my heart, gentlemen, if you can convince us, that thereby we can serve our Master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman, when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation, which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentlemen's attention, that the cards were laid aside, and an opportunity was afforded, and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circum-

stances. His youngest son, who was one of the handsomest of men, had just come into public life; had commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered, though possessed of the sweetest temper, and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighbourhood, was seized in an unusually violent manner, with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, as a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most

solemn, awful, and impressive manner, as a person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live forever; by his own awful sufferings and terrible example; that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighbourhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer: and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned, and said, "The will of the Lord be done." The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, "The Lord is my God, his will be done." On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavour to settle his mind, he answered, "I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son." He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbour, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same submission to the allotment of Divine Providence that was discoverable in all his former conduct.

The following extract from a letter, written at this time to the writer of this narrative, will show the temper of his mind in his own language. "Freehold, March, 1776. My dear Sir, Perhaps before this comes to hand, you will be informed, that He who gave me the honourable epithet of a father, has, in his wise and unerring providence, written me childless.* My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight (though not circumstantial) that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention as a caution to you, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, Sir, through God's goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honour. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and, blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fulness dwells. My wife and myself are now hastening to childhood! if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage." Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

(*To be continued.*)

* He seems, in the depth of his distress, to have forgotten, that he yet had one son left, although he was 800 miles distant from him.

Religious Communications.

A DISSERTATION ON JOHN'S SIXTH VIAL.

No. 2.

Revelation xvi. 12—16.

If we have found the *dragon*, our next inquiry will be concerning the *beast*. This cannot be the *first* beast, which came up out of the sea, and to which the dragon gave his power; for this, we have seen, is become one with the dragon, and was so,

long before the period designated by the sixth vial. Therefore, the beast here intended, must be the second beast, mentioned chap. xiii. 11, &c. "which came up out of the earth, and which exercised all the power of the first beast, and caused all them, that dwell on the earth, to worship the first beast." The question then is, What power is designated by this *second beast?*

Some have supposed this to be the *Roman hierarchy*, or *papal clergy*. But this interpretation confounds the beast with the *false prophet*, and makes but *two* mouths, instead of *three*, out of which the frogs issue; for the false prophet is that hierarchy, as will soon be shown.

Others have supposed the second beast to be those *German principalities*, in which the civil and ecclesiastical powers are united, as they are in the pope. But against this interpretation there are weighty objections. These principalities are parts of the German empire, and so members of the body of the dragon, or first beast, rather than a distinct beast. I do not find that these principalities have been so associated among themselves as to form a separate body, and act a part distinct from the empire, in the persecution of the church. And they have never been, either separately or conjunctly, so respectable, as to merit a distinct character in this great prophetic drama. I rather prefer the opinion of a late English writer, who supposes that the second beast is the *French monarchy*, especially under the government of the family of the *Capets*.

The French monarchy, in the first, or *Merovinian* line of kings, began not far from the time, when the bishop of Rome assumed to be the father, or pope, or universal head of the church. Pepin, the first king in the next, or *Carolinian* line, granted to the pope, about the middle of the eighth century, the exarchate of Ravenna, and thus made him a temporal power. In the tenth century began the late or the *Capetine* line of kings, under whom France has been remarkably ambitious, and often very powerful, has been greatly devoted to the see of Rome, has contributed more to its support than any other kingdom, and has persecuted the Protestants with distinguished cruelty and wantonness as far as her power extended. The inhuman tortures and massacres in the time of Lewis XIV. have never been exceeded in any part of the papal dominions. And, which is very remarkable, the spiritual tyranny of France was a system of its own. It was independent of the pope, and yet administered in subservience to his views, and in support of his power. "In all other kingdoms, where popery prevails, the spiritual power is exercised by the pope. Heretics, as they are called, are accused, tried, and condemned in *his* courts, by laws issuing from *him*, and by *his* ministers. Kings are only his executioners. It was otherwise in *France*. There the *king* issued edicts, and erected and appointed offices for the trial and punishment of his Protestant subjects. By virtue of power derived from the *king*, not from the *pope*, Protestants were harassed, dragooned, banished, then forbidden to leave

the kingdom, given up to the brutal ferocity of the soldiery, imprisoned, condemned, and executed. This was a tyranny perfect in its kind, unknown in other kingdoms, and perfectly resembling that of the papal beast. It was properly an exercise of the "power of the first beast."

If we have found the dragon and the beast, there will remain no doubt concerning the *false prophet*. This must be the *papal clergy*, or the *hierarchy* of the church of *Rome*. In this interpretation, Protestant writers, are, I suppose, generally agreed; and to this we are indubitably led by St. John himself. He says, chap. xix. 20, "The beast was taken, and with him the false prophet, that wrought miracles before him," (or did wonders in the presence of the beast) "with which he deceived them, that had received the mark of the beast, and them that worshipped his image." The false prophet is here described, as acting in subservience to, and in concert with the beast; as making an ostentation of miracles, and as using every argument and artifice to support the cause of the beast, and to promote idolatrous worship. He can therefore be no other, than the *Roman hierarchy*.

Mahomet is by his followers called *the prophet*; and he is vulgarly called *the false prophet*. But he is never so called in sacred prophecy. John, in his prediction of this impostor, makes no mention of him under such a title. Indeed, John's description of the false prophet is quite inapplicable, and in some respects wholly opposite to the character of Mahomet and his successors; for they never acted in concert with idolatrous powers, but invariably opposed them. Besides, it should be remembered, that John never gives names to persons or things by anticipation, but rather by allusions to names in the Old Testament.

We have endeavoured to ascertain the characters, intended by the *dragon*, *beast*, and *false prophet*. "From their mouths issued three unclean spirits," foul, edious, and clamorous, "like frogs. These are the spirits of devils, which go forth unto the kings of the earth, and of the whole world."

As by the dragon, beast, and false prophet must be understood, not single persons, but communities; so by the three spirits, we must understand *companies* of spirits or persons, not merely three individuals. The work here ascribed to the three spirits, is too great to be accomplished by three single persons.

They are called *unclean* spirits, and the spirits of *devils*, to signify their wicked and irreligious principles, and their impure and turbulent dispositions; or their opposition to the faith and purity of the gospel, and to the peace and happiness of mankind. They are men, engaged in the cause of error and vice, which is the cause, in which the devil acts, and in which he employs his agents.

"They go forth to gather the kings to battle;" to foment sedition in society; to excite opposition to government; to urge the powers of the earth to mutual destruction, and all with a view to exterminate the religion

of Christ, which is "their torment."

These impure spirits, if our interpretation is just, proceed, in an eminent manner, from the German empire, from the French monarchy, and from the papal hierarchy.

Now, if the battle here mentioned, is to be understood of a literal war, and if we are now under the sixth vial, then we are to look for the causes of this last, and of the next preceding European wars, in these three sources. And were not these wars, especially the former, first excited, and afterward encouraged and continued, by the influence of the German court, the French royalists and nobles, and the papal clergy in France and other countries? This was the general opinion in the time of the French revolution. These wars, contrary to all human policy, have had a great effect in drying up the mystical Euphrates, and in opening the way for the subversion of mystical Babylon; and the horrors of these wars have been, though not exclusively, yet principally felt, in those parts of Europe, which are subject to the papal beast. Even France, which has been a distinguished agent in this subversion, has had her share in the common calamity and distress. All this is manifestly agreeable to prophecy.

Or, if by the battle of the great day of God Almighty, we understand a metaphorical war, a war against religion, we shall still find the prophecy verified. It is well known, that for many years, there has been in Europe, and especially in France and Germany, great opposition to the religion of the gospel; and that of late years this opposition has increased and become more open and active than it was formerly. Not only the peculiar doctrines of the gospel have been denied, but the essential duties of morality and the very principles of civil society have been treated with contempt. That the war against religion might be conducted more sytematically and successfully, its enemies in some parts of Europe have formed themselves into societies for that purpose.

This opposition has in a great measure been owing to the causes already mentioned; the tyranny of the German empire, the despotism of the French monarchy, and the foolery, bigotry, and intolerance of the Catholic church. In those countries the most arbitrary and rigorous restraints have been laid on men's natural, social, and religious liberties. From such restraints naturally arise prejudices, discontents, and impatient and restless passions, which, though for a while repressed, will sooner or later give themselves vent in some way or other. Hence it was, that many men of learning and talents, finding it dangerous to speak openly in ordinary conversation on certain things relative to the established religion and government, instituted clubs and organized societies for free discussion of such matters. It is natural to suppose that men associating and conversing under the influence of strong passions and prejudices, should overlook the laudable object of reformation in religion and government, and contemplate the subversion of both. It

is not the nature of passion to view things candidly, and to separate the precious from the vile; but to confound the good with the bad, and to destroy both promiscuously.

Bigotry in religion, like despotism in government, may endure for a season, sometimes longer than we should have imagined; but, by overacting its part, it will in time destroy itself. As a revolution in despotic governments often produces anarchy in the first instance, but may terminate in something more reasonable; so a revolution in bigotry and superstition may be immediately followed with an apparent increase of irreligion, but be ultimately productive of a real reformation. Prophecy teaches us to expect, that, on the demolition of the papal superstition, there will be a remarkable prevalence of infidelity; but in a short time there will be a general spread of pure Christianity.

John farther says, "The kings of the earth are gathered to battle into a place, called in the Hebrew tongue *Armageddon*," or the mountain of destruction. The name is taken from the ancient *Megiddo*, or *Megiddon*; a place famous in the Jewish history for war and slaughter. The late extraordinary wars in Europe have had their principal seat in the Netherlands, and adjacent parts, which, like the Megiddo of the Hebrews, have long been fields of blood and slaughter.

The battle, to which the kings are gathered, is called "the battle of the great day of God Almighty;" a day, in which the cause of religion is assailed, and in which God is about to perform some great work in its support; a day which will nearly precede the effusion of the seventh vial, & the total destruction of the mystical Babylon. The two last wars in Europe have had a more remarkable effect, than any preceding wars, in subverting the papal power.

(*To be continued.*)

THE DECALOGUE.

No. 5.

Fifth Commandment.

"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

From father and mother all other duties originate. Duty is reciprocal. Parents must not provoke their children to wrath, but bring them up in the nurture and admonition of the Lord; and children must honour their parents. The command is a little varied in Leviticus. *Ye shall fear every man his mother and father, and keep my Sabbaths.* Honour in that passage is explained by fear in this. Father is mentioned first in the one, but mother in the other, probably intimating that both have an equal claim upon the honour and fear of children. Instruction of a delicate nature may be involved in the appendix to the command; "ye shall fear every man his mother and father, *and shall keep my Sabbaths.*" The command of a mother and father is binding; but if it interfere with the command of God, obey God rather than man. Should parents require that children break the Sabbath, or throw contempt upon any of God's ordinances; obedience, otherwise indispensable, must be withheld,

that we may discover proper respect to the highest of all authorities.

Grateful and affectionate ought we to be to our parents. They watched over our infant years with anxiety, and have been unremitting in their friendly offices. Their kind attachment to us, their mature judgment, and their authority over us, lay the foundation of dutiful attachment to their persons, deference to their judgment, and obedience to their commands. If they are in circumstances which require our sympathy or service, how can piety be better expressed, than by returning the sympathy and service which we received from them, when in infancy we were thrown helpless upon their care. The profligate Jews had a strange contrivance for satisfying their own minds, while they neglected this duty. Our Lord severely animadverts upon their conduct, Matt. xv. 3, 6. The supply, to which parents were entitled, they devoted by a rash vow to the sacred treasury, and thereby vainly imagined, and were confirmed in the imagination by an avaricious priesthood, that they were absolved from any further obligations to either of their parents. Such evasions are in the highest degree criminal. *Children*, says the apostle, *obey your parents in the Lord, for this is right. Obey your parents in all things, for this is well pleasing in the sight of the Lord.* The child Jesus was subject to his parents; and he ended a useful life by an act of duty to his mother, providing for her future sustenance and comfort.

All nations have had some sense of the duty, which children owe to their parents. It was enacted by the Athenian legislator, that whoever refused to maintain his aged parents should be deemed *infamous*. The laws of Romulus carried the matter much too far, subjecting the child, of whatever age, or however dignified by talents, office, or reputation, so entirely to the power of the parents, that of his own authority he might imprison or enslave him, and even put him to death. The youth of Sparta were obliged to rise up, whenever their superiors in age appeared, to give place, meeting them in the street, and to be silent in their presence. This duty, as all others, was taught very deficiently, in the systems of morality known to the Gentiles. In the sacred page it appears in its full extent, and is enjoined by proper motives. The command before us includes relative duties of every kind, requiring us to be dutiful to superiors, whether in the family, the church, or the state.

This commandment is the first, to which a promise is annexed. In the second commandment, indeed, there is a general declaration of mercy toward them, who love God, and keep his commandments. But this is the only precept of the decalogue, which contains a promise peculiar to itself.

Let children honour their father and mother, that their days may be long upon the land, which the Lord their God giveth them. Under the Jewish dispensation, to curse, or to strike a parent was punished with death. The same punishment was inflicted on those, who continued in stubborn disobedience to a parent's command. But obedi-

ent children dwelt in safety. The blessing of God visibly attended them, securing such temporal prosperity, as would be for their real advantage. Such persons live in honour and peace. They shall come to their grave in a full age, as a shock of corn cometh in its season. The heathen encouraged obedience to parents by the same argument. Euripides says, that *children, who honour their parents, are dear to the gods, both living and dead.* Senarius is mentioned by Stephanius as saying; "Thou shalt live as long as thou canst desire, if thou nourish thy aged parents." Hence Xenophon's description of children who deserve praise; *those who nourish the aged.* The daughter, whose breasts supplied nourishment to an aged father, arbitrarily condemned to die by hunger, has acquired fame which ages shall listen to, and respect. Such actions perpetuate the name, and give a kind of immortality on earth.

PHILOLOGOS.

ON RELIGIOUS SINCERITY.

THE insincerity of many, who profess to be Christians, is to be deeply lamented, as the bane of their own salvation, as well as the cause of exposing religion to frequent though unmerited reproach. It is of the last importance, therefore, for all who have the form of godliness, to ascertain to their own conviction, whether they have sincerely embraced the gospel, or have only a name to live, while they are still dead in trespasses and sin. Without this conviction, it is impossible they can enjoy either solid comfort or joyful hope, as creatures formed for eternity, and hereafter to be judged according to the gospel. To assist them in this interesting inquiry, their attention is earnestly requested to the following observations.

1. *Sincerity in the profession of Christianity is inseparable from just and impressive views of Christian truth.*

The whole value of Christianity to men ultimately rests on the truth of this principle. If sincerity, unconnected with any particular views of religious truth, be all that is necessary, of what use is the gospel, as the means of salvation? We may with impunity believe any thing we please, and our final happiness not be endangered, though we know not whom nor what we adore. Sincerity considered in itself, indeed, is perfectly compatible with the most pernicious errors, both in religion and in morals; with the rejection of the most essential doctrines and precepts of Christianity; nay, with the disbelief of the existence of God. It has been combined with ignorance and idolatry; and the history of the world loudly attests the atrocity of the deeds, which its spirit dictates, and its authority sanctions. It erected the stake, and lighted up the faggot of persecution in popish countries. It unsheathed the sword of exterminating violence, and brutal sensuality, where the crescent of Mahomet was raised. And still, it kindles the fire that consumes the widow on the plains of Hindostan; raises the knife that is plunged in the trembling victim, and gives vigour to the unrelenting arm that sac-

rifices a son or a daughter on the bloodstained altars of frantic superstition. Separated from the principles of truth, sincerity, therefore, instead of being valuable, is dangerous in the highest degree. It fosters the spirit of superstition, and is the parent of the most enormous crimes.

But what is truth? or where is it to be found? To men, who acknowledge the inspiration and authority of Scripture, the answer is obvious. That God is holy and just; that men are depraved and guilty, and therefore obnoxious to punishment; but that God sent his Son, and he voluntarily came into the world, by his obedience and sufferings as a propitiation for sin, to reconcile men unto God by his own blood; that repentance and faith, both communicated to individual sinners by the influence and energy of the Holy Spirit, are the only effectual means of being interested in the redemption proclaimed through the Saviour; and that holiness, or a transformation of the heart and character into the resemblance of the divine image, is the only sure preparation for the heavenly state. These are the few simple truths, which the gospel reveals, as the object of a sinner's knowledge and belief. These, known and believed, are the foundation of Christian sincerity: so essential to its existence, that whoever disbelieves and rejects them, practically pronounces against himself a sentence of exclusion from the blessings of the gospel.

The danger of mistake on this point is so imminent, that some illustration of it may not be unnecessary. If then religion consist in worshipping God, and performing the duties, which he has enjoined, this religion cannot be sincerely embraced if we regard God in any other light, than that in which he has been pleased to make himself known to us; or neglect the performance of these duties. For instance, though we should succeed in persuading ourselves, that God is altogether such as we are, indifferent to the principles and conduct of his worshippers: we may be perfectly sincere in this persuasion, and under its influence be guilty of the most aggravated sins. But if we have received from himself an unequivocal assurance that he looketh on the heart and trieth the reins of the children of men, and that whosoever committeth sin is worthy of death, though we should forget or despise this truth, or not feel its influence, if it has been made known to us, our sincerity in a contrary conviction will never be sustained as a satisfactory apology for our disobedience. Or, if we should believe that our supposed good works will procure the pardon of sin and acceptance with God, while he has made a diametrically opposite declaration, that "by the deeds of the law no flesh living can be justified," though we should maintain our own opinion, ever so firmly or sincerely, we must be regarded as real, though perhaps not avowed enemies of the cross of Christ, and as such, be justly chargeable with neglecting the great salvation. In a word, if we have received the revelation of truth and duty, if we acknowledge its authority, and have access to know and read it for ourselves, or to hear it explained by others; unless we sincerely

believe and cordially obey it, however much we may deceive ourselves or impose on others, we are only almost, not altogether Christians. The truth is not *in* us, and our sincerity in error, when we have the means of being undeceived, instead of excusing us, must aggravate our condemnation before God.

2. *Sincerity in the profession of Christianity is inseparable from ardor and diligence in discovering what is truth and duty.*

The situation of some men is unquestionably much more favourable than that of others, for acquiring Christian knowledge. But if the mind is at all capable of reflection, and interested in inquiring after truth, even in the most unfavourable situation, sincerity will lead to the most earnest desires, and issue in the attainment of considerable knowledge on religious subjects. Sincerity in what is known, is all that is or can be required; yet, it will not allow a man to be satisfied with a low degree of knowledge, but will powerfully incite him to seriousness and diligence in examining what is revealed, that he may be *thoroughly* furnished unto every good word and work. Ignorance is often the source of error in opinion, corruption in morals, and ruin to the soul. And if the opportunity and means of knowledge be deliberately and wilfully neglected, it is impossible that the plea of sincerity can be of any avail.

Sincerity, therefore, *is directly opposed to indifference.* It is indeed altogether incompatible with such a spirit. To him, who submits to the influence of religious insensibility, the most alarming prospects of approaching misery, and the most alluring invitations of promised mercy, are presented in vain. The profession of religion may be made, the conduct may be free from open ungodliness; but a lifeless form is all that exists. But he, who desires in sincerity and truth to serve the Lord Christ, is all ardor and alacrity. Constitutional temper may incline him to sloth, but if he feels the importance of religion, he will shake off this disposition so unfavourable to every dignified pursuit, and make salvation his chief concern. Unacquainted with arts and sciences he may be; but he will study the word of God, and derive from it a knowledge and a wisdom, as much more excellent and valuable than that, which earthly learning can afford, as the soul is than the body, and the glories of heaven than the pleasures of the world. He is anxious to know the will of God concerning all his faith and duty, that he may cordially embrace the one, and diligently perform the other. Having an object of everlasting importance before him, he pursues it with ardor, and is daily advancing toward its possession. His heart is engaged; his affections seek a reconciled God in Christ, as their supreme good; and by this he is distinguished both from the hypocrite, and from the formalist.

His mind being thus under the power of the truth as it is in Jesus, opened to discern the importance not only of acting conscientiously in what is already known to be right, but of acquiring more extensive and accurate knowledge concerning the

path of duty, surveys every object, from which this knowledge may be derived, with a look of earnest desire, and animating hope. *The Scriptures* are examined, and both the precepts, which it inculcates, and the characters, which it describes, are seriously and attentively studied. The *conduct of Providence* to himself and others; the privileges, which he enjoys; the talents, which he possesses, and which he ought to cultivate; and the situation into which he has brought himself, or has been unintentionally, or unexpectedly led, are reviewed, and the duties, which all of them require, deliberately and devoutly considered. He may have acted improperly in the past, and may see abundant cause for the deepest contrition; and the course, which is now marked out for him, may be painful to natural feeling and beset with numerous difficulties or dangers; but sincerity will impel him, neither to revolt from the one, nor to shrink at the other. He will not be deterred from inquiry, by the fear of having his prejudices shocked, his sentiments altered, or his habits reproved, for he is willing to renounce every thing that he has maintained most obstinately, or cherished most fondly, if convinced that it has not been the will of God.

Having obtained information, he will not consult with flesh and blood, but resolutely obey the call of duty, and "follow on" with increasing ardor "to know the Lord." He wishes to be guided by a conscience enlightened in the mind of God, and is therefore open to conviction, though the truth, which produces it, should be learned from an enemy, or obtained from a source, to which he had formerly the strongest aversion. Points of difficulty he will bring before the Lord; and though he does not neglect the ordinary means of direction, he will look upward to Him, whose wisdom can guide in the most perplexing path, whose power can remove or overcome the most alarming difficulties. "Lord, what wilt thou have me to do! Speak, Lord, for thy servant heareth! It is as my meat and drink to do thy will." These are the expressions of a mind, where religious sincerity reigns; and mark a spirit essentially opposite to that self satisfaction and confidence, which formalists feel; and to that constant struggle between their real and their assumed character, which hypocrites experience.

3. *Sincerity in the profession of Christianity is uniformly connected with a minute and universal regard to duty.*

There may be little external difference between the religious conduct of the sincere and that of the hypocritical Christian. Both are punctual in attending the house of God, in performing the private exercises of devotion, in reading the Scriptures, and offering up the forms of prayer and praise. They both profess an attachment to the doctrines of godliness, and seem to be equally circumspect in their moral conduct. Yet, on attentively examining their characters, we discover many unequivocal marks of an important and essential difference.

The hypocrite or the formalist is satisfied with observing the *stated* solemnities of religious worship;

with a *general* conformity of conduct to the divine law; and with external decency of manners; even while his heart is filled with the most ungodly principles, and unsanctified desires. His chief anxiety is to secure himself from the charge of that very hypocrisy of which he is inwardly conscious; to enjoy the reputation of a saint, while he is in truth a determined sinner; to reconcile God and Mammon, religion and the world. If this can be partially attained, he does not hesitate in secret to commit the most flagrant sins. Like an actor on the stage, his character is assumed, and he labours to support it; but behind the scenes, he is destitute of all that excellence and dignity, which in the eye of the public, he so successfully imitates.

Not so the man, who sincerely and from the heart, engages in the service of God. His public character is indeed externally the same; but this character is not assumed for a season only, or to attain some worldly end. It is real, and therefore continues when he retires to his private walk. He knows that the dispositions ought to be pure, as well as the actions blameless; that to feel no solicitude to have the heart sanctified, is to cleanse only "the outside of the cup and platter," to substitute appearance for reality, and shew for worth; to have a greater regard to the opinion of the world than to the judgment of God. It will, therefore, be his anxious desire and habitual study to have the principles of godliness strengthened within him, that when he presents to the Lord the sacrifice of Christian conduct, it may indeed be a reasonable, a living, and a holy offering. He will deeply lament, and ingenuously confess in his secret devotions, those plain omissions of duty, those open acts of sin, those compliances with what he perceives to have been inconsistent with his character, those ebullitions of passion, and those intemperances of language of which he is conscious; nay, even those unholy thoughts and impure desires, which, though unknown to the world, are not concealed from the eye of Him, who searcheth the hearts and trieth the reins of the children of men. These, the hypocrite never thinks of, and to their criminality the formalist is insensible; but the truly sincere Christian views them in the light of the gospel, as the remaining members of the old man, which is corrupt with his deceitful lusts, which must be resisted and crucified, to enable him to serve God in spirit and in truth. He therefore labours to maintain a conscience void of offence towards God as well as towards men; guards against sins of the heart; watches and resists those risings of unbelief by which the Holy Spirit is grieved; and which are the beginnings of desires and resolutions, which, if carried into action, would destroy his comfort and disgrace his profession. He desires to love God more and serve him better; and mourns on account of the coldness of his love and the imperfections of his service.

It is evident that this tenderness of conscience must influence his conduct in his private retirement and domestic intercourse, when secluded from the compa-

ny and occupations of the world. As Christian sincerity is inimical to every art of injustice and fraud in the transactions of business, even when there is little probability or even possibility of detection; it is equally hostile to every thing that encourages self deceit or hypocrisy, in his secret intercourse with God. It reproves, and represses languor in devotion: excites to fervor of spirit and cheerfulness of service: removes and prevents carelessness in duty; and aims at the total destruction of that deceitfulness of sin, which endeavours to compensate for the commission of one trespass by abstinence from another, or by diligence and fidelity in those parts of obedience, where neglect or unfaithfulness would be more easily noticed, and more certainly condemned.

Finally, sincerity will not admit either of reserve in the obedience that Christianity requires, or of palliation for neglecting it, but embraces the whole extent and every particular instance of duty arising from the circumstances, the station and the relations, in which a Christian is placed. All that is known to be duty, he must study to perform, whatever hazard may be incurred, or difficulties encountered, or trials endured. In all places and at all times sincerity should animate the heart, and direct the conduct. Imperfection, indeed, is inseparable from the present service, even of the most advanced Christian. There is always something which he ought to have done, which he has neglected; or something from which he ought to have abstained, which he has performed; but sincerity, instead of vindicating, condemns this misconduct, and uniformly leads the mind to humiliation and repentance when concious of being thus guilty. Like the apostle Paul, he "counts not that he has already attained, either is already perfect, but this one thing he does, forgetting those things which are behind, and reaching forth unto those which are before, he presses towards the mark, for the prize of the high calling of God in Christ Jesus."

Reader! examine thy own heart. Withdraw thy attention from the scenes of life: from the character of other men; from the thousand objects which would interrupt the intercourse with thyself; and survey the principles by which thy heart is actuated; compare thy conduct with thy professions, and both with the standard of truth and duty, which the gospel contains.

Reader! Art thou trusting that thou art righteous and despising others; or satisfied with outward decorum of manners; or ignorant of the devices of a deceitful heart, or led away by error from the path of Christian doctrine? Thy condition is dangerous, thy hopes of heaven are fallacious! Hast thou never prayed; or dost thou neglect daily prayer for grace to guide thy feet into the way of peace? Thou must be treading in the way of death! Destruction awaits thee in the land of spirits, except thou repent!

Reader! Hast thou never suspected the danger of thy state as a transgressor of the law of God? or dost thou not with an earnestness of mind proportioned in some measure to the importance of the subject, ask the direction and blessing of God, that thou

mayest know thyself, and live by the faith of the gospel? Dost thou never say from the heart with the Psalmist, "Search me, O Lord, and know my heart, try me and know my thoughts, and see the wicked way that is in me, and lead me in the way everlasting?" Consider, I entreat thee, the danger of insensibility, the danger of insincerity.

By the gospel thou must be judged in the great day of the Lord; self-deceit will then be unavailing, when every thought will be brought into judgment, and every secret work, whether it be good or evil. Examine, then, thy heart; thy conscience must be purified from dead works, in order to enable thee to serve aright the living and the true God. The blood of the Son of God alone has this efficacy; and if thou despise it, there remaineth no more for thee a sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

The Lord give thee understanding in all things to do his will. So shalt thou in simplicity and godly sincerity fulfil his pleasure. Remember the words of Solomon. "He that walketh uprightly, walketh surely; but he that perverteth his way shall be known." D. D.

March, 1806.

MR. GIBBON.

On reading the life of Gibbon, and observing the cheerless gloom, which shrouded his mind at the hour of death, I was struck with the confirmation of truth afforded by this circumstance. *The way of the wicked is as darkness.* The sick bed tries the correctness of principles, and the king of terrors, as he approaches, sweeps away all the false hopes of the unbeliever, and scatters them to the winds. Infidelity may give her votaries the satisfaction of being free from enthusiasm and superstition; she may harden their minds; but she furnishes them with no support under the various evils, which we are called to suffer.

The death of Mr. Gibbon was such as we might expect from the principles, which he professed. Speaking of the decease of lady Sheffield, in a letter to her husband, he observes; "She is now at rest; and, *if there be a future state*, her mild virtues have surely entitled her to the reward of pure and perfect felicity.—The only consolation in these melancholy trials, *the only one at least in which I have any confidence*, is the presence of a real friend." In these passages the writer expresses a doubt respecting his future existence, stumbles upon the error of the self righteous, that the ordinary virtues of social life merit the reward of everlasting blessedness, and gives up at once all the rich consolation, which a belief in the righteous government of the Father of mercies is calculated to afford us under afflictions and troubles.

In his memoirs he says, "I must reluctantly observe, that two causes, the abbreviation of time and the failure of hope will always tinge with a browner shade the evening of life." This is the gloomy sentiment of an atheist, whose views terminate with this world, who considers himself as the offspring of chance, and who

is cheered with no glad expectation, that "the evening of life" will be succeeded by a glorious *morning*.

It is true that the aged are frequently peevish and unhappy. The acuteness of their senses is blunted by long action. Their eye is no longer delighted with beauty, nor their ear enraptured by melody. The agitation of business no longer exhilarates their minds. Besides this, they find few or none of their early companions, with whom they may recal the days that are past.

These are the causes, and not those assigned by Mr. Gibbon, which will always operate in a greater or less degree to diminish the enjoyments of those, who have travelled far into years.

But to the aged saint, whose gray hairs are found in the way of righteousness, "*the abbreviation of time*" is a subject of joy, not a source of grief; and with "*the failure of hope*" he is unacquainted. He exclaims in the language, and with the exulting anticipation of St. Paul, "The time of my departure is at hand! I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also, that love his appearing." Had not Mr. Gibbon been fearful of this appearing of Jesus Christ, when "he shall decend from heaven with a shout, with the voice of the archangel, and with the trump of God," to punish the despisers of his words; or had he not looked upon all beyond the grave as one hideous night, whose silence will never be disturbed by the footsteps of living beings, he would not have expressed his conviction, that hope must necessarily fail, as life approaches its termination. If he had not been destitute of the joyful hope of *immortality*, which only is the glory of man, such a sentiment his pen never would have recorded.

And what *was* the death of Mr. Gibbon? It was cheerless and awful. We hear no expressions of resignation or hope. We behold no delightful anticipations of blessedness. We see not even an intimation of his belief, that another state of existence would succeed that, which was approaching its end. All was silent as the grave, to which he was going.

He said to his servant, just before his death, "Pourquoi est ce que vous me quittez?" *Why do you leave me?* And the last words which he uttered, expressed his desire that his servant would not leave him.

Thus perished this insidious enemy of Christianity. I said to myself, if infidelity can throw no ray of light upon the darkness of the grave; if she can give no support to the sinking spirit; if she can administer no consolation, when this world has lost its power to please; if she can stamp upon the pale countenance of the dying no impressions of hope, of joy, of triumph; then, "O my soul, come not thou into her secret," and let not her delusions beguile thee! W.

SKETCH OF THE CHARACTER AND EXERCISES OF MISS A. D.

"RELIGION," says one of its most distinguished champions

and ornaments, "dispenses its choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death." It can not only refine and elevate all earthly enjoyments, but supply their loss. It can do more. It can convert the greatest outward calamities into positive, substantial, everlasting blessings. Nor can any thing be more truly honourable to the gospel and grace of our DIVINE REDEEMER, than the sweet peace and cheerfulness with which they have inspired thousands, on whom a thoughtless world has looked down with pity, mixed with horror.

Among these happy sufferers, few occupy a more conspicuous place, than Miss A. D. a young woman recently deceased. For several of the last years of her life, she was confined by a complication of maladies, to a bed of unutterable, and almost unparalleled distress. In the early period of her sickness, she seemed a stranger to religion, and its comforts. But between two and three years previous to her decease, she exhibited a remarkable revolution in her sentiments and feelings. Of this happy change, her afflictions were, under the divine blessing, the principal instrument. Under their pressure, she was led into very distinct and evangelical views of the evil of sin, the depravity of her heart, the glory of the Redeemer, and the infinite worth of gospel blessings. Her heart seemed gradually moulded into a temper of sweet submission to the divine will, of humble confidence in the divine mercy, and of joyful complacency in the perfections and government of God. Often, in the latter years of life, did she express her wonder and astonishment at her former insensibility, at the patience of God in waiting thus long upon her, and at the overflowings of that condescension and goodness, which could pardon and save one so unworthy and vile as she. Her patience, serenity, and even cheerfulness under her sufferings (her pain being, for years, literally without intermission) were remarkable indeed. Some, who familiarly knew, and often visited her, have declared, that they never witnessed a solitary instance of impatience, manifested either by her countenance or lips. Not unfrequently, when every nerve of her frame was agitated by extremity of pain, and when her bed trembled underneath her, has she conversed at length on religion, and on the many mercies vouchsafed her, without once adverting to her sufferings. It was remarkable that some of her best enjoyments seemed to occur in seasons of this kind. She once remarked to a friend, that for a few preceding days, she had enjoyed a sweeter savour of divine things, than ever before. "Every thing," she said, "seemed sweet. Oh," she exclaimed, "there was such a sweetness in Jesus! My soul ran out in love to a chastening God, and rejoiced in him! He was all in all. Oh, that all would praise him! My soul delights in him. Oh," she added, "my body was filled with pain, but my soul was more filled with comfort. Compared to one view of such glories, and the enjoyment of one half hour's communion with God, these afflictions are not worth mention-

ing, ought not to be named; nay, are not worthy to have a thought of them pass through the mind. Oh," said she, "entertain high and honourable thoughts of God concerning this thing. I now place this distress among my choicest mercies." Soon after her happy change, she said to a friend; "How many nights have I kept myself awake in thinking on and pursuing the vanities of the world; and it is but just that I should now be kept awake, and smart for it." When exercised with excruciating pain in her side, she once said; "I have been thinking that my side was only pierced with pain, but Christ's side with a spear. My smart cannot benefit others; but by Christ's stripes are many healed." She added, that though health was such a great blessing, yet if her's could be restored, and she must in that case be as vain and worldly as she once was, she would greatly prefer her present painful situation. On another occasion, she remarked, that she had experienced more enjoyment on her sick bed, than in all the former years of her life. On a certain occasion, she said to a friend, that in the night season, she was in an agony of distress, and much wished for half an hour of sleep; but immediately a new thought arose; O, how good was God to permit her to lie awake, and contemplate on his perfections! O, it was sweeter than sleep. At another time, after a night of excruciating distress, she said, "For a few hours my room was a little heaven. Oh, it was sweet being awake, and receiving pain from such a hand. Oh, how the glory, power and goodness of God shine in this affliction. Once I saw no goodness in it; but now, the sharper the pain, the brighter his goodness appears." In another season of exquisite suffering, she expressed herself thus: "When one pain is gone, I can welcome another. My heavenly Father waves his rod over my body, but smiles upon my soul."

She frequently manifested a very tender anxiety lest any should think the less honourably of God and religion, on account of her sufferings. Two of her friends having watched with her in a night of remarkable distress, one remarked to the other, that probably she had suffered more than martyrdom that night. This she overheard; and in a feeble and very affecting manner said, "O do not think hard of God on account of my sufferings. Think how great the consolations are which he affords me. He might justly send all these afflictions, and none of the consolations. The one I deserve, and the other I do not. He is good, He is kind."

She often expressed a lively concern for the honour and prosperity of religion. She manifested a most tender pity for the multitudes around her, who lived without its blessings, and an ardent desire that they might taste and see that the Lord is good. Whatever tended to bring reproach on the name of Christ, gave her great pain. She frequently mourned over the coldness of Christians, and most of all, over her own.

She was remarkable for speaking of divine things in a manner equally distant from levity and ostentation, and which showed

that her very heart was penetrated by what she uttered. Amid her highest consolations, she seemed deeply sensible of her unworthiness. Being asked, a few weeks before she died, how death appeared, she replied: "It is a solemn thing to die: I wish to examine myself; but I cannot make the thought seem terrifying." At other times, she expressed great *desires* to die. She was once heard thus to express herself in prayer: "Why are thy chariot wheels so long in coming? hasten them in thy time:" still adding, "not my will, but thine be done." At another time, she told a friend that a few nights before, she viewed herself upon the verge of eternity, and it was delightful entering. Being asked, what made it most delightful, she replied, "the glory, and the holiness—to be freed from a body of sin:" and added, "Christ is precious." She once declared, that the night preceding, her distress was very severe; but the glory, holiness and justice of God seemed so clear, that it was sweetly consoling to her mind; and it seemed a favour to be kept awake, and contemplate upon his justice; and the sharper her pains, the more faithful his character appeared, and the stronger was the evidence of his love. "I long," said she, "to die; but feel willing to live and suffer." When death actually came on, her distress and weakness were such that she could say but little: yet that little manifested her mind to be in the same humble, tranquil, cheerful frame as ever; till, with scarce a struggle or a groan, she yielded up her spirit into the hand of her God.

The writer of the above enjoyed the privilege of frequently witnessing the piety, the sufferings and consolations of this highly favoured young woman. He offers this imperfect sketch, in the hope that so animating a testimony to the truth and excellence of religion, may be instrumental in confirming the faith of the Christian, and producing some salutary impression on the mind of every reader. Z.

The rare phenomenon of a total eclipse of the sun happened on the 16th of June, 1806. A more awfully sublime, interesting and impressive phenomenon can hardly be conceived. It seems impossible that an atheist could have witnessed it without deep conviction of the existence of a GOD. A valued correspondent has favoured us with the following extract from a discourse delivered the Sabbath after this event, which we insert with pleasure.

SERIOUS THOUGHTS EXCITED BY THE LATE ECLIPSE.

A *total eclipse* of that luminary, which is not only the source of light and heat to the globe we inhabit, but the life and soul of our system, is an event of such rare occurrence, as well as so grand and sublime in itself, as naturally to command a serious and interested notice. It would be well, if the ideas and feelings, which such events are calculated to excite, might oftener *rest* on the mind; and especially, if they might become subservient to our moral and religious improvement.

Eclipses, particularly those of the sun, are among the most solemn and impressive specta-

cles, which the world of nature presents. In ages of ignorance and superstition, they have been regarded with surprise and horror. They have been converted into presages of wars and desolations, of public calamities and individual disasters. Nor does it appear strange, either that a gloomy imagination, or that conscious guilt, should have made this use of them. It is not a thing unknown, or unusual, even in our own enlightened age and country, that they have been productive of terror and consternation. Nor indeed, because they are perfectly agreeable to the regular course of nature, and can be demonstrated to result from established laws, does it follow that they claim no special and serious notice. All the *works of the Lord*, as they *are great*, so they are *sought out of those, who have pleasure therein.* Nor would it be difficult to shew that these, more particularly, are calculated to lead us into a field of profitable and pious contemplation. As this is my present design, it will not be expected that the subject be handled in a way of philosophical disquisition. Such speculations would, in every view, be unsuitable to the place and occasion.

May it not, however, be properly remarked, in the first place, that the late phenomenon calls our admiring attention to the perfect regularity and harmony, which reign in the natural world? It is true, that many of the less informed consider appearances as preternatural and miraculous. But the fact is, that they take place according to stated and invariable rules; as is evident from this circumstance, that they can be previously calculated with the greatest certainty and precision. Instead of violating the arrangement established by Heaven, they strongly confirm and display it. They are constant monitors of an ever present, overruling Power, sustaining the world, and preserving unimpaired that perfect order and harmony, which it originally established. Nor have we any reason to confine this sustaining and governing Providence to the system of which our globe makes a part. It cannot rationally be believed that those numberless stars, which occupy the vast expanse of heaven, were made only to dart a few feeble rays of light on our earth. It is much more natural to consider them as suns, surrounded by inhabited planets, and communicating to them the blessings of light and heat. "What an august, what an amazing conception," says one, "does this give us of the works of the Creator! Thousands of thousands of suns, at immense distances from each other, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths prescribed them; and these worlds peopled with myriads of intelligent beings, formed for endless progression in perfection and felicity." Rapt into such contemplations, we may well add, in the words of the same writer; "If so much power, wisdom, goodness, and magnificence is displayed in the material creation, which is the least considerable part of the universe, how great, how wise, how good must He be, who

made and governs the whole!"—This leads us,

2. To a very mortifying and humbling thought. How deplorable is the inattention and insensibility of man! We are surrounded, on every side, and in every moment of our existence, with numberless demonstrations of the being, the perfections and beneficence of Deity; and yet overlook and neglect them. Such an extraordinary phenomenon as we saw the last week, rouses our attention for a moment, and, as it were, forces a God upon our thoughts. But must the sun be veiled in darkness, to make us feel there is a God? Does not the same sun, rising in cloudless majesty, triumphing in meridian splendor, and setting with a softened effulgence, emphatically proclaim his Maker and ours, and call us to the liveliest sentiments of veneration and love? Is not the whole fabric of nature a stupendous and beautiful temple, in which every rational creature should be found a prostrate worshipper, glowing with every tender, grateful sensibility? Whither can we turn our eyes, and not behold the brightest evidences of the Creator's goodness, and our own numberless obligations? His is the air we breathe, the ground we tread, the food we eat, and the stream that slakes our thirst. In thee, O God, we live; and such is thine overflowing bounty, that

—not content
With every food of life to nourish man,
Thou mak'st all nature beauty to his eye,
And music to his ear!

Where then are the humble, grateful returns, which we owe? Where the love, the devotion, the obedience, which creatures should render to their Creator, and beneficiaries to their infinite Benefactor? Alas! the very profusion of our blessings conceals from our inattentive, stupid minds, the Giver's hand. In the unvaried, uninterrupted tenor of our mercies, we basely find a pretext for thoughtlessness and ingratitude. A great portion of mankind, we have reason to apprehend, would sink into absolute atheism, were they not reminded, in methods awfully intelligible and impressive, that there is a God, who rules above, and who holds the universe in his hands.

3. Should not the late solemn appearance of the heavens call back our minds to contemplate the most solemn and interesting scene ever exhibited on this earth; I mean, the crucifixion of the SAVIOUR, with the darkness, which attended it? That darkness, it is true, was altogether supernatural. As it took place at the time of the Jewish passover, which was celebrated at *full moon*, it could not proceed from a proper eclipse of the sun. Beside, it is well ascertained, that in no solar eclipse, does the total obscurity continue beyond four minutes; whereas, at the crucifixion, the darkness lasted three hours. Whether this darkness were greater, or less, than that which we recently witnessed, cannot be easily determined. But doubtless, some of us were led by what we saw, to revert back to the amazing scene, and assisted to attain a livelier idea of it, than we ever had before. It is proper that we should all thus improve it. O my breth-

ren! let us this day, in solemn contemplation, pay a visit to Calvary. Let us endeavour by faith to behold a scene, which yonder sun refused to witness. Ah,

Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, dy'd
For man, the creature's sin.

Doubtless, the darkness, which overspread the sun, was emblematical of that horror, which filled the human soul of the immaculate Jesus. His heavenly Father stood aloof. Not only did earth refuse its pity, but heaven withheld its consolations. This was the bitterest ingredient in his bitter cup. What tongue can describe, or imagination conceive, the sensations of the divine Sufferer, when, during three hours of silent horror, he retired within himself, received in his spotless soul the awful impressions of that wrath, which was due to sin, and at the same time, maintained a conflict with all the principalities and powers of darkness? Oh, what a *crisis* was that, in human destiny! How pregnant with salvation and felicity to millions of humble believers, and with aggravated, intolerable perdition to every stout hearted, impenitent sinner! O Christians! meditate often with wonder, love and gratitude, on the suffering Saviour. He drank the cup of trembling, that he might put into your hands the cup of consolation. He vanquished the powers of darkness, that you too might everlastingly triumph over them. Amid the agonies of crucifixion, he endured the hidings of his Father's face, that you might enjoy the beatific smile of his countenance in death, and to all eternity. O ye, who reject the Saviour! can you hear these things unmoved? Are they *nothing to you*? Shall the Son of God expire in agony; shall the very heavens put on the attire of mourning; shall yonder luminary avert his face from the awful scene; shall the earth tremble with amazement, and the solid rocks rend asunder; and can you still remain unmoved?—O, at length relent! Flee from that dire, unheard of wrath, which you cannot sustain; and rejoice, by your repentance, the heart of that compassionate Saviour, whom you have so long pierced by your sins.

(*To be continued.*)

Selections.

FRAGMENTS.

While Israel marched thro' the wilderness, the blackest night had a pillar of fire, and the brightest day a pillar of cloud. So, in this world, things never go so well with God's Israel, but they have still something to groan under: nor so ill, but they have still some comfort to be thankful for. In the church militant, as in the ark of old, there are both a rod and a pot of manna.

Dr. Arrowsmith's Chain of Principles.

If we would well understand the Scriptures, we must bestow pains in comparing one part with another; for the Lord seems to have arranged them, as they are, purposely, to exercise our diligence, and to distinguish those, who value the knowledge of the truth from such as do not. (Prov. ii. 1—9.)

Scott's Notes on the Bible, Num. chap. 22.

ANECDOTE.

The following communication is from a gentleman, on whose authority the reader may place the most unreserved reliance.

It was my lot, some years ago, occasionally to meet a disciple of the late Dr. Darwin, who had drunk so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and, in the same conversation revile the Holy Scriptures, with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and conceited; and when infuriated by zeal for his principles, (which happpened as often as they were opposed) every rule of decorum was trampled under foot; he appeared on such occasions, neither to "fear God, nor to regard man."

A few months after my last interview with him, I was informed that he was no more! Struck with the event, I was solicitous to know how such a man would die! The amount of my information was, that, as death approached the confidence he had before expressed in his deistical opinions forsook him, and in its place a deep horror seized his mind! A short time before his departure, supposing himself quite alone, he was overheard by an unobserved friend, giving vent to the agonies of a tortured conscience. With furious despair he expostulated with the man, (Dr. D.) whom he now reproached as his deceiver; and, after loading his name with execrations, which I dare not put upon paper, he closed the horrid remonstrance in such terms as the following: "Monster! wretch! Is this the end of your boasted philosophy! Have you brought me to this?"

Reader! though such examples are seldom brought forward, you are not hastily to infer that they rarely happen, or that the principles of modern infidelity do not lead to such melancholy issues. The tenderness of survivors may often conceal the dismal story; and even when such men leave the world with composure, we should remember there are such judgments denounced against obstinate opposers of revelation, as a "seared conscience," and a "reprobate mind!" How different the end of those, who "sleep in Jesus!" M.

Christian Mag.

Review of New Publications.

The immoral and pernicious tendency of error. Illustrated in a sermon at the ordination of the Rev. James Beach, to the pastoral care of the church in Winsted. Jan. 1. 1806. *By* ASAHEL HOOKER, *A. M. Pastor of the church in Goshen.* Hartford, Lincoln & Gleason. Feb. 1806.

Evil communications corrupt good manners, 1 Cor. xv. 33.

AFTER a very proper introduction, the author gives this as the doctrine of the text. *As gross errors are destructive of good morals, they are necessarily hostile to true religion.* It is a rule laid down by the most approved writers on sermonizing, that the doctrine, or leading sentiment of the discourse be expressed in as few and simple terms as possible. It is, therefore, queried, whether the great sentiment of the text, and of the discourse might not, with more propriety, have been expressed in some such manner as this; *wrong theory is productive of wrong practice;* or thus, *erroneous sentiments lead to wicked actions.*

The author's plan is to illustrate the doctrine, not by abstract reasoning, but by examining several gross and dangerous errors, which abound at the present day. This method is not without its advantages. The author governs himself by the favourite maxim of a divine, whose memory is highly respected in New England; *that it is one important branch of ministerial faithfulness, to oppose the errors of the times.* Still we are ready to wonder, that the writer contents himself before the great doctrine of the apostle, with only examining a few gross and dangerous errors. It would have contributed much to the merit of the sermon, already excellent, if the ingenious author had undertaken to prove, by some obvious arguments, the connexion between wrong theory and wrong practice. This connexion might have been invincibly argued from the proneness of mankind to do what their judgment approves, or to act according to their conviction. It might have been argued from the vigilance of inspiration to guard us against erroneous sentiments, as well as against wicked actions. It might have been argued too from the conduct of many individuals both in the church, and in the world.

Though we suggest these additions, we do not forget the narrow limits of a single discourse.

The plan adopted is executed with ability. The first error mentioned, as of a pernicious tendency, is *Deism.* The second is the error of the *Universalists.* It is satisfactorily proved, that mankind, as they are, will take occasion from this scheme, if believed, to sin with the greater greediness. This is, in brief, the spirit of his reasoning. If the hearts of men are fully set in them to do evil, because sentence

against them is not speedily executed; how much more will they be set on evil, if they believe the sentence will never be executed.

"The Most High said of the false prophets of old, *they have strengthened the hands of the wicked, that he should not depart from his wicked way,* BY PROMISING HIM LIFE. Nor is it easy to perceive in what respects the doctrine, which teaches the salvation of all men, of all characters, and which, of course, makes it depend on no conditions, is a whit less immoral and pernicious in its tendency, than the doctrine of the fool's heart, *there is no God.* The father of lies, who was a murderer from the beginning and abode not in the truth, doubtless apprehended the real tendency of the doctrine in question, and first preached it to mankind with dire effect. The consequence of their believing it, and acting on a presumption of its being true, was the apostasy and ruin of the human race."

The third false opinion mentioned is, *that the depravity of mankind arises from their ignorance of the truth.* The author shows that this sentiment is contrary to plain scripture declarations, and that it implies that man is by nature holy, and needs not to be renewed by the grace of God; and, accordingly, that the sentiment is suited to cherish his pride and make him pure in his own eyes.

The author finally notices the opinion of those, who deny the divine institution and perpetual obligation of the Christian Sabbath. In a note he suggests, that what has been advanced concerning a few gross errors is equally applicable to others.

A number of interesting reflections close the discourse.

"1. *We may hence see the fatal tendency of modern liberality.* This liberality, when examined by the light of divine truth, is found to be a sort of compromise between the various friends of error and irreligion. In this compromise it is agreed to extend their full charity to one another, however different their opinions, and even to all mankind, except those, who maintain an essential difference between right and wrong, between truth and error, and who thence contend earnestly for the faith once delivered to the saints. As this wonderful liberality is founded in a deep rooted love of darkness, it renders men no less opposed to a candid, impartial, and prayerful investigation of moral and religious subjects, than to that teachable and humble spirit, which is essential to receiving the truth in the love of it. The genius of this liberality is distinguished by such maxims as this; *it is no matter what men believe, if they are but sincere in their belief.* This word, *sincere,* is the bait, which is designed to conceal the deceitful and fatal snare. By being sincere, in the present case, nothing better can be correctly intended, than men's really believing what they profess to believe. But professing, or not professing, can never alter the nature of their belief, or of the things believed. Hence, stripping their language of disguise, this is the doctrine, which they intend to maintain, *that it is no matter what men believe, or what they disbelieve,* and therefore, that they are not accountable to God for any sentiments, which they are pleased to embrace. Some men use this language, who dare not avow themselves the open and unequivocal adversaries of religion, and of morals. But might they not avow this, consistently with truth? And would they not do it, were they not, for the present, less bold, than impious; or more afraid of men, than of God? If it be no matter what men believe, they may believe that the doctrine of an all-perfect Deity, who is the Creator, the Governor, and the Judge of the world, is a mere chimera of superstition. They may, in like manner, disbelieve the record, which God hath given of his Son, or embrace any other opinion, however grossly erroneous, and utterly subversive of the Christian faith. When straitened for arguments to support their liberality in all its absurd and horrid consequences, they will plead their own

cause, by asserting, that they cannot alter their belief, and that, therefore, it cannot be sinful. And with a little more hardihood, but with no more absurdity or impiety, they may proceed to assert the same in respect to any *vices*, in which they are pleased to indulge. They are not more voluntary in the practice of these vices, than in embracing those sentiments, which are believed for no other reason, than their agreement with the feelings of a proud, sensual, and depraved heart.

"The liberal doctrine of modern times takes for granted what is palpably false, that there is no connexion between men's sentiments and their hearts, and between their hearts and their practice. They never act understandingly, in embracing false and immoral opinions, but from an answerable frame of spirit. It is true, men often become much more depraved and immoral in their lives, in consequence of embracing those sentiments, which justify immorality and irreligion, and which are thence suited to draw forth the latent seeds of sensuality, pride, envy, revenge, and impiety. But in other cases, those, whose crimes have got beforehand of their speculative opinions, are found plunging suddenly into the darkness of gross error, that the hideous deformity of their characters may be concealed from the view of their consciences, and no longer disturb them with the guilty forebodings of infinite wrath.

"Again, that mode of reasoning, which makes all sorts of opinions innocent, might do the same, as consistently, in respect to all sorts of actions. The sentiments, which men embrace on moral and religious subjects, are their rules of moral conduct. Every man, therefore, who justifies errors in opinion, must, if consistent, justify the same, when carried into practice. This agrees not only with the tendency of erroneous sentiments, but with the evident design of numbers in embracing them, and with the habitual conduct of many. They embrace error with the sole view of finding in it a cloak for their sins. Many labour to disbelieve the moral government of God, and even his existence, because they are in love with practical atheism. They labour to set aside the doctrines, and even the reality of a divine revelation, because they wish to live in such a manner, as fills them with horror, when presented with the awful prospect of being arraigned at the tribunal of Heaven. Accordingly, the doctrine, which maintains the innocence of all opinions, is a most insidious attack on the pure and undefiled religion of the gospel, and being universally admitted, would be soon followed with the universal destruction of the morals and the happiness of mankind in this world, and of their souls in the world to come."

In the second inference the author points out the cause, to which we must ascribe the alarming prevalence of vice and irreligion. He mentions evil communications, or corrupt principles, as having a chief influence.

In the third place he infers, very naturally, the importance not merely of shunning prevalent errors and vices, but of taking the best measures to oppose them, and to counteract their pernicious influence.

"It will perhaps be said, that we live in a land of liberty, where every man enjoys the right of forming and expressing his own opinions. True. But God has invested no man with the right of calling evil good, even if his errors are kept to himself; much less the right of communicating the foul contagion of them to those around him. All men are accountable to God for the sentiments, which they embrace, and which they inculcate on others. Nor have they any more right," on the principles of piety and benevolence, "to disseminate those evil communications, which corrupt good manners, than to practise those flagrant abominations, which are at once an insult to the Majesty of the universe, and an attack on the peace and safety of mankind."

The occasional addresses at the close are marked with perti-

nence, solemnity, and Christian tenderness. On the whole we cannot forbear saying, that this sermon, both in the importance of the matter, and in the propriety of the manner, far excels the generality of sermons on similar occasions.

Religious Intelligence.

The General Assembly of the Presbyterian Church, at their annual sessions in May, are in the practice of receiving accounts of the state of Religion, from the members representing the various parts of their ecclesiastical jurisdiction, and of condensing and publishing these accounts in the form of a Report. The following is their Report for May last.

The Assembly have heard with pleasure, accounts from the east and west, the north and south, proclaiming the triumphs of the Redeemer, in the extension and prosperity of his kingdom in our country.

The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost *every quarter*, a *general*, and in some parts of our church, an *increased* attention to the public worship of God: that there exists a spirit of inquiry in regard to religious truth, and a more general conviction that the power of godliness is necessary to stamp value on its form.

Associations for prayer and reading the holy Scriptures, have, it appears, been the means frequently blessed by God, to preserve the very existence of religion, in places destitute of the preaching of the gospel, and the full administration of its ordinances. Such associations have happily prepared the people for the labours of the pious missionary, who thus came upon ground, as it were, already broken up, and profitably scattered the good seed of the word.

The Assembly have also heard with great satisfaction, that the catechising of children and others, has, in certain parts of our church, been practised with more than ordinary care, and with that desirable success, which may ever be expected to follow a suitable regard to this most important duty.

With heartfelt pleasure the Assembly bear testimony to the charitable exertions made by some of their churches, for the relief of the poor, and for the maintenance of the holy ministry. They rejoice to find that the ordinances of the gospel are, *in general*, attended with punctuality and earnestness. They regret, however, that in *some particulars*, they are compelled to use the language of reprehension. It is with pain they observe it to be the practice of too many, in some of their churches, to attend divine service only on *one* part of the day, to the neglect or contempt of the remaining part. Against *this practice*, so injurious to the spiritual interests of their people; so entirely inconsistent with the Christian character and privileges, they think it no more than their duty *solemnly to protest*. And they do most affectionately beseech all who are conscious of delinquency in this respect, no longer to withhold from God any portion of that time, which he hath specially consecrated to his own service.

We live at a time when it becomes a duty peculiarly incumbent, to "contend earnestly for the faith once delivered to the saints." It will, however, be remembered, that the sacred cause of truth can never be promoted by angry controversy, or railing accusation. It is therefore recommended to the churches, to vindicate the truth, not only by sound and temperate discussion, but also and especially, by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing, that, "the like mind is in us which was in Christ Jesus our Lord."

It should ever be recollected, that error in doctrine hath a native tendency to produce immorality in practice; and therefore, that we should not be carried about by every wind of doc-

trine. Let us prove all things, and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, inasmuch as the church has been of late invaded by errors which strike at the very foundation of our faith and hope, such as the denial of the Godhead, and atonement of the blessed Redeemer, the subjection of holy Scripture to the most extravagant impulses of the heart of man. These and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated.

It is believed that in the revivals of late years, many have been added to the church of such as shall be saved. Many, who, stedfast in the Christian life, seek to adorn the doctrine of God their Saviour in all things. For this, let the Giver of every good, and every perfect gift, be praised. These happy subjects of divine grace are exhorted to "hold fast that, which they have received, that no man take their crown;" to "be faithful unto death, that they may obtain a crown of life."

But as it has often occurred, in former periods of the church, so there is reason to believe, it has happened with respect to these effusions of the Spirit's gracious influences. Transformed into an angel of light, the enemy of souls hath endeavoured to mar the glorious display of divine operations, by inciting to the most absurd and extravagant outrages upon Christian sobriety and decorum.

The Assembly beseech all their people to bear in mind, that if they allow themselves to abandon the unerring guidance of God's written word, they will inevitably become the prey of ignorance, superstition and fanaticism. "Bodily exercise profiteth little." The mind sown with the seed of the word; the soul renewed by the Holy Spirit; these profit; these entitle a man to the character of being truly religious; and whatsoever has not a tendency to cherish and promote true religion, is inconstant as the wind, and light as the chaff it scatters.

The assembly are happy to add, that their observations on the prosperity of the church, and the favourable position of religious affairs generally, were not meant to be confined to the presbyteries under their care: they comprehend also the state of things within the bounds of the General Association of Connecticut, and among the Congregational churches in the state of Vermont, where the interests of Christ's kingdom appear to prosper.

On the whole, they commend their beloved people to the grace of God, praying the great Head of the church to vouchsafe to them yet farther days of refreshing from his presence. Exalted Redeemer, "pour water on the thirsty; floods of water upon the dry ground; thy Spirit on our seed, and thy blessing on our offspring; that they may grow up as grass, and as willows by the water courses." Amen.

Literary Intelligence.

FOREIGN.

Mangourit, the last year, published at Paris, "Travels in Hanover, in the years 1803, 1804." Among other information of value, is the following, viz. That only two religions are known in Hanover, Judaism, and Christianity, which latter is divided into the Catholic, the Calvinist, and the Lutheran persuasions. Before the union of Osnaburgh with the Electorate, the Jews were the most numerous body after the Lutherans. They have here, as every where else, a commercial disposition. In the great cities they are bankers; in the villages many of them are butchers; their children partake in the advantages of public instruction. There are a few Catholics in Hanover; they were twenty times more numerous, a century ago. They have adopted the religion of the prince. Calvinism is scarcely ever mentioned in Hanover. Lutheranism prevails throughout the

Electorate. The Elector is the chief of this persuasion; in his absence, the second minister, who presides in the Consistory, inspects the other sects. The whole of the ecclesiastical establishment announces the prevalence of toleration. It is true, that the Lutheran ministers receive part of the incomes formerly appropriated by the Catholics, but the destination of the benefactions is not changed, though communicated by different hands. The salaries of these ministers are respectable but moderate; and the clergy, in general, is most favourably and honourably spoken of by this traveller, who commends their attention to study, their manners, their simplicity, and their attachment to their country. The University of Gottingen, and other public literary establishments, are supported partly by the former revenues of certain great benefices, now secularized, and partly by other Romish endowments, now suppressed.

Among the literary productions of Germany, which have lately excited general attention, is a work recently published in Leipzig by Dr. John Charles Woetzel; in which he affirms very positively, that his departed wife has twice appeared to him. The first time, he says, was during the night; the second in open day-light, when he was perfectly awake. He says, she spoke to him in an audible voice. The author brings philosophical arguments in proof of the possibility of such a fact. He published this work at first without his name, but being publicly called on to avow himself, he obeyed, and added "Further Explanations," in a second pamphlet. On a subject like this, opponents were to be expected of course. Among these are enumerated, 1st. Canalich's Thoughts respecting the human soul, its existence and appearance after death. Leipzig. 1805. 2d. Chelmuth's Epistle to Dr. W. relative to his wife's appearing, &c. 3d. Wieland's Euthanasia, three dialogues, on existence after death, &c.

All these authors insist that Dr. W. was partly deceived by others, partly deluded by his own imagination. They adduce arguments from moral and natural philosophy, in opposition to his hypothesis, and, indeed, are led by the impulse of their opposition, to promulgate principles subversive of truth itself. Wieland even thinks that departed spirits know nothing of their former relations and affections. *In medio tutissimus.* That the departed spirit should associate itself with the affairs of this life would imply a very imperfect separation from its earthly residence. On the other hand, to suppose that it should have no recollection whatever of the "deeds done in the body," amounts to a denial of the retribution justly due to virtue and vice; a sense of which seems to be almost instinctive in the human mind, which the wiser heathen admitted and expected, and which is one of the very foundations of Christianity.

A Military Almanack for 1805, with plates. 12mo. has been published at Berlin.

This work offers, among other articles, a report on the new organization of the Austrian army, and its present state. The following enumeration is founded on correct authorities.

	Men.
Infantry of the line - - -	207,278
Infantry in garrison - - -	6,332
Light Infantry - - - -	56,988
Cavalry - - - - - - -	34,705
Artillery - - - - - - -	14,569
Total	319,872

The author also communicates information on the condition and organization of the Russian army, in its present state. He calculates its amount at 425,000 men: whereas Storch, who appears to have obtained more accurate estimates, gives 493,000, for its true total. This work contains other articles interesting to military men: with plates and a map.

Tyroler Almanack: The Tyrol Almanack for 1805. Among other information, as well historical as local, this number states the population of the Tyrol, including the bishoprics of Trent and Brixen, at 686,466 inhabitants in the year 1804.

The city of Lindau was ceded to Austria in that year.

Essay on the Sclavonian inhabitants of the Austrian monarchy. By Joseph Rohrer.

Under the general name of Sclaves, or Sclavonians, the author includes Morlachians, Croates, Sclavonians,

Wendescans, Mazaracians, Goralians, Hanacians, Copaniezars, and Czechs. Most of these reside in the mountainous parts; are of robust constitutions, and capable of supporting the fatigues of military duty. Their whole number is estimated at 14,115,071. The Sclavonians of the county of Arve, furnish the most portly grenadiers of the Austrian army. They have some industry: but much remains to be done to render their civilization complete.

Ec. Review.

List of New Publications.

Precious Truth; or, some points in gospel doctrine vindicated: in a series of letters addressed to Christians of every denomination. By Rev. John Anderson. To which is added, "The stone rolled away," a sermon. Pittsburgh. Zadok Cramer.

An Inaugural Oration, delivered at the Author's Installation, as Boylston professor of rhetoric and oratory, at Harvard university, in Cambridge, Massachusetts. By John Quincy Adams. Boston, 1806. Munroe and Francis.

A discourse, occasioned by the death of Thomas Allen, jun. Esq. one of the representatives of the town of Pittsfield in the General Court of the Commonwealth of Massachusetts, who died in Boston, March 22, 1806. By Thomas Allen, A. M. pastor of the church in Pittsfield. 8vo. Pittsfield. P. Allen.

Letters addressed to the editor of "a collection of the essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, with additional notes and remarks." Albany. Backus and Whiting.

A sermon delivered on the last Thanksgiving, at Washington, Mass. By W. G. Ballantine, A. M. Stockbridge.

A discourse on sacred music, delivered before the Essex Musical Association at their annual meeting, Boxford, September 10, 1804. By Leonard Woods, A. M. Salem. Joshua Cushing.

A geographical chart of the principal states and kingdoms of the known world. Amherst, N. H. Joseph Cushing.

The secret history of the Court of St. Cloud, a new and highly interesting work. I. Watts, Philadelphia, and I. Riley and Co. New York.

A sermon delivered at Hingham, Lord's day, May 5, 1805. By Henry Ware, A. M. Occasioned by the dissolution of his pastoral relation to the First Church of Christ in Hingham, and removal to the office of Professor of Divinity in the university at Cambridge. Boston. E. Lincoln.

The three first volumes of the life and pontificate of Leo the tenth. By William Roscoe. 8vo. pp. 1st vol. 464; 2d vol. 422; 3d vol. 460. Philadelphia. Lorenzo Press of E. Bronson.

Letters from Europe, during a tour through Switzerland and Italy, in the years 1801 and 1802. Written by a native of Pennsylvania. In two volumes. Philadelphia. A. Bartram and T. Dobson. 1805.

A sermon, preached before the Massachusetts Missionary Society, at their annual meeting in Boston, May 28, 1805. By Paul Litchfield, A. M. Salem. Joshua Cushing.

Sacred and profane history epitomized; with a continuation of modern history to the present time. To which is added, an account of the feudal system, the crusades, chivalry, the reformation and the revival of learning. By Benjamin Tucker, Philadelphia. Jacob Johnson.

A new year's sermon, delivered at Duxborough, by the pastor of the church in that place. 1806.

A syllabus of the history of England; to which is appended, a tour through the southern parts of Great Britain, designed to aid the pupil in acquiring a knowledge of some of the principal cities, towns, places, manufactories, and natural curiosities of England. By Stephen Addington, principal of Union academy. Philadelphia. D. Hogan.

A sermon preached before the Massachusetts Missionary Society at their annual meeting in Boston, May 27, 1806. By Joseph Barker, A. M. Salem. H. Pool.

The poems of Ossian, translated by James Macpherson, Esq. 2 vols. 12mo. Price $2,25. First American.

edition. New York. I. and T. Ronals and Evert Duyckinck.

The charges of Jean Baptiste Massillon, Bishop of Clermont, addressed to his clergy: to which are added, two essays, the one part on the art of preaching, and the other on the composition of a sermon. By Rev. Theophilus St. John. 8vo. 1 vol. New York. Brisban and Brannan.

God the Guardian of the poor, and the bank of faith; or, a display of the providences of God, which have at sundry times attended the author. In two parts. By William Huntington. From the 7th London edition. 8vo. pp. 221. Boston. B. Pike.

Williamson's explanation of the Assembly's shorter catechism. Philadelphia. D. Hogan.

Alleine's alarm to unconverted sinners. Printed in the German language. Lancaster. Pennsylvania.

The Mourning Husband. A discourse at the funeral of Mrs. Thankful Church, late consort of the Rev. John H. Church, pastor of the church in Pelham, N. H. April 15, 1806. By Leonard Woods. A. M. Newburyport. E. W. Allen, and Thomas and Whipple. 1806.

FOREIGN.

Short discourses to be read in families. By William Jay. 2 vols. 8vo. London.

A fourth volume of the sermons of President Davies, from authentic MS. has lately been published in England.

Expository discourses on the book of Genesis, interspersed with practical reflections. By Andrew Fuller. 2 vols. 8vo.

The works of Dr. Isaac Watts, (being the last of the *practical* works) 8vo. with a newly written life of the author prefixed.

Installation.

On the 19th of June, the Rev. James P. Wilson was installed pastor of the first Presbyterian Congregation in Philadelphia. The Rev. James Boyd of Newtown presided on the occasion; the Rev. Doctor William M. Tennent of Abington preached the sermon, and the Rev. Jonathan Freeman of Bridgtown delivered the charge to the minister and people.

Obituary.

We are sorry to hear of the death of that celebrated and useful traveller, Mungo Park; to whom the civilized world is indebted for much important knowledge of the interior of Africa, and from whom we hoped to have received a valuable addition to his former discoveries. We announced to our readers some time since, that this traveller had entered, the beginning of this year, on a second tour of discoveries into Africa. It appears from the public journals and papers, that in March, 1805, he landed at Goree, whence he proceeded, accompanied by 35 soldiers, under the command of a lieutenant, to Fatatenda, on the river Gambia; whence, after making the necessary arrangements, he proceeded to the nearest point on the river Niger, on the banks of which it was his intention to encamp during the rainy season, and then to explore the course of the river. One man of his party had died before he left Fatatenda, which was about the middle of April. Accounts since received state, that Mr. Park and his party penetrated about 1500 miles into the interior of Africa, to Sago, a walled city, considered the largest in Africa; where the king, after he had shown them the curiosities of the place, ordered them to be cruelly and brutally murdered. The account of this melancholy affair was brought by some traders, who have arrived at Rio Pongus. It is feared this event, should it prove true, will damp the ardor for making discoveries in this part of the world.

We announce, with regret, the death of the Rev. Matthias Burnet, D. D. of Norwalk, Connecticut, a worthy minister of Jesus Christ.

In this town, on the 20th inst. Richard Smith, a respectable religious character, and a deacon of the Second Baptist Church. He attended public worship on the Sabbath, and died in the evening.

Poetry.

THE BUTTERFLY. By Mrs. Steele.

Pretty vagrant of the air,
Emblem of the thoughtless fair:
Near akin their life and thine,
Both a fleeting summer shine.
Short delight your charms impart,
Charms to catch the human heart:
Hearts that can be caught with show,
The virtuoso or the beau.
Thoughtless nymphs are butterflies,
Different species, larger size;
Strangers both to needful care,
Fluttering, roving here and there;
Basking in the vernal ray,
Trifling out the summer's day:
Summer's day, from youth to age,
Trifles all their care engage;
But when wintry storms arise,
Beauty fades, and pleasure dies;
Me let nobler cares employ,
Cares which terminate in joy.
Ere the summer sunbeams flee,
Let me, like the frugal bee,
Well improve the smiling hour,
Gathering sweets from every flower.
O may virtue's charms be mine,
Charms that still increasing shine!
These will cheer the wintry gloom,
These will last beyond the tomb.

TO CORRESPONDENTS.

To give room for the interesting life of Mr. Tennent, we have been obliged to discontinue, for this number, the life of Luther, and to omit several communications prepared for insertion.

We invite the particular attention of our readers to a piece on *Religious Sincerity*, inserted in this number, which is from the pen of a highly respected foreign correspondent.

Z. will accept our thanks for his seasonable, pious, and useful thoughts, excited by the late eclipse. We wish an early communication of the remainder for the next number.

Pastor's *Survey of the Churches*, No. 3, shall, if possible, appear in our next number.

We are happy, after so long silence, to hear again from our esteemed and able correspondent, Constans. We hope soon to gratify our readers with his *seventh* Letter to a Brother.

Impartiality is received. It is our pleasure to gratify our friends and correspondents in all cases consistent with the nature of our work, especially where the honour of American literature is concerned. We readily admit, with our correspondent, that the Review in the Anthology, referred to, and several others in that work, deserve severe censure, as being without correct taste, and indicating not only strong prejudices against the genius and literature of our country, but in other respects a very bad spirit. But as it is our fixed determination to avoid filling our consecrated pages with angry and fruitless controversy on any subjects, our correspondent, we presume, will readily excuse us in declining his request, and in advising him to seek another and more appropriate channel for his communication. The wishes of his friend can be better fulfilled by us in a different way.

We have on our files, reviews of a number of sermons lately preached, and of other recent publications, which shall appear, as fast as the pages in that department of our work will admit them.

AGENTS FOR THE PANOPLIST.

Messrs. Cushing & Appleton, Salem; Thomas & Whipple, Newburyport; W. Butler, Northampton; Whiting & Backus, Albany; George Richards, Utica; Collins & Perkins, New York; W. P. Farrand' Philadelphia; Isaac Beers & Co. New Haven, O. D. Cook, Hartford; Benjamin Cummins, Windsor, Vt.; Joseph Cushing, Amherst, N. H.; Mr. Davis, Hanover, N. H.; Rev. Alvan Hyde, Lee, Me.; J. Kennedy, Alexandria.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 15.] AUGUST, 1806. [Vol. II. No. 3.

Biography.

LIFE OF THE REV. WILLIAM TENNENT.

(Concluded from p. 67.)

WHEN the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood where the late Mr. William Livingston, since governor of New Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented, that all their zeal, activity and fervour availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labour. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well

as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, "Master, the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?" What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?" The mild, pleasant, and Christian like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err, even in desiring, with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Among Mr. Tennent's qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberation from it, even in a joke. He was remarkable for his candour and liberality of sentiment, with regard to those, who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. ********

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He

called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candour the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favourable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavoured so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long, sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for, and the evidence of things unseen." Literally his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself, in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things to his fellow men. Take him in his whole demeanour and conduct, there are few of whom it might more emphatically be said, that he lived the life,

and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate Calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all-powerful influence of the Spirit of God, to renew the heart and subdue the will; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father; revered him as the pastor and bishop of their souls; obeyed him as their instructor; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod, a few years before his death, a strange clergyman, whom he never had before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "What do you mean Sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself," and then abruptly left him, without his knowing, who spoke to him.

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support; and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm assertor of the civil and religious interests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him to proscription and death, but in acting in such a manner, as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege; and he thought it of as much importance to live and act well, as to think and speak justly.

May all, who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his: and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and, who shall be even more successful in winning souls unto Jesus Christ, the great Bishop of souls.

LIFE OF LUTHER.

(Continued from page 9.)

About this period, that spirit of fanaticism which afterwards raged with such violence, and was productive of so much disorder and bloodshed in Germany, first began to appear. Stork, a clothier at Zwickaw, a town of Upper Saxony, as the leader of a sect, chose, from among his fellow-tradesmen twelve apostles and seventy-two disciples, who all enthusiastically imagined that they had received clear and commanding intimations from God, with whom they had familiar communications, of their being called to preach the gospel. Their pretended revelations, their fantastic dreams, and celestial visions, of which they talked with great solemnity and appearance of veracity, not only imposed on the ignorant and superstitious, but startled Carlostadt and Melancthon, who knew not what to think of them. In this perplexity, they wrote an account of all the circumstances to the Elector, and requested an interview with Luther, in whose discernment they had full confidence. The Elector, though prejudiced against these impostors, listened to Melancthon's letter, and though he refused to set Luther at liberty, he recommended caution towards the fanatics, to prevent the spread of their opinions at Wittemberg. Luther, however, being consulted by letter, advised Melancthon to distrust the high pretensions of the fanatics, and to require the same proof of their divine mission which the apostles gave, by working miracles. Notwithstanding this judicious counsel, Melancthon began to countenance them, attended their meetings, and even procured scholars for them. Carlostadt also favoured their schemes; and is said to have gone so far as to burn every classical author which he possessed, declaring that human learning was unnecessary, and the Holy Spirit the only instructor who ought to be attended to. Luther determined to leave his retreat, to correct, if possible, these fatal mistakes of his friends and fellow-citizens, and wrote the Elector that this was his determination. Accordingly, though the Elector dissuaded him in the most urgent terms, by stating the probable effect which this step might have on the reformation in general, he was firm to his resolution, trusting in the protection of the God of heaven.* "God," said he, "calls and impels me; I will not resist the call:—the consideration either of your displeasure or of your favour, nay, the hatred and fury of the whole world are to be disregarded, when the state of religion requires it." With confidence, he added, "I am firmly persuaded that my word, or the beginning of the gospel preached by me, is not of myself, but of God. Nor shall any form of persecution, or death, make me think otherwise, if God stand by me. And I think, I more than conjecture when I say, that neither terror nor cruelty shall be able to extinguish this light of life."† In pursuance of his purpose he left his retreat, which he

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* Beausobre, tom. ii. p. 205—216. Seckend. § 118. *Add.*

† Seckend. § 120. p. 196.

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used to call his *Patmos*, on the 4th of March, 1522; having been concealed in it exactly ten months."* To justify, in some measure, this conduct, at Frederic's request, who trembled for the consequences of his enlargement, he wrote a letter to him, in which he stated, that he had left his confinement for three reasons: because he was under the strongest obligation to carry on the reformation which he had begun; because the people over whom he was appointed to labour entreated his presence; and because he was anxious to check the rising spirit of sedition, which had appeared among these fanatics.†

He arrived at Wittemberg the 6th of March, and was received with great joy by the people. He immediately declared his dissatisfaction with Carlostadt's precipitation in new modelling the form of religious service, and abolishing images, as well as in countenancing the seditious and fanatical disciples of Stork. Whether Luther adopted this measure from a wish to preserve moderation, and to please the Elector, who had advised caution and deliberation, or from jealousy of the honour which Carlostadt would derive from executing a plan which had been pointed out to him, is now difficult to be determined; both may, perhaps, have been combined in giving this direction to his conduct. He, however, gave audience to the fanatics in presence of Melancthon: and after hearing, in silence, their narrative, instead of condescending to refute it, he only earnestly exhorted them to renounce their opinions as the illusions of frenzied minds, or the suggestions of a lying spirit. Their indignation was raised almost to madness; they accused him of blasphemy, and left him with the most outrageous threatenings, and confidence in their own miraculous powers.‡ To prevent the effects of Carlostadt's rashness, he also published a small treatise, *On Communion under both kinds*, with animadversions on the changes which had been introduced, in which he recommended, that, in the ordinary worship, the bread only, should continue to be used, but that the cup also should be given to those who wished it; that confession should precede communicating, but that none should be compelled to confess; that images should be allowed to remain, and priests have the liberty of marrying.§ With whatever moderation he wrote concerning the mode of communion, he shewed none to the Pope and Bishops, who did not cease, in the spirit of their furious bull, to do all in their power to persecute him, but published a small volume, entitled, *Against the Misnamed Spiritual Order of the Pope and Bishops*, in which he compressed every argument which he could think of, to prove, that they were any thing but messengers of Christ, in a state of condemnation, and the cause of ruining the souls of the people. This treatise, though agreeable to the people, who saw, with pleasure, the vices and authority of those powerful prelates, whose

* Seck. § 119. *Add.*
† Ib. § 120.
‡ Beausob. tom. ii. p, 227.
§ Seckend. § 122.

tyranny they felt without daring to complain, reprehended and repressed, roused the indignation, not only of the bishops, but of all the nobility who had any interest in ecclesiastical benefices.* Much injury was also, about this time, done, by the licentiousness of many of the monks, who had embraced Luther's doctrine respecting vows, not from conviction, but as a cloak for their sins. Luther, to discountenance this threatening evil, composed a second work on monastic vows, in which he denounced the licentious as well as the lazy monks as enemies of the cross of Christ, and a disgrace to the religion which they professed.‡

But the translation of the Bible into German, which Luther had begun, during his concealment in the castle of Wartburg, the first part of which, containing the New Testament, was published in Sept. 1522, gave a blow to the interests of Rome far more decisive and fatal than any which it had yet received. He revised it with the assistance of Melancthon; and, on finishing it, immediately commenced a version of the Old Testament, in which he was assisted by Justus Jonas, and several other of his learned friends. It instantly spread throughout the whole of Germany. The elegance of the style recommended it to the well informed; and its cheapness to the lower orders of the people. Those who had favoured the reformation, saw, in its truths, the authority of God, and from being the adherents of Luther, were led to become the disciples of Jesus Christ. It reached into places where the name of Luther was unknown, carried salvation into the meanest dwellings, spake the truth to kings and princes; and testified to all to whom it came, that a general reformation was more necessary than ever.§ Emser wrote a criticism on it, and began another version which was not printed till 1527; but he discovered such ignorance both of the original Greek, and of his own language, that Luther, occupied with more important affairs, resolved to oppose him only with silence and contempt. In consequence, however, of Emser's misrepresentations, several of the princes of the Empire, particularly the Archduke of Austria, the Duke of Bavaria, George Duke of Saxony, Henry of Brunswick, and some time afterwards, the Elector of Brandenburg, ordered Luther's translation to be suppressed, and all the copies that could be got committed to the flames. The reformer, with his usual boldness, and with even more than his usual virulence, attacked these imprudent princes, in a treatise, *On the Secular Power;* which established the authority of magistrates on the foundation of Scripture, and the conditions of men; but denied the lawfulness of the power which they usurped over the faith and conscience of their subjects; and exhorted the inhabitants of Bavaria, Misnia, and Brandenburgh, not to destroy the Scriptures; though, at the same time, he commanded them not to assault the officers who might be appointed to search for them. His sentiments respecting per-

* Seckend. § 123.
‡ Ibid § 124.

§ Seckendorf, § 125, 126.

secution deserve to be recorded. "Heresies ought to be resisted not with fire or sword, but with the word of God. If this does not remove them, in vain will violence be resorted to. The earth may be deluged with blood; but heresy, being an error of the mind, can be destroyed neither by fire nor by water; nay, it is increased by every sort of resistance, except by the Scripture. The tongue may be restrained, men may be forced to be silent, to dissemble, or to lie; but heresy, residing in the heart, can be expelled only by the influence of the word of God, enlightening the understanding, and persuading the judgment."*

The light of reformation had dawned on the British isle as early as the middle of the 14th century, when Wickliffe stood forth as the champion of divine truth and spiritual liberty, against the errors and tyranny of Rome; and though it became gradually obscured, and was almost entirely extinguished when the 8th Henry ascended the throne, many individuals throughout the country were waiting for the consolation of Israel. The clergy had never obtained the same influence and respect which they enjoyed, previous to Wickliffe's appearance, and the people were ready to embrace a change of religion, whenever it should be presented. The astonishing revolution of sentiments which was so rapidly pervading the provinces of Germany, accordingly made a deep impression in England; and led multitudes to imbibe the doctrines which Luther had elicited from the darkness in which they had for ages been involved. But Henry, having early imbibed the principles of Popery, and viewing Luther as the enemy of all who supported these principles, determined not only to exert all his influence to check the progress of his opinions, but to refute them with all the acuteness which he possessed. He accordingly wrote a Latin treatise in defence of *the seven sacraments*, against Luther's work, *On the Babylonish Captivity of the Church;* "a performance," says Hume, "which, if allowance be made for the subject and the age, does no discredit to his capacity. He sent a copy of it to Leo, who received so magnificent a present with great testimony of regard, and conferred on him the title of Defender of the Faith."‡ Though Luther believed this to be the work of Edward Lee, afterwards Archbishop of Canterbury, he replied as if it had been Henry's own composition, and treated him with such indignity, and used respecting him so many opprobrious and contemptuous expressions, as to shock even his best friends. Nor was this the effect of a momentary burst of passion; for, in his correspondence at this period, he justified his conduct in the most expressive terms. Nay, in the answer itself, he vindicated the extraordinary severity of his language, by saying, "If, for the sake of Christ, I have trampled under foot that Idol of Romish abomination, which had usurped the place of God, and tyrannized over kings and the whole world; who is this Henry a new Thomist, or at least a disciple of that

* Seckend. § 127, p. 212.

‡ Hist. of England, Chap. 29.

trifling monster, that I should pay homage to his virulent blasphemies? He may be a defender of the church, but it is of a church, the mother of harlots, of drunkenness and fornication. I having an equal abhorrence of the church and her defender, will attack them with the same weapons. My doctrines will stand, but the Pope will fall, though the gates of hell, and the powers of air and earth and sea were against me. They provoked me to war, and they shall have it; they despised peace when offered them, and they shall not now obtain it. God shall see whether the Pope or Luther will be the first to yield."† George Duke of Saxony, irritated at this treatise, solicited the Elector to have Luther immediately punished; but this prince declined interfering, and proposed the convocation of a free council.‡

Leo X. died in the beginning of Dec. 1521, and was succeeded by Adrian VI., originally of an obscure family of Utrecht, a man of scholastic erudition, and unpolished manners, but of a mild temper, and irreproachable morals. When he arrived at Rome, from Spain, where he was at the time of his election, he immediately applied himself to establish the peace of the church. But the measures which he adopted, though salutary in themselves, ultimately defeated the end proposed by them. Luther's opinions appeared to him so extravagant, that he could not persuade himself but they were occasioned by the abuses and extortion of the papal court. He therefore resolved to reform these abuses, expecting that their removal would bring back the people to the bosom of that church whence they had been driven by the vices of its governors. He accordingly repealed the order which had been issued for the preaching of indulgences to defray the expense of completing the Vatican; but, at the same time, gave authority, by a new bull, to the doctrine of the church concerning that nefarious traffic. His sentiments on many points differed essentially from those of his cardinals, who warned him so strongly of the danger with which his proposed reformation would be followed, that he was heard to say, that "the condition of a Pope is the most unhappy that can be conceived, because he is not at liberty to do what is right, though he has the inclination, and can find the means." He then imagined that his presence and authority might have the effect of quieting the commotions of Germany; and to prepare the minds of the disputants for his visit, he wrote to Frederic, then attending the diet of the Empire met at Nuremberg, exhorting him, in general terms, to exert all his influence to preserve the safety, tranquillity, and holy faith of the church, without so much as mentioning Luther's name or heresy. But the brief which he sent to the diet by a nuncio, amply compensated for this political neglect, and made such an impression on the bishops, that they almost unanimously exclaimed that Luther must perish. The secular princes, however, discovered greater moderation, and were soon imitated by many of the

† Contra Henric. Reg. Angliae, apud. init. Luth. Oper. tom. ii.

‡ Seckend. Sect. 46, 47. §§ 112, 114.

clergy, who felt enraged at the insinuations, which were thrown out against them in the letter of instructions from the Pope, read by the nuncio next day. While he called on the assembly to put the edict of Worms in execution against Luther, he accused the prelates and the priests of occasioning the heresies of that reformer, by their negligence, voluptuousness and profligacy. Though, therefore, the Elector of Brandenburg and the greater number of prelates wished to assure the Pope that they would execute the edict of Worms, the other princes and the rest of the clergy opposed it as dangerous not only to Rome, but to the interests of the Empire. They accordingly informed the nuncio that the state of Germany would not allow of the step which the Pope recommended to be taken; praised the Pontiff for the interest which he took in their welfare, and besought him to continue his plans for the reformation of flagrant abuses. Though the nuncio was highly displeased at the tenor of their reply, the princes persisted in the sentiments which they had avowed; and to justify their conduct drew up a memorial of grievances, amounting to a hundred articles of specific charges against the corruptions of the church, which they earnestly entreated might be speedily redressed. The nuncio, unwilling to receive such an insult as to be charged with this memorial, left the diet suddenly without taking leave of the princes. This step gave them the highest offence, and convinced them that it was in vain to expect redress from Rome. It also contributed to the vigorous protest which they entered against determining on the merits of the Lutheran controversy, till the meeting of a general council. The diet was dissolved on the 6th of March, 1523.* The event of this assembly was thus most favourable to the cause of the reformation. Preachers were permitted to declare the truth, without molestation, and magistrates to protect them without criminality. Priests and monks, though married, continued in their offices; and the people who had seen the scandalous effects of their celibacy, were edified by witnessing the regularity and purity of their conduct. The suspension of the edict of Worms, made its injustice be discerned; and the reference of the controversy to the decision of a council, showed that the diet were not convinced that Luther was altogether in the wrong, and that his greatest heresy, was his attack on the authority of the Pope. In fine, the acknowledgment which Adrian made of the dreadful corruptions of the clergy and court of Rome, justified much of Luther's invectives against them, and gained him many new adherents, who could not but admire his courage and his zeal.†

* Beausobre, tom. ii. p. 273.—320. Seckend. §§ 140—147.

† Beausob. ib. p. 322.

(*To be continued.*)

Religious Communications.

DIFFICULTIES ATTENDING THE DOCTRINE OF THE SAINTS' PERSEVERANCE.

To the Editors.

Gentlemen,

PRESUMING that it is not less congenial with your inclinations, than consistent with the design of your publication, to offer every assistance in your power to those, who meet with obstacles in their search after truth, I take the liberty to lay before you a number of difficulties, with respect to the doctrine of the saints' perseverance, resulting from what I suppose to be the meaning of certain passages of Scripture. I shall enter no farther into the arguments, which may be drawn from the several texts, than is necessary in order to present a full view of the difficulty, as it appears to my own apprehension.

John xv. 2, our Saviour says, "*Every branch in me, that beareth not fruit, he,*" that is, my Father, "*taketh away.*" This text certainly *seems*, to my understanding, to convey this idea; that branches engrafted into the *true vine*, may become unfruitful; and thus render it necessary for the Lord of the vineyard to prune them off, and use them for fuel. If this explication be just, it only remains, in order to ascertain the sense of the passage, to determine the meaning of the phrase, *in me*, and discover what sort of union it is designed to express. It may be said, that it means nothing more than a *visible* relation, such as the mere *external profession* of Christianity indicates. But is not this explanation inconsistent with what follows? "*Abide in me,*" saith our Saviour, verse 4, "*and I* will abide *in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.*" Is not the whole complexion of this passage such as would naturally lead one to suppose, that the union, here intended, was that spiritual, vital union, of which true faith, and holiness form the only cement? Let us suppose that a mere *visible* relation is intended, and see what sort of notions the words will convey. *Ye are pure through the word, which I have spoken unto you. Continue in your visible union with me, and I will continue to dwell in you.* Would this promise have been made to *such* a perseverance? *As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye continue in your external relation to me.* Does not such an interpretation enervate the figure, and diminish exceedingly the propriety of its application? The relation between the vine and the branches is beautifully illustrative of the relation between Christ and believers; but not at all of that which subsists between Christ and those members of his visible church, who derive no spiritual nourishment from him, and sustain no vital relation to him. Besides, it is expressly said, in the next verse, that *he, that* ABIDETH *in Christ, bringeth forth much fruit;* which cannot be true, if a

mere *external* union is intended. On the whole, I am compelled to believe, that *being in Christ*, means a *vital* union with him. The remaining question, therefore, and that which involves the difficulty, is, whether the text imply, that it is possible for such to fall away?

2. St. Paul, 1 Cor. ix. 27, assigns, as the reason of his care and solicitude in subduing the vicious propensities of his body, that *having preached to others, he might not himself prove a cast-away.* But if the doctrine, we are considering, be true, does he not assign that as a reason, which could not be the *true* reason? We are not at liberty, I apprehend, to suppose, that St. Paul was uncertain whether he were the subject of gospel grace. But if he were certain of this, then, if the doctrine of perseverance be true, he was certain that he should *not* prove a *cast-away.* How then could he assign the fear of what, he certainly knew, would never take place, as the motive of his constant care and vigilance in the government of his appetites and passions? Besides, it is intimated by the apostle, that his final salvation was suspended on the condition of his subduing his sinful inclinations, or bringing his body into subjection. Does not this weaken the conclusion of those who argue the final perseverance of saints from the nature of holiness; a single exercise of which, they say, gives an infallible title to everlasting salvation? But if final salvation is suspended on the condition mentioned above, this reasoning is inconclusive. It is not doubted that if a person die in the exercise of a holy temper, his salvation is secure, though it were the first exercise of the kind he ever put forth. But the question is, whether a person possessed of such a temper, may not, in fact, be *divested* of it? and whether the language of St. Paul, in the place referred to, do not countenance such an opinion?

3. That text, Heb. x. 38, *Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.* This I am altogether unable to understand in consistency with this doctrine.

4. Matt. xxiv. 12 and 13. *Because iniquity shall abound, the love of many shall wax cold: but he that endureth to the end, the same shall be saved.* How could their love be said to *wax cold*, who never *had* any? as most certainly none but renewed souls ever had. Besides, no distinction is intimated, as to its *nature*, between the love of the one class, and that of the other; but only in regard to its *continuance*. Does it not *seem*, therefore, that reference is here made to those, who were indeed the sincere disciples of Christ? If so, what is meant by the love of such being said to *wax cold?* Is it not something, the effect of which will be their loss of salvation? For, *in its effects*, it is directly opposed to that *enduring*, to which salvation is promised.

5. Some passages occur, in Ezek. xviii. and xxiii. in which I meet with very formidable difficulties. These are so apparent to all, who peruse the contexts, that it is needless to point them out.

6. Heb. vi. 4—6. *For it is impossible for those who were once enlightened, and have tasted of the*

heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Respecting this passage, I would propose these questions: Do the terms here used, necessarily imply, that those, to whom they were applied, were regenerate persons? If so, do they contemplate the event spoken of, (the defection of such) as possible; or only affirm what would be their situation, *should* such an event take place? If the latter, where is the force and propriety of the apostle's admonition? This must be the amount of his observations; "I exhort you to diligence and assiduity in studying the principles of our holy religion, and to progress in the knowledge of its sublime, and glorious truths; and I sanction my exhortation with this alarming consideration, viz. That if you fail to do this, and thus for want of being *rooted and grounded in the truth*, suffer yourselves to be shaken from your stedfastness, and moved from your faith in the gospel, it will be impossible to recover you; though at the same time, you very well know, that it is *absolutely certain* this never will happen.

7. With regard to the example of David I request an answer to the two following questions: Was David in a state of favour and acceptance with God previously to his sin, in the matter of Uriah? If so, were his flagrant, and abominable crimes, of *adultery* and *murder*, compatible with the existence of a holy principle in his heart?

Thus I have endeavoured, as clearly and concisely as possible, to state the difficulties, of greatest weight, in my mind, respecting the doctrine of *final perseverance*. To discover the truth is, I hope, my only object. Should you deem it consistent with the purposes of your undertaking, I request you to give these queries a place in the Panoplist; in order that some writer may have an opportunity to attend to the difficulties proposed; and to gratify me and the public with such remarks as may appear to him pertinent and proper.

J. C.

REMARKS ON THE FOREGOING STATEMENT OF DIFFICULTIES.

It cannot be urged as any objection against the doctrine of the *saints' perseverance*, that hypocritical pretenders to religion have openly forsaken the cause of truth. Nor can it be considered any proof of their real saintship, that, while they maintained the appearance of religion, God in his word and providence treated them, as saints. Both in his word and providence God conducts towards men according to their *visible character*. He does not expose them, except by giving them opportunity to expose themselves. Thus Judas, Simon Magus, and others have been treated. The apostasy of such persons means no more, than a visible apostasy, or a falling away from their standing in the visible church; which, in fact, implies no real alteration in them, but only a manifestation of their true character. Such is the sentiment contained in the

apostle's words ; 1 John ii. 19. *They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us ; but they went out, that they might be made manifest that they were not all of us.* But while there are some, that is, false professors, who actually draw back to perdition ; there are others, that is, real saints, who do not. Thus the apostle, speaking of real believers, says ; *we are not of them, who draw back to perdition, but of them who believe to the saving of the soul.* Here the distinction is evidently marked between those who are saints in reality, and those who are saints merely in appearance. Now whatever passages of scripture are designed to characterize false professors, have nothing to do with the subject before us.

It is granted, that most of the passages, which J. C. urges against the doctrine of perseverance, and other similar passages, are descriptive of real Christians. The construction, which has often been put upon Heb. vi. 4,5, appears not well supported. There is scarcely in the Bible a higher description of the regenerate.

In compliance with the request of J. C. it is my design to offer what assistance I am able, to the candid and inquisitive, in discerning the consistence between the passages, which he quotes, and the gospel doctrine of the saints' perseverance. It must be remembered, that long and minute investigation is not compatible with the brevity which is necessary in this reply.

I desire it may be considered, in the first place, that *the gracious purpose, promise, and agency of God, which secure the final perseverance of all his chosen people, are not in the least degree inconsistent with their moral agency.* Innumerable examples might be produced, in which God's purpose, promise, and agency conspired to render an event certain ; and yet those, who were concerned in its accomplishment, were as free and voluntary, as they could have been upon any supposition whatever. I might mention the death of Jesus, which was determined before the foundation of the world, and was rendered certain to the church by the promise of God. Notwithstanding this, Jesus was perfectly unconstrained in laying down his life, and the murderous Jews were no less free and voluntary in taking it from him. The same might be asserted of the return of the Jews from the Babylonian captivity, of the conversion of the Gentiles, and of a thousand other events.

Now if the purpose, the promise, and the agency of God, rendering the salvation of all believers certain, leave them in the unimpaired possession of their moral freedom ; it is evidently suitable to address them, as free, moral agents. But in what manner is it suitable to address moral agents, who are probationers for eternity, in order to persuade them to virtuous conduct ? Infinite wisdom teaches, that it is suitable to address them with motives ; to set life and death before them ; to hold up the mercies and the terrors of the Lord. Thus has God dealt with mankind in all ages ; and what he has done is confessedly just, because mankind are intelligent

creatures, or moral agents, capable of being influenced by rational considerations. Have not the saints as much moral freedom, or rational agency, as others? Why, then, is it not proper to address to them the same motives? Why shall not they, as well as others, have the advantage of seeing life and death placed before them? Why shall they not be guarded against apostasy by divine threats, as well as excited to unfailing diligence by great and precious promises? Will any one say, this is improper, if the doctrine of the saints' perseverance is true? Does the truth of that doctrine take away the moral agency of Christians? Are they any the less free and voluntary, because there is a promise, that those who sustain the Christian character shall be saved? Do they cease to be rational creatures, because, through the grace of God, they are believers? If they are still rational, moral agents, they may be influenced by the promises and threats of the gospel. Indeed it is true religion, which gives those promises and threats their proper influence. When it is declared, that unfailing goodness shall be rewarded with the everlasting enjoyment of God, and that backsliding and impenitence shall be punished with his everlasting wrath; believers are effectually roused to pious caution and diligence. Shall motives be concealed from persons, as soon as they are disposed to be properly influenced by them?

But it is still urged, that, if the salvation of believers is certain, *to threaten them with the loss of salvation on supposition of their apostasy, is unmeaning and futile.* If by *the certainty of salvation* be meant its certainty in the divine mind, it can have no conceivable effect on the actions of believers. If certainty in the mind of believers be intended; I observe, that believers in their best state are never more certain of their salvation, than they are of the absolute necessity of persevering faith in order to salvation, and of their unavoidable ruin, if they forsake the way of holiness. If we can say to believers; *we are persuaded that God will give you the victory, and that nothing shall be able to separate you from his love;* we may with equal propriety say; *you must continue to the end, or you cannot be saved. Be sober, be vigilant. Set a strong guard against the first step to apostasy. For if you draw back, God's soul will have no pleasure in you.* Is the propriety of such an address to Christians doubted? To illustrate this point by a well known scripture fact, let me ask, whether it was consistent for Paul to say of some, who were ready to leave the ship; "except these abide in the ship, ye cannot be saved," when he had certain information from an infallible source, that none of them should be lost in the wreck? According to the common course of Providence, suitable means are absolutely necessary to accomplish events, which are divinely predicted, and so rendered certain by unchangeable perfection. Now if proper means *must be employed* by rational creatures in order to accomplish events, which are made certain by the purpose and promise of God; then why is it not proper

to urge that necessity, as a motive to the use of means? The doctrine of perseverance ought never to be viewed in such a light as to render persevering diligence in well doing less necessary for Christians, than it would be upon supposition that the doctrine were not true. Every motive to pious activity, which can be derived from the law and the gospel, retains its full force, and ought to be exhibited to believers to influence their conduct.

Having made these general remarks, we proceed to notice particular parts of J. C.'s communication.

After a long and ingenious attempt to prove that the passage in John xv. 2, is applicable to those, who have a vital union with Christ, he states this as the question, which involves the great difficulty; *Whether it is implied in the passage, that it is possible for such to fall away?* They, who have carefully attended to the distinction, which President Edwards and others, before and after him, have made between natural and moral power, possibility, necessity, &c. need not be embarrassed with the difficulty here supposed. Upon the ground of that distinction, it is readily conceded, that the final apostasy of good men is naturally possible. Considered as rational, voluntary agents, they are liable to fall away. Their natural powers render them as capable of forsaking the way of holiness, as of persevering in it. It is not their want of *natural power* to continue in sin, that secures their perseverance in religion. Were there no possibility, in any sense, of their falling from grace, the language of inspiration would appear very incorrect. That such an event is, *in some sense*, possible, is the plain, direct implication of many Scriptures. Without supposing that good men have *natural power* to fall from grace, we cannot consider them in a probationary state; for that state must imply that life and death are set before them, and that their choice and corresponding practice will determine their future condition.

If the *certainty of the saints' final perseverance* implies, that they have not, in any sense, power to fall away; then, the certainty of *any event* makes it utterly impossible, that the contrary event should take place. According to this false reasoning, it is utterly impossible, in every sense, that those sinners, who will finally perish, should repent; for their perdition is a certainty in the mind of God. Whereas it will be one part of the misery of sinners hereafter, that they might have been saved, but misimproved their opportunity.

Let this be well considered; viz. that believers being in a state of probation and having natural power to apostatize from the faith of the gospel, as well as to persevere in it, is not in the least degree incompatible with the certainty of their final perseverance; because that certainty rests wholly on a cause, which does not impair their natural power or moral agency, but leaves them fully possessed of all that belongs to rational, free, dependent beings.

Paul's words, 1 Cor. ix. 27, are remarkable. To J. C. it appears, that, admitting the doctrine of the saints' perseverance,

the reason, which the apostle assigns for his care in subduing his carnal inclinations, was not the true reason. Here J. C. appears less discerning than usual. We unite with him in rejecting the supposition, that Paul was uncertain whether he were the subject of gospel grace. We agree with him in his inference, that, if the doctrine of perseverance be true, Paul was as certain of his final salvation as he was of his present holiness. That he was animated by a lively and assured hope, that he should obtain salvation, appears from ver. 26. "I therefore so run, *not as uncertainly;* so fight I, not as one that beateth the air." He pressed on with entire satisfaction and full confidence that, in the way prescribed, he should gain the crown of glory. In ver. 27, he manifests nothing contrary to such a firm and confident hope of final salvation, but only teaches us what means he used to obtain it. Whatever hope, or even assurance he might have, that he should obtain, he was certain he should not obtain, unless he *strove lawfully*. He knew that, if he did not bring under the body of sin, but gave way to self-indulgence, and became a slave to carnal desire, he must in the issue be rejected of God. This the nature of things and the gospel constitution both required. His assured hope of the final enjoyment of God excited him to mortify his corruptions, and to purify himself even as God was pure. He knew, that unless he maintained great watchfulness, and perfected holiness in the fear of God, he must, after all his pleasing expectations, lose his soul. The crown of victory was promised to none but conquerors.

J. C. is doubtless right in thinking, *that Paul's final salvation was suspended on the condition of his subduing his sinful inclinations*. But how this can be made an objection against the doctrine of the saints' perseverance is not easily conceived, unless any supposable condition is an equal objection. J. C. thinks this passage very unfavourable to the conclusion of those, who argue the final perseverance of the saints' from *the nature of holiness*, and who hold, that *a single exercise of holiness* gives an infallible title to everlasting life. We question the correctness of their theological knowledge, who make perseverance depend on the nature of holiness. Awful facts prove, that the holiness of angels and men, while probationers, is not indefectible. If believers persevere in holiness, it is not because there is any thing unchangeable in their holy affection, but because they are interested in the sure covenant of grace. The reason, which Christ mentions of the security of his people, was not the nature of their holiness, but his own and his Father's almighty grace. John x. 28, 29. "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, who gave them me, is greater than all, and no one is able to pluck them out of my Father's hand."

If a single exercise of holiness gives an infallible title to salvation; it is because that single exercise is, by the constitution of grace, connected with perseverance in holiness.

The spirit of the apostle's observations, Heb. vi. 4—6, appears somewhat different from the gloss of J. C. Upon the supposition that believers are moral agents, capable of being influenced by proper motives, what difficulty encumbers this striking passage? Is it not the method of inspiration to set life and death before the saints; to address their fears as well as their hopes; to show them, on one hand, the crown of righteousness which awaits the faithful, on the other, the certain ruin which will overtake them, if they *turn again to folly?* This passage seems not, in spirit, to be different from the cautions, which Jesus frequently gave his disciples. "No man, putting his hand to the plough and looking back, is fit for the kingdom of heaven. Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men." Neither Jesus, nor his apostles ever considered believers in such a light, as to render the most solemn warnings against apostasy, either improper or unnecessary. Who shall find fault, if divine wisdom has chosen to use such warnings, as one means of securing their perseverance? Who shall think of disproving the certain perseverance of the saints by those Scriptures, which were inspired to support it, and which, through grace, are effectual to that purpose?

David has been often introduced, as a standing proof against the doctrine of perseverance; whereas he is a standing proof in its favour. In him we plainly see, that the saints are interested in the unchangeable grace of God, which secures their perseverance; so that, if they fall, they shall rise again; if they sin, they shall have the gift of repentance. If it be asked, what would have become of David, if he had died in the midst of his crimes? I answer, if he had died impenitent, he would have been lost. But it may, with the same pertinence, be asked, what would have become of Paul, or John, or any of the saints in heaven, if they had died before their conversion? Suppositions may assist our feeble reason, and correct our mistakes. But they hinder not the purpose and operation of infinite grace. *The foundation of God standeth sure, having this seal; The Lord knoweth them that are his; and he will keep them by his mighty power through faith unto salvation.*

CONCLUDING REMARKS.

1. It is no decisive evidence against any religious tenet, that some passages of Scripture are found, which, *taken by themselves*, appear inconsistent with it. The most established truths of the gospel may be opposed by detached parts of God's word. On a cursory view, many texts convey to our minds a very different meaning from that which serious and thorough investigation discovers.

2. Admitting that the doctrine now before us has sometimes been placed in a false attitude, believed on wrong principles, and defended by unsound reasoning; this is not a proof, that the doctrine wants evidence, but that its friends want wisdom.

3. If any real difficulties attend this doctrine, they are by no means sufficient to overbalance the direct scripture evidence in its favour, its manifest agreement with the perfections of God and the other truths of the gospel, and its tendency to animate and console the saints.

LUTHER.

A DISSERTATION ON JOHN'S SIXTH VIAL.

No. 3.

Revelation xvi. 12—16.

ON the interpretation and fulfilment of prophecy it becomes us to speak with modesty and caution; but there is such a resemblance between John's description of the sixth vial, and the events of the present day, that one can hardly forbear to lay them side by side, and contemplate them together.

The word of prophecy and the aspect of the times lead us still to expect great changes in the world. The fall of the papal power and the dissolution of the Turkish empire are events, which cannot be far distant from each other. Mahometanism as well as Popery, must be removed before pure Christianity can generally prevail. As they arose, so they will probably fall, nearly at the same time. If, as interpreters suppose, the prophecy of Daniel, in the eleventh chapter of his book, respects the Turkish empire; then the same period is assigned for the duration of this, as for the duration of the Papal power; viz. a time, times, and half a time, or three and a half years, which are 1260 prophetic days or literal years. And there are now many circumstances, which threaten the dissolution of that empire.

John, having predicted the great events, which were coming on the world, solemnly calls the attention of mankind to the means of safety at such a perilous season. And, if this is the time, when the sixth vial is running, the warning which he gives is immediately addressed to *us*; and it sounds to me, like a voice, sent this day, from the skies.

It is remarkable, that John, filled with a sense of the magnitude of the events in his eye, and of the dangers coming on the world, breaks off in the midst of his description of events, to proclaim the warning of Heaven; and then resumes his subject. He introduces the Saviour thus speaking to his people; "Behold, I come, as a thief: Blessed is he, that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Again, having described the judgments under the next vial, he adds, "I heard a voice from heaven, saying, Come out of her, come out of Babylon, my people, that ye partake not of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

It hence appears, that in the judgments, to be executed on the papal nations, other nations will have a share, greater or less, according to their moral and religious state. If we partake of the sins of Babylon, we shall receive of her plagues.

Great events we have already seen, and greater are to be expected. Blessed is he, that

watches and prepares to meet them.

When we consider our present connexion and intercourse with the nations of Europe, and the changes which have taken place, and are still likely to take place among them—when we consider the long course of unusual prosperity, which we have enjoyed, and our present moral and political state—and, when we consider the predictions and warnings of Scripture; we have reason to apprehend, that serious and painful trials are coming on us.

Amidst the commotions of the world, our national security will depend, not so much on our numbers, wealth, and local situation, as on our wisdom, virtue, piety, peace, and union. If we adopt the vices and corruptions, we may expect to share in the calamities of those guilty nations, which God is punishing, and will continue to punish, until they are reclaimed or consumed.

The prevalence of infidelity will succeed to the extinction of popery. This intimation of prophecy is confirmed by observation. But its triumphing will be short; and, when this is past, the triumph of the gospel will be glorious.

The safety of our country will depend on the maintenance of the religion of Christ; on the strict observance of the Lord's day; on a just encouragement of, and respect to the plain institutions of the gospel, and the stated ministry of the word; on the increase of the churches and the preservation of peace and order in them; on a general regard to family religion; and on harmony and mutual confidence in civil society. The apostle warns us, that, as the Jews were broken off and dispersed by their infidelity, so Christian nations stand by faith. If nations, which have enjoyed the gospel, impiously and ungratefully renounce it, they lose all their security, and become obnoxious to severer punishments, than if they had never known it. To them may be applied God's reproof and threatening to Israel; "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities."

A regular administration of, and peaceable submission to our own chosen government, are matters of high importance to our security and happiness. Our general constitution is probably as liberal, as can reasonably be desired, and perhaps as can be safe for a people, so numerous and spread over so extensive a territory; and it is as energetic as is necessary for a well-informed and virtuous people. But, if it should be relaxed from its proper energy, or strained beyond its due tone—if it should be mutilated, twisted, and changed, until it cease to be the same; it will become the sport and bauble of conflicting parties, and general confusion will ensue.

The people, if they be wise, will steadily support, and promptly obey their own government—will favour no unnecessary innovations—will seek redress of supposed grievances in no other than a constitutional way—will entrust the powers of government in the hands of those only, whose reputed wisdom and integrity entitle them to general confidence. While there is wisdom in rulers, virtue in the people, and union and confidence between both,

there will be little danger from foreign powers.

That there should be different sentiments on many public measures is naturally to be expected. But wisdom and virtue will forbid all acrimony of speech and severity of treatment in parties toward each other. Every thing of this kind tends to the corruption of national manners, to the weakness and inefficacy of government, to the obstruction of the channels of information, to insolence and despotism in the dominant party, to discontent and faction in the feebler party, and to loss of liberty in the people. A spirit of free and candid discussion may be useful. But mutual slander, crimination, scurrility, and contest for power endanger the common liberty, and degrade the national dignity. In absolute governments, where the power of the nation is concentrated in a point, parties may be of use to check the progress of despotism; but in republics, where the power is diffused through the body, parties are always dangerous, because they diminish the national strength, and when the parties become nearly equal, the national strength is lost. Party spirit has been the common source of ruin to republican governments.

In public elections preference should always be given to *religious* characters. "He that ruleth over men, must be just, ruling in the fear of God." If the open enemies of religion should ever become administrators of our government, we should lose all security; for such men have no inherent principle to ensure their fidelity, nor on them will an oath have a binding efficacy.

Foreign influence should be spurned and repelled. If this should ever dictate our elections, direct our councils, control our government, corrupt our religious principles, and vitiate our social manners; we shall of course lose our independence. The rapid increase of foreigners, from whatever nation they come, is dangerous to our liberty. Israel was ruined, when he mixed himself with strangers; for they devoured his substance, and he knew it not. Our independence, virtue and religion are safest with the gradual increase of our natural population.

In a time, when the nations of Europe are convulsed by wars and revolutions, too close a connexion with them may expose us to be shaken by their changes, and perhaps to be crushed by their fall.

Amidst the convulsions of a changing world, it becomes us to rejoice in the immutable justice, wisdom and goodness of the Divine government. We lament the miseries, which attend the wars of nations, and the revolutions of kingdoms; but it is a consolation to believe that all these calamitous events are preparing the way for the enlargement of Christ's kingdom, which will diffuse peace and happiness over the earth.

While God's judgments are, as we believe, removing the obstructions, which have long lain in the way of a general reformation; we are pleased to see some other appearances, more directly tending to so desirable a result.

Wonderful is the zeal, which has appeared, and the exertions, which have been made in Britain and some other parts of Europe,

for spreading the gospel among the unenlightened inhabitants of the world. For this purpose societies have been established, Christians of different sects have united, liberal contributions have been made, able missionaries have been sent forth, Bibles have been printed in different languages, and dispersed among those, who never saw such a book before; and these measures have been attended with a success, which has exceeded expectation. The same missionary spirit, which has been so conspicuous in Europe, has been extensively felt in America.

As the object of the missionary societies is pious and benevolent, as their number is great, and as their rise in different parts was without concert, as they have met with liberal encouragement, and happy success; we cannot doubt but the hand of God is with them.

Though we cannot conclude, that the great reformation will immediately appear; yet we feel a confidence, that God is now preparing the way for it. And may his name be glorified; may his kingdom come; may his will be done on earth, as it is done in heaven; and may all flesh see his salvation.

To conclude; we may say, in the words of a late Scotch writer, "Never were times more eventful, or appearances more interesting, than at the present day. We behold, on the one hand, infidelity with dreadful irruption extending its ravages far and wide; and, on the other, an amazing accession of zeal and alacrity to the cause of Christianity. Error in all its forms is assiduously and successfully propagated; but the progress of evangelical truth is also great. The number of the apparently neutral party daily diminishes; and they are now becoming the worshippers of the God and Father of our Lord Jesus Christ, or are receding fast through the mists of scepticism into the dreary regions of speculative and practical atheism. It seems as if Christianity and infidelity were mustering each the host of the battle, and preparing for some great day of God. The enemy is come, like a flood, but the Spirit of the Lord hath lifted up a standard against him. Who then is on the Lord's side? Let him come forth to the help of the Lord, to the help of the Lord against the mighty."

THEOPHILUS.

UNIFORM PIETY EXEMPLIFIED IN THE CONDUCT OF DANIEL.

RELIGION, when exhibited in the *lives* of men, more readily engages attention, and is more impressive, than when it is barely seen in *precept*. For this reason, among others, the divine Author of the Holy Scriptures hath seen fit to transmit to us a particular account of the conduct of a number of persons, in different ages of the world, and in different situations of life, who acted under its influence. By perusing their lives, we meet with something more than a description of religion; the thing itself is presented to our view.

Among the eminent saints, whose lives are recorded in the sacred volume, the prophet Daniel holds a conspicuous place. He

was of the seed of David, and was carried a captive to Babylon in the third year of the reign of Jehoiakim, king of Judah. He, who is the Ruler of nations and the Head of the church, had an important work for him to perform in his state of captivity. Wonderful was the providence of God in fitting him for this work, and in introducing him to it. Holding the heart of the king of Babylon in his hand, and improving him as an instrument of accomplishing his eternal purposes, he inclined him to select from the captive youths, a number of the most beautiful appearance and promising talents, to be taught the learning and tongue of the Chaldeans. Among these were Daniel, Hananiah, Mishael and Azariah, of whom Daniel was the chief. For them a daily provision of the king's meat, and of the wine which he drank, was appointed. The reason of their being so delicately trained up probably was, that they, being in the flower of their age, might be allured with the delights of the court, and thereby be brought to forget their father's house and their religion; and, eventually, to be the means of bringing over all God's people to idolatry. But the thoughts of the Most High were not as the thoughts of the king of Babylon. While he was correcting his covenant people for their great wickedness, he took care of the faithful among them, and made them to be pitied of those who carried them captive. He gave Daniel and his friends a double portion of that excellent spirit of religion, which the Holy Ghost begetteth in the hearts of all, who are training up for heaven. This kept them not only from being defiled with the king's meat, but from being corrupted with the errors of that idolatrous court. To prepare Daniel for what he had to do and suffer in the cause of religion, God brought him into favour with the prince of the eunuchs. This was a direct step to his promotion, while he was found eminently faithful in the service of his God. He was advanced to posts of honour, which he neither sought nor coveted; and, unexpectedly to himself, was enabled to be a kind of nursing father to the people of God in their afflicted state. His precious life was spared, that his prayers might ascend before the throne of the God of Jacob, during the whole of the seventy year's captivity. He maintained his integrity, and at the same time possessed great influence, under the reign of several kings, even in critical revolutionary times.

When Darius, the Median, took the kingdom, he appointed an hundred and twenty princes, who were set over the whole kingdom. Over these were appointed three presidents, of whom Daniel was first, that the princes might give accounts unto them, and that the king should have no damage. These presidents and princes hated Daniel, because he was above them. Their eye was evil, because he was good. To support a charge against him, on account of his administration, they found to be impossible; for there was an excellent spirit in him, and in all his undertakings he was upright and faithful. But they were determined that he should be deposed; to effect which,

they wickedly and maliciously attacked him on the ground of his religion. They contrived to have a decree signed by the king, which would necessarily lead Daniel to part with his *religion* or his *life*. A more wicked and heaven-daring plot was never conceived by man. It verified the words of the inspired penman; *Wrath is cruel, and anger is outrageous; but, who can stand before envy?*

Concealing their object from Darius, these men went to him with the flattering language of courtiers, and addressing themselves to the proud feelings of his heart, as a great monarch, drew him into a snare. "King Darius," said they, "live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Such flattering language was calculated to make a proud monarch blind to all consequences. They wished to confer, as they pretended, great honour on their king; yea, to set him up above all gods. But the real object was, to destroy an eminently holy man, and the best man in the kingdom. Pleased with their flattery, and ignorant of their wicked plot, Darius signed the decree. Now they were prepared to remind him, if it should be necessary, as they well knew Daniel stood high in his esteem, that it was for his honour and interest, as well as his duty, to see this law executed; because it was an established custom with the Medes and Persians, not to repeal, but to execute their laws. This was the snare which was laid for Daniel; and on obtaining the king's signature to the decree, they supposed that they had this holy man completely in their hands. Here we see to what lengths the human heart will go in wickedness. A company of vile men, in power, agreed to dethrone God, at least for thirty days, and to make it treason against their king to put up one petition to God, in that time. What contempt of the Most High!

Having obtained the decree, their next business was to watch the motions of Daniel, whom they had devoted to a cruel death. Now we have a view of *his* situation. He must either give up communing with his God, yea, he must *deny* his God, or part with his life. There was no other alternative. Did he hesitate what course to take? Did he go to them and lay open his embarrassing situation? Did he study to conceal from their view the manner in which he was disposed to treat his God? No. He was resolved. He knew that the honour of the true God was publicly attacked, and that matters were now in such a train that the interest of religion, and the cause of his afflicted people, depended greatly on his *firmness*.

Although every thing pertaining to this world was at stake, he did not alter the course of his devotion. When he knew the writing was signed, he went into his house; and his windows being open in his cham-

ber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. The piety and sincerity of Daniel, in this case, were strikingly manifested. He did not fly to his chamber, like a mad man, and throw open his windows, that by praying in the view of his enemies, he might glory in his courage, and bid defiance to their decree. True religion never courts persecution. The windows of his chamber, where he was accustomed to bow the knee before God, were *already open;* and, under existing circumstances, it would have been, in a sense, yielding the point, for him to shut them. It is expressly mentioned that these windows were towards Jerusalem, the city of his God. Looking to the prayer made by Solomon, when the temple was dedicated, we see why particular mention is made, that the windows of Daniel's chamber were open towards Jerusalem. Doubtless all the devout Jews in their captivity, prayed towards the land of their fathers, and the city and house of their God. *There* God had promised to appear, and to accept his people. *There* he had placed his holy name. Daniel believed that God, in his own time, would deliver his people out of their captivity, and bring them back again. In the midst of all his honours, riches and employments, he did not forget these things. Daily, and three times a day, he carried the cause of his people before God. This was not ostentation; because it was no more than what had been his usual practice. David did the same, as appears from his own words; "Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice."

The pious among the Jews had three seasons of praying to God, in a day. The first was at nine in the morning, which was their third hour; the second was at twelve, which was called their sixth hour; and the third was at three in the afternoon, which was called their ninth hour. The last was the time of the evening sacrifice, the hour that Christ offered up himself a sacrifice for sinners. Daniel, in his high station, ordered his affairs, though numerous, in such a manner, that they should not hinder his solemn devotions. He had his particular seasons for prayer, and so have all, who mean to walk with God. If he had restrained prayer, under these circumstances, he would have declared by his neglect, that he regarded man more than God; he would have sinned against his own conscience, offended the generation of the righteous, and hardened his enemies and the enemies of his God, by giving them occasion to triumph and blaspheme. Being resolved, he feared not to be found praying; his boldness prevented his enemies from breaking open doors to obtain proof against him.

Here, we behold the faithful man. Here, we see true religion exemplified. Such was the practice of one, who had the testimony of a heavenly messenger, that he was greatly beloved of God; of one, who, during the whole seventy years' captivi-

ty, was the chariot of Israel and the horseman thereof, as Elijah was in his day?

Reader! pause, and ask yourself, whether you possess any portion of the excellent spirit of Daniel. Perhaps you profess, as he did, to be the friend of God; and yet stand chargeable with great inconstancy in your secret and family devotions, excusing yourself on account of the multitude of your avocations, and the crowd and hurry of your business. But is it rational to conclude, that in the comparatively small sphere in which you move, your hands are more full than were Daniel's? Upon him the management of an extensive kingdom, of an hundred and twenty provinces principally devolved, and yet he found time and a heart to be frequent and constant in his devotions. He wisely regulated all his affairs, and failed not of drawing near to his God, three times, every day. In what light, then, will you view your real character, if you find it in your heart wholly to dispense with family worship, on account of worldly concerns? Will you not have reason to fear, that you are destitute of that excellent spirit, which appeared in Daniel, and on account of which he was greatly beloved of God? Trying cases such a conclusion may be, it is naturally drawn.

But are you ready to say, that you do not *wholly* dispense with the worship of God in your house; that you commonly seek the divine favour, at least once every week? Admitting that you can say this, consistently with truth, still, comparing such a practice with Daniel's *constancy* in prayer, you cannot but see that God is greatly robbed of his honour. That holy Being, whom Daniel delighted to serve, and who took such particular notice of his *constancy* in prayer, no doubt takes particular notice of all your neglects of the duty. He weigheth the actions of men, and pondereth all their goings.

Supposing your conscience allows you to say, that you never omit the morning and evening sacrifice in your house, only at those times when strangers, who are not religiously disposed, are present. Would this shield you from blame? Would this fully satisfy you, that you possessed a spirit of prayer? Compare such a practice with the conduct of Daniel. He failed not to pray, when he knew he was among the enemies of God, and when he was conscious that they were seeking occasion to deprive him, not only of all his honours, but his *life*. Seriously consider this example, and let the reproof which it may administer be as seed sown on good ground.

H.

EXTRACT OF A LETTER FROM A PIOUS FRIEND TO CHRISTIAN PARENTS, ON THE SUDDEN DEATH OF THEIR LOVELY INFANT.

"I will be a God to thee, and to thy seed."

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oct. 21, 1801.

My very dear Friends,

Have I not reason to offer you my congratulations, that

your amiable and beloved babe has become an angel? His condition is indeed happy. God has conferred upon him the crown of victory before he has been engaged in the perilous warfare; has bestowed upon him the joys of heaven before he had experienced the miseries of life; has shielded him from the influence of temptations before he could feel their power. I well recollect the expressive smiles of the dear boy, as he lay on the breast of his mother, and listened to her tender addresses: he is now in a securer place. He reposes on the bosom of that Saviour who "gathereth the lambs in his arms and carrieth them in his bosom." He is admitted to his heavenly converse, and "followeth him whithersoever he goeth." O! though we are still tossed about on this tempestuous ocean, yet it is joyous to reflect, that one whom we thus loved has safely arrived at the haven of eternal rest. And what an unspeakable honour has God thus conferred upon you, in making you the instruments of bringing into existence a being, who was born for immortal glory? A being, who is now partaking, and ever will partake of those pleasures, which are worthy to be the gift of a God, worthy to be the purchase of the blood of his Son! I recollect how carefully you have inscribed on your register the birth-day of your child. I read those plans, which you formed for the regulation of his future conduct. He has had a more careful and wise director. His heavenly Father, who loved him still more tenderly than you did, and who could not err in the choice of means to promote his greatest good, had from eternity inscribed on the book of life both the day of his birth and of his death. The plans of God, all-wise and all-merciful, have been accomplished; and if yours have been frustrated, they have been frustrated in love.

I know that such bereavements are painful; that the heart is tortured in relinquishing all its fond hopes, in committing to the dust, a dear child, who, we trusted, would survive to close our eyes, and receive our last breath. But I know also that grace can regulate these feelings of nature. I say, *regulate* them, for their extirpation is not required by Christianity. Our Master, who wept at the tomb of his friend, permits us to weep over the graves of our connexions; and to indulge every sorrow that is consistent with an entire submission to his holy will. Let your graces then, my dear friends, be exercised. Let *faith* draw aside that veil, which conceals from our view the glories of heaven: you will then behold your child praising God without interruption and without sin; receiving in his soul the perpetual communications of divine love, and looking with pity upon the unsatisfactory enjoyments of earth. Oh! what cruelty would it be to wish for a moment, that he should again be struggling with the miseries, the temptations, and the sins of earth. Let *hope* anticipate the day when you also shall be released from this prison of clay, and admitted to the kingdom of your God. Oh! what delight will you then feel in again pressing your child to your bosom, with a certain

knowledge that he shall never more be separated from you. Then you may triumphantly sing, "This my son was dead and is alive again: he was lost and is found."—I doubt not that all these consolations have been fully experienced by you, and have enabled you, like the father of the faithful, to offer up to God a beloved son with submission and Christian patience."

K.

SERIOUS THOUGHTS EXCITED BY THE LATE ECLIPSE.

(Concluded, from page 86.)

4. THE darkness in which we have recently seen the sun involved, should remind us of the great day of final judgment. For at the ushering in of that awful scene, *the sun will be turned into darkness, and the moon into blood.* It is confessedly a solemn and tremendous, though sublime spectacle, to see the glorious orb of day suddenly, though but for a moment, wrapped in obscurity; and this, almost amid the splendour of its meridian career. What then will it be, to see its last ray extinguished? What will it be, to see this splendid luminary blotted out from the face of heaven forever? What will it be, to see the *heavens* themselves *passing away with a great noise, the elements melting with fervent heat*, and the earth, with all it contains, partaking in the general conflagration and ruin? Yet even these scenes will scarcely be tremendous, compared with the alarm of the last trumpet, and the all awakening call; *Arise, ye dead, and come to judgment.* O my brethren! With these ears we shall hear these momentous sounds. With these eyes we shall see nature in convulsion, the universe in flames, the Judge descending, with ten thousand times ten thousand angels, the throne erected, and all the countless millions of the human race, from Adam to his last born son, assembled before it. *Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him.* Yes; *we must all appear before the judgment seat of Christ;* and for purposes of the highest conceivable moment. In that vast assembly, there will be no infidels, no sceptics, no trifflers, not a wandering eye, nor an unpenetrated heart. All will come before their Judge, either to be welcomed to the everlasting joys of heaven, as his friends, or to be banished, as his enemies, to regions of endless woe and despair. Now, my hearers, can there be a wise man among us, who, knowing that he has an immortal soul to save, will not endeavour to realize the scene, to bring it home, to enter into his own heart, and anticipate, as it were, the solemn business of the judgment day? The inquiry upon which our final state will turn, is simple; and, if we are faithful, not difficult of resolution. *How stand our hearts affected to the Judge?* Have we gratefully embraced him as the Saviour? Have we, as condemned, self-despairing sinners, fled to his blood and merits, as our only hope? Have we been sitting at his feet for instruction? Have we welcomed his sceptre and his

laws? Have we, with cordial affection, embraced his interest as our interest, his friends as our friends, and his service as the grand business of our lives? In a word, are we habitually preparing to meet him? Do we *love his appearing*, and, in some bright and happy moments, long for it? Do we count neither the delights of time, nor life itself dear to us, so that we may finish our course with joy, and meet our beloved Redeemer in peace? These, these are the questions on which hangs our whole eternity. Upon the result of these it will depend, whether in the great day of decision, we shall lift up our heads with joy, or be overwhelmed with speechless confusion and agony. How then can we be sufficiently faithful and in earnest, in pressing them home now, to our consciences, and our hearts?

5. Let the late memorable eclipse of the natural sun, lead us to reflect on the wretchedness of those, who will be finally rejected by the Judge, and thus suffer an *eternal eclipse* of that *Sun of Righteousness*, whose beams alone convey true life and happiness to the immortal soul. During the late darkness, though short, what an unwelcome change did we realize! What a face of gloom and horror was upon every object around us! What a solemn pause in the customary employments and joys of life! How did nature herself seem to languish and mourn! Had the sun never more emerged from its obscurity, how certainly should we have bidden adieu to the principal comforts and delights of this world! Nature would have been one universal blank—one barren waste; and life would have lost its power to charm. Similar to this, but indescribably more wretched, is the condition of that man, who dies in his sins, and destitute of the favour of God. The moment his soul quits the body, the last beam of comfort, the last ray of hope, vanishes forever. Alas! he has *lost his God!* irrecoverably, eternally lost him; and with whatever indifference he may have treated this idea before, he will then find, to his everlasting sorrow, that it is a *loss indeed;* a loss for which thousands of worlds could make him no compensation. Farewel God, the eternal sunshine of the soul. He will then find that his immortality is a curse; that protracted existence is but protracted misery. Ah! who can bless him whom God refuses to bless? What ray of joy can find its way to that soul, which Jehovah has abandoned? It has been conjectured by some, that there are *comets*, which have wandered so far from the sun, as to get quite beyond the sphere of its enlightening and attractive influence. To these irregular and devious bodies, the apostle Jude may perhaps have allusion, when he describes certain sinners under the appellation of *wandering stars*. And what is their doom? To such, says he, *is reserved the blackness of darkness forever*. These expressions are superior to all comment. THE BLACKNESS OF DARKNESS FOREVER! Nothing would so strikingly portray the unutterable anguish, the unallayed despair, the never ceasing wo, of that man who lives and dies

without the grace of heaven. O that this faithful and salutary warning, while it vibrates in the ears, might effectually reach the heart, of every sinner in this assembly! O that all such might be persuaded, while yet there is hope, to flee from that wrath, and that ruin which they cannot bear!

Finally. Amid all the solemn appearances in nature, and all the gloomy aspects of providence, how serene, how courageous, how happy, may the Christian be. No doubt, some of the children of God have, in contemplating the late phenomenon, been thrown into a degree of distress and consternation. This may have been owing to a particular natural temperature of mind or body, to want of information, to surprise, or to sinful distrust and fear. Such, however, may still be congratulated, that they will soon find themselves in that blest region, where an unclouded, uneclipsed sun shall shine, and all darkness, doubt and distress shall flee away forever. Other pious persons have, I doubt not, contemplated the late spectacle with a tranquil and sublime pleasure; realizing in it an unusual and striking display of the power and majesty of the God whom they love; the Almighty Friend in whom they trust. This courage becomes them. It has a foundation. Let them cherish it more and more. Let the *wicked* fear where no fear is; or rather, let them tremble with just and awful apprehensions of impending wrath and destruction. But *let the children of Zion be joyful in their King.* He rules the world. He controls the elements. *He commands the sun, and it rises not; and he seals up the stars. He turns the shadow of death into the morning, and makes the day dark with night.* And he will render all the operations and changes, all the gloomy and portentous appearances of the natural and moral worlds subservient to his own glory, and to the felicity of his chosen. Should convulsions shake the world; should *the earth be removed, and the mountains be carried into the midst of the sea*, still GOD will be their REFUGE, and their very present help. Should nature faint and die; should these visible heavens expire in flames, still may they, *according to* divine *promise, look for new heavens, and a new earth, wherein dwelleth righteousness.* O then, Christians, comfort yourselves, and *comfort one another with these words. Beloved, seeing ye look for such things, be diligent that ye may be found of Him*, your adored Redeemer and Judge, *in peace, without spot, and blameless.* AMEN.

Selections.

EXTRACTS FROM BISHOP CLAGGETT'S PASTORAL LETTER.

The whole of this letter seems well adapted to the design of its venerable author. It contains serious and seasonable truths, clothed in an easy and perspicuous style, and discovers a pious becoming zeal in the cause of evangelical truth. The following extracts

may be read with profit by all denominations of Christians.

"To the ministers, vestries, and congregations of the Protestant Episcopal church in the state of Maryland.

"*Dear Brethren,*

"The convention of this year having requested me to address to you a pastoral letter, I should have endeavoured to comply with their request without delay, had the state of my health permitted. But since the last convention, Providence has thought fit to render my returns of sickness more frequent and severe than usual. Yet while the Almighty is pleased to continue to me the enjoyment of reason, I would employ it, as far as I can, in the service of our common Lord; and the nearer I approach the completion of the hopes, which Christianity gives, the more ardent ought to be my desire of promoting the temporal and eternal welfare of those whom I leave behind.

"To you then, my brethren of the clergy, I must first express the earnest wish of my heart, that, as I have been instrumental in clothing many of you with the sacred character of labourers in the vineyard of Christ, I may, while I live, have the unspeakable joy of witnessing the fruit of the united labours of us all, in the increase of rational and vital religion; and that in that kingdom where all painful obedience shall be at an end, we may be able to join our mutual congratulations and praises to the Giver of all good, with those souls whom the Redeemer shall have snatched from the evils of the world, and whom we shall have had the happiness to lead, through dangers and temptations, to the possession of the promised reward.

"First of all then, my dear brethren, let me remind you of the solemn vows, which you made at your ordination, in the presence of God, of angels, and of men, to preach the gospel of Jesus. If your fervent desire is to increase the kingdom of righteousness, of peace and joy; to win souls to Christ; thereby diminishing the evils of our fallen state, and multiplying its joys,—if, with the eye of faith fixed on him, who trod the same path before you, whose gracious Spirit is with you, whose heavenly words have been left on record for your instruction and comfort, you long to receive that best and most significant of all applauses, "Well done, good and faithful servants,"—if, like the apostles, and many of your fellow-labourers in every age of the church, your full determination is to testify the gospel of the grace of God; to finish your course with joy, having many seals of your ministry in the day of the Lord; the difficulties and discouragements, which occur in your Christian vocation; the reproach, which, by the thoughtless and profane, is sometimes cast upon the ministers of religion; the privation of many pleasures, as they are unwisely called, which to the votaries of the world seem the only desirable blessings—all these will be accounted by you as nothing, while you eagerly press onward, for the prize of inestimable value. I cannot, therefore, too earnestly beseech you to *lay the*

foundation deep and strong in your own hearts. But I will suppose this foundation already laid; that your hearts, renewed by divine grace, glow with love to God and charity to man; that you are rooted and grounded in a lively faith; and that your whole souls and hearts are given to your profession. Then your labours in the service of Christ are, and will be, blessed. Easily will you obtain the victory over a world lying in wickedness; and nothing can deprive you of the present rewards of piety and virtue—peace of mind; the joy of doing, and being good; the strong persuasion that you are working together with God; that you are protected by an omnipotent arm; assisted and directed by unerring wisdom: and that the fidelity of God is pledged to make all things work for your present and everlasting good. The fate of the unfaithful and insincere in the work of the ministry, it is necessary frequently to recal to your thoughts; that, by the terrors, as well as the goodness of the all-seeing Judge, you may persuade yourselves and others to strive against languor and remissness, and to be in all respects worthy of your exalted privileges and hopes.

"In the good old paths, in which the first reformers walked; in which your forefathers found peace; in which I am fully convinced the blessed apostles themselves and their successors walked, until a great corruption overspread the Christian world, and its rulers were inflamed by love of riches, and the ambitious projects of domination even in temporal concerns—in this good way, continue yourselves, and exhort others to continue.

"We cannot too often recur to first principles, if we would preserve purity in faith and practice. In this age, especially, when many, alas! even of professing Christians, have erred from the faith; when many books are thrown upon the world, and eagerly read by the thoughtless, in which the original depravity of man is carefully concealed, and an apology made for the greatest crimes, under the names of sensibility and refinement,—when, in the form of novels, of natural philosophy, or travels, many attempts are made to lead the incautious into the snares of vice and irreligion, it becomes you, my reverend brethren, to warn the rising generation especially, of these insidious foes. To your office a high responsibility is annexed. That you may counteract the devices of the evil one, be firm, be intrepid, put on the whole armour of God. Often place before your hearers the leading truths of Christianity, the corruption of our nature by our fall from innocence, the necessity and influence of the mediation of Jesus Christ, of preventing and assisting grace, of man's free will in rejecting or in complying with the gracious covenant, into which we were admitted by baptism: In short, the essential truths of the everlasting gospel, which, as they are nesessary to all, may by all be understood, so far as to become the articles of their faith." The union of morality and devotion, of faith and good works, is an object so momentous, and so evident, that it needs only be men-

tioned; indeed, as the oracles of truth are, in this age of free inquiry, open to all, sincerity and warmth in recommending practical truths are rather required in teachers of Christianity, than abstruse and elaborate disquisitions.

"While, therefore, I exhort you to remain faithful to your ordination vows, and not only to cultivate a regard to the articles of our church, but in your sermons to recommend a diligent perusal and acceptance of them, by the people committed to your charge, let it be your main concern to nourish them with the bread of life, to make them wise unto salvation. Remembering that you speak, and they hear, for eternity, you will endeavour to suit your discourses to particular ages and conditions, without giving offence, by any marked designation of individuals.

"Gentlemen of the vestries; in order to give due effect to the labours of clergymen, and in a great measure to make the person who is your rector a respectable character, very much depends upon your exertions. Your aid is necessary in many respects. You are more in the world than your minister is or ought to be. When persons notoriously immoral are found among our members, you will see, by our canons, that it is your duty to inform the incumbent; that such persons may be warned of their sinful, destructive courses, and that, if possible, they may be brought to such a serious way of thinking, as may be attended with lasting good; or that, if incorrigibly wicked, they may be excluded from communion with the church. And while you consider yourselves as guardians of the church, watching over its temporal concerns, and the regularity of its lay members, allow me to call your attention to those canons which respect the conduct of your ministers. It has often happened, either through ignorance of the mode of trying clergymen who are guilty of any immorality, or breach of our rules, or from delicacy and compassion for one justly liable to censure, or through a wilful and perverse contempt of ecclesiastical government, that offending clergymen have been retained in their parishes by their vestries. The hurtful effects of this ill-judged conduct are evident. It affords to men careless of religious duty, a just cause of withholding pecuniary aid from clergymen thus situated. It brings our discipline into disrepute, and may drive some from a church, in which such irregularities seem to be countenanced.

"It must occur to you, that in an age when innovations are so common, there is danger lest a daring and restless spirit, impatient of control, may seek to break through the decent forms appointed for the orderly and devout celebration of public worship; and schisms be introduced, by which the unity and peace of the church may be violated, and the consciences of the honest and sincere be ensnared.

"That in many parts of my diocess a great revival of serious and devout impressions has taken place, is to me cause of joy and thankfulness to him, who holds in

his power the hearts of all men, and who has promised to be with his church to the end of the world. May he enable and direct us to have a zeal, tempered with prudence and knowledge, and conducted by his love and fear.

"Ministers and people should be mutually helpful in labours of love. The relation which subsists between them is a very sacred one. It only begins now; it is indissoluble, and forms a link in that chain which binds the church on earth to the church in heaven; which shall be gloriously unfolded at last, when the faithful servant of Christ shall present that portion of his fellow-travellers, now entrusted to his care, to the great Bishop and Shepherd of souls. Every consideration, natural, moral, and religious, suggests the duty of decently supporting those who labour among you in holy things, that they may give themselves to this work. As they cannot now, without good reasons, such as the Convention may approve, leave their flocks, so, if you give them a competent support, during good behaviour, it is firmly believed that you will experience the happiest result.

"Lastly, let all of us, whether of the clergy, vestry, or of the people at large, remember that we form a part of that great family, of which Jesus Christ is the head; that we have been admitted into this family by baptism; and that the vows of God are upon all of us. Be persuaded, my dear friends of the laity, to do all in your power to aid the endeavours of your ministers and vestries in this good work; adhere to your church, built upon the foundations of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone. Bless God that the light of the Gospel yet shines among us. Prize it as the greatest mercy; dread its removal as the worst of evils; and think, if we all improve our talents as Christians should do, how joyful and happy our meeting will be, when the Lord of heaven and earth shall have gathered, from this world's pollutions, all the souls found worthy of eternal life! Amen.

"Your affectionate Diocesan,
THOS. J. CLAGGETT,
Bishop of the Protestant Episcopal Church, Maryland.
Croom, 29th July, 1805."

FRAGMENTS.

REMARKABLE SAYINGS OF MR. PHILIP HENRY.

THE devil cozens us of all our time, by cozening us of our present time.

That is always best for us, which is best for our souls.

If the end of one mercy were not the beginning of another, we should be undone. New mercies call for new returns of praise; and these will fetch in new mercies.

When the mind and the condition meet, there is contentment. Haman was discontented at the court, Ahab on the throne, Adam in paradise, and the angels that fell were discontented in heaven itself.

Four things he was most anxious should not be against him, the word of God, his own conscience, the prayers of the poor,

and the account of godly ministers.

He that hath a blind conscience, which sees nothing, a dead conscience, which feels nothing, and a dumb conscience, which says nothing, is as miserable, as man can be out of hell.

Life of Mr. Henry.

ANECDOTES.

ARCHBISHOP LEIGHTON.

One day, in which there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dumblaine, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him; but wishing to fall on some method of extorting money from him, one of them presently said, I will lie down by the wayside as if I were dead; and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me. When the archbishop arrived at the spot, the wicked wretch told him this fabricated story, who, having sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim aloud, oh, Sir, he is dead! oh Sir, he is dead! On this the archbishop returned; and discovering the fraud, said, it is a dangerous thing to trifle with the judgment of God.

Scot's Miss. Mag.

QUEEN ELIZABETH.

When the enemies of England, stung with disappointment at the defeat of the Spanish Armada, in the year 1588, and wishing to detract from the honour of the brave defenders of their country, loudly exclaimed that the English had little reason to boast, for that, if the elements had not fought for them, they would certainly have been conquered, the enlarged and ready mind of Elizabeth instantly improved the hint. She commanded a medal to be struck, representing the Armada scattered and sinking in the back ground; and, in the front, the British fleet riding triumphant, with this motto around the medal; "*Thou didst blow with thy wind, and the sea covered them.*" A striking instance this, among thousands, that "salvation is of the Lord."

Review of New Publications.

A Discourse before the Society for propagating the Gospel among the Indians and others in North America, delivered Nov. 7, 1805. By Joseph Eckley, D.D. minister of the Old South Church, in Boston. E. Lincoln, Boston. 1806.

Discourses, on occasions similar to this, have, of late years, become very frequent. Missionary Societies have been greatly

multiplied both in Europe and America. To communicate the knowledge of Christ to those who sit in darkness; to establish the kingdom of light in the region of the shadow of death is an object exceedingly interesting to all the friends of human happiness. They who have an unwavering belief of the promises which God has made in favour of the church, and duly consider the means, which must be employed to accomplish those promises, have the most animating motives to abound in the work of the Lord. A very encouraging motive results likewise from the success which has attended the pious efforts of God's people. What benevolent mind can survey that success, and anticipate the time when the earth shall be filled with the knowledge of the glory of the Lord, without humble triumph in the power and glory of redeeming love. With what peculiar propriety may every believer, at this day, adopt the holy resolution of Isaiah; *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

Happy is the preacher, who, on a missionary occasion, shows a mind raised and ennobled by the great object of redemption, and speaks from the fulness of a heart, which is united to the Saviour's kingdom, and earnestly desires its enlargement and prosperity.

The subject of Dr. Eckley's discourse is interesting in itself, and suited to the occasion. From Col. i. 20, he takes occasion to consider *the nature and effects of reconciliation through the Gospel.* Under the first head he remarks,

"That making peace or reconciliation involves the concession of a pre-existent state of disorder and offence. The disorder or offence is *sin*, introduced into the world by our first parents in the garden of Paradise, and pervading the hearts of their numerous descendants from that melancholy season to the present day. It has shut the gates of Eden, nipped her fair fruits, blighted her aromatic flowers; and instead of angels with smiles of love, and accents of celestial joy, has placed *cherubims*, and *a flaming sword, turning every way, to keep the way of the tree of life.* I cannot adequately describe it. It consists in contrariety to the nature, opposition to the will, and disaffection to the government of a perfect God. It has produced a kind of war between heaven and earth."

The author has good reason to consider the following observation of importance; viz;

"That the same ideas must necessarily be entertained in the mind of God concerning the evil of sin, when he *pardons it*, as when *it exists in the first instance.* No alteration in this respect, is ever possible with the Divine Being. On any other supposition, our views of the *nature of pardon* must be entirely obscure. To the contemplation of the sanctity comprised in *forgiving love*, must be attributed the reciprocal enjoyment between the reconciled sinner, and his Maker; For, as repentance cannot fail to involve the disapprobation of sin, the effect will be realized not in the mere desire of emancipation from the condemning power of a perfect law, which even the impenitent might experience; but.....in the admiration of the character of the Legislator, the love of divine holiness, and the cordial acknowledgment that salvation is of pure grace through Jesus Christ."

Under the second head we notice the following correct views

of the necessity and the nature of Christ's mediation.

"To one who has been a friend, or virtuous being, it may in general be safe and expedient to do a kindness. But when it is done to an *enemy*, as a sinner may be viewed in relation to his God, it must be done *circumspectly*. In the former case, the process may be plain and easy. In the latter, preliminary considerations may be needful. The rights of the divine government may require to be guarded, the laws honoured, religion exalted, and the obligation to the practice of holiness, with the inexcusableness of sin, exhibited by additional light. *Pardoning mercy*, as delineated in the gospel, is an exemplification of the character of a *righteous* God. It is dignified, as it is benignant, grand whilst it is mild; embracing justice to created beings in general, as well as commiseration to offenders."

While we think the sentiment here expressed honorary to God and full of moral beauty; we are quite unable to discover its pertinence in this place, where the writer is professedly pointing out the *effects of gospel reconciliation*. A correct arrangement, we apprehend, would have considered the measures here mentioned, as *prerequisite* to reconciliation and peace. We cannot help remarking that the second particular, as well as this, has, at best, a very obscure connexion with the idea of *effects*. We however notice with satisfaction, the passage, in which the writer impressively illustrates the happiness, which natural and moral evil will, on the principle of *contrast*, occasion to the redeemed. It is a noble thought, solving a thousand doubts.

The friends of evangelical truth will be pleased to find such sentiments as these; *that the plan of man's redemption is transcendently glorious among the works of God; that it is the principal work in the moral system; that the good resulting from the death of Christ was so great, as to absorb the idea of the evil, affording to the mind of the Father the enjoyment of infinite felicity on the whole; that there is abundant evidence of a peculiar predilection for the saints in the divine counsels, according to John xvii.; that some plan of divine government, in its nature completely glorious, wise, and good, must in reality exist; that whatever this may be, it must necessarily look beyond time into eternity, embrace all events, include all beings, and comprehend all worlds; that while the greatest display will ultimately be made of the perfections of its author, the object, on the whole, is the highest possible good of the vast system; that even the perpetual punishment of* fallen angels and impenitent men is to be viewed as a *partial evil, admitted for the sake of the general good; that there is not a single event, at any time, among any beings, or in any world, incapable of subjection to the design of infinite benevolence; and so that saints and angels will have reason through eternity to unite in the anthem, "Halleluia, for the Lord God omnipotent reigneth."*

These sentiments not only lay the foundation for pious acquiescence and joy in Jehovah's administration, but directly excite to the most cheerful and zealous co-operation with him.

The answer to an objection against endless punishment, in the note, p. 18, 19, deserves attention.

The application of the subject

to the occasion is agreeable. This discourse, though far from being perfect in the arrangement of its parts, must, on the whole, be considered an excellent missionary sermon.

A Sermon, preached before the Convention of the [*Congregational*] *Clergy of Massachusetts, in Boston, May* 29, 1806. *By* JOSEPH LYMAN, *D. D. Pastor of the Church in Hatfield.* Boston. Carlisle.

THE theme of this discourse is selected from 1 Cor. xi. 1. and Acts x. 38. *Be ye followers of me, even as I also am of Christ,—who went about doing good.* Its "leading design," says the preacher, "is to persuade myself and those who hear me, to a careful imitation of our Lord Jesus Christ, in the active and unwearied benevolence of his life." A design equally important in itself, and appropriate to the occasion.

"The glories of our Immanuel's benevolence" are illustrated by a view of the "humiliation, self-denial, and suffering" to which he submitted, "for the benefit and salvation of men;" of "his assiduous labours in teaching them those doctrines and duties, which would render them acceptable to God;" and of "the numberless kind offices, which he performed, for the relief and happiness of their souls and bodies." This bright and animating example is then, in a forcible and affectionate manner, recommended to the imitation of the ministers of the gospel.

An idea of the author's style, and of his sentiments relative to a correct and profitable method of preaching, may be collected from the following paragraphs.

"Would we follow the copy set us by our Divine Teacher, we must declare to our hearers the whole counsel of God, without suppressing any part, through fear of giving offence, or of bringing ourselves into personal trouble, from the resentment of others. Our Lord never pleased his hearers with this honied doctrine, that there is in man by nature a seed of virtue, which needs only to be cultivated in order to elicit the fruits of holiness, and render us pleasing to God. He taught, that the soul of man lies in ruins, under the power of spiritual death, wholly indisposed to every thing, which the law and gospel of God require; that in order to perform the duties and obtain the privileges of his kingdom, we must be born again, not by a change wrought by lucid argumentation, and moral suasion, but by a change produced by the supernatural agency of the Spirit of God, subduing our natural inclinations, and giving an entirely new and different taste from that which we brought with us into the world.

"On this ground of the total depravity of the human heart, we must, as he has taught us, lay the foundation of his mysterious scheme of gospel grace. From this doctrine we must deduce the necessity of a DIVINE SAVIOUR, one who by his obedience can glorify the law, and by his death answer its infinite demands and make expiation for sin. Upon this ground of man's infinite guilt, and utter helplessness, rests the necessity of a Mediator, who by uniting in his mysterious person the natures of God and man, could work out a righteousness equal to the claims of law and justice upon the original transgressor. As did our Master, so must we his ministers lay the ax at the root of human pride and vanity, and level all pretensions to original and inherent righteousness, and bring guilty man a bankrupt and criminal to the footstool of free, absolute and sovereign grace, to seek redemption by the blood of the Son of God.

"All our preaching, which loses sight of these doctrines of human depravity, and of an atonement made for sin by the death of a Divine Saviour, and of a spiritual union to him through that faith, which is of the operation of his Spirit; all our preaching, which eludes these points of gospel doctrine, tends only to dishonour God, to reproach our Saviour, and to carry the souls of sinners down the current of delusion and false security, to the gulph of perdition. Let us then follow Christ by urging and re-urging these humbling doctrines, as we hope to do good to the souls of men."

It has been frequently objected to sermons constructed on the plan above recommended, that they are deficient in *practical* instruction, and almost wink out of sight the moral and social virtues. However just this remark may be, in some instances, no such censure can be justly applied to the present discourse. Dr. L. is not a more ardent advocate for the distinguishing *doctrines* of the gospel, than for its mild and beneficent virtues. The religion, which he inculcates, while it humbles the soul to the footstool of mercy, causes the heart to melt with compassion, and overflow with benevolence. In his representation, Christianity appears not a detached fragment, but a *beautiful whole*. The following remarks, on some parts of the character of Christ, are just and striking.

"We find our Divine Teacher at marriages and feasts; not, indeed, engaged in the idle and dissipated mirth of the guests, not participating in their noisy festivity, but teaching them benevolence to the poor and destitute. It was his object, while their hearts were open, to instil into them the feelings of humanity and compassion to sufferers; to dispose the rich, as the stewards of God's bounty, to relieve the distresses of the indigent; to diffuse through their souls the sensations of love, of liberality and kindness to the whole family of Adam; to teach the affluent, that the use of riches is to make men happy by diffusive charities, not to pamper the animal appetites of their possessors, not to emblazon their names, as men of taste and splendour. This Master in Israel would counsel the master of the feast not to make his halls and his tables theatres for the display of magnificence, for prescribing rules of precedence among dying worms, but to make them a school of humility, where are taught those honourable regards which men owe to others, by going and taking the lowest place, and in honour preferring others before themselves; that the glory of an entertainment is to furnish supplies for the poor and the maimed, the halt and the blind, that the cravings of hunger may be satisfied, the tears of grief dried up, the sinking heart of indigence and woe raised to self enjoyment and gladness, and that widows and orphans may partake in the bounties, and sing the praises of the common Father of men."

On the whole, we doubt not that the serious and candid reader will find in this sermon, a repast. It is evidently the offspring of a masculine understanding, and a feeling heart. It contains precious and weighty truths, clothed in natural, energetic expressions. It exhibits its author in a light highly honourable to a Christian minister. He is much impressed himself, anxious to impress others, and too much absorbed in the greatness of his subject, to be ambitious of the lighter ornaments of style. Z.

A treatise on the diseases of children, and management of infants from the birth. By MICHAEL UNDERWOOD, *M.D. Licentiate in midwifery of the royal college of physicians in London; physician to her highness the Princess of Wales; and senior physician to the British lying-in hospital. Three volumes in one.*

Second American, from the sixth London edition. Boston. David West. 1806.

Dr. Underwood is among the few medical writers, who can be read understandingly, and profitably, by all classes in the community. Medical books have generally been as unintelligible to all who have not been bred to the profession, as the writings of Celsus, Galen, and Hippocrates. Persons unacquainted with the Greek and Latin languages, are necessarily precluded from acquiring any information from the writings of the faculty. By retaining so many Latin and Greek terms, in the names, descriptions, and remedies of diseases, the healing art is rendered as obscure as a system of judicial astrology. Hence, it is come to pass, that the community are wholly unacquainted with the names of diseases, and with the nature of the most useful and simple remedies. Though medical books are exceedingly numerous, the public remain almost wholly uninformed. Had divines retained Latin and Greek epithets, or should they, at once, adopt the unintelligible jargon of Don Scotus, and Thomas Aquinas, who could find the way to heaven? And why people in general should be denied an acquaintance with the means of preserving and restoring health, no good reason can be assigned. Parents, in particular, to whom the life and health of their children are committed, ought to be furnished with such a stock of medical information, as will enable them to take care of this precious deposit, without calling in professional aid on every occurrence. Doctor Underwood has written with a professed design to furnish parents with this necessary information. He has, therefore, accommodated his language to the apprehension of unlearned readers.

Were the theory of physic divested of its learned rubbish, it would be less arduous to the student, and by becoming plain, would become more useful. The writer of this review has enjoyed the advantages of a medical education, and makes these remarks from no invidious feelings. He only wishes a more general diffusion of necessary information among his fellow-citizens. The book under consideration is particularly adapted to effect this desirable object. The judicious parent, and regular practioner will feel themselves instructed in their treatment of a numerous, a helpless, but important part of the human race. Infancy is a period of peculiar importance in human life. The foundation is then laid, in the strength and vigour of the constitution, for the health and happiness of the future man. By improper treatment, the seeds of numerous diseases are sown, which bring forth a noxions harvest through life. A very large proportion of the human family die in infancy. From the imbecility of infants, and the numerous diseases to which they are incident, they claim peculiar care and attention.

This work is designed for the nursery, and how well it is adapted to that purpose, its numerous editions in London, in a short time, may evince. The style is neat and unadorned. The Doctor commences his work in the following manner, which will give a specimen of his style and

exhibit his intention in the work.

"The attention which the author has long bestowed on the disorders of children, he would presume to hope, may have enabled him to furnish an intelligent and correct account of them. If the very favourable reception of his former labours, *by readers not educated to the profession*, has conspired to raise so flattering a conjecture, it has, at the same time, induced him to spare no pains in *adapting one exclusively to their use, and particularly to mothers of families*. The writer has, indeed, long lamented the very improper method in which the disorders of infants have been treated by those, who design them the greatest kindness, but whose mistaken opinions too often counteract their benevolent intentions. The laudable affection of the fondest mother frequently becomes a source of manifold injury to her tender offspring. And this has not only been the case among the lower class of people, or in situations where medical assistance is procured with difficulty, but even in the metropolis itself, and in the higher ranks of the community; where many prejudices repugnant to the ease and health of children have long prevailed. Interesting, indeed, and important to society as is the subject of children's diseases, it has been generally regretted by the best writers, that this branch of medicine has remained too much uncultivated; and, indeed, until of late years, little more has been done, than getting rid of the wild prejudices and anile prescriptions of the old writers, which have too often served only to obscure the true nature of children's disorders. How fatal such a neglect must be, is sufficiently obvious, since the destruction of infants is eventually the destruction of adults, of population, wealth, and every thing that can prove useful to society, or add to the strength and grandeur of a kingdom. It may moreover be observed, that where mismanagement at this period does not actually destroy life, it often very essentially impairs the health; the foundation of a future good or bad constitution being frequently laid in a state of infancy. Whereas, if its complaints are prudently managed, the tenderest children, after being, for a time, reduced by various debilitating complaints, turn out exceedingly healthy; the resources of infancy, as I shall have frequent occasion to notice, being as astonishing, as they are happily adapted to the great variety of accidents to which it is liable."

After obviating a few objections, the Doctor proceeds to take up the little helpless stranger, as soon as he enters on this state of disease and death. He assiduously attends him through the precarious period of infancy, describing his numerous complaints, and suggesting to the anxious mother, the proper remedies. Having, in the two first volumes, treated infantile disorders; he commences his third, with a critical, but plain inquiry into the properties of human milk. He remarks,

"Whatever splendour the actual treatment of diseases may reflect on the science of medicine, it by no means comprehends the whole of its province. For prevention being in every case preferable to remedies, the medical art would be more imperfect than other sciences, were it only devoted to the latter. In a view to this, an *introduction* is given on the nature and properties of human milk, as more especially connected with the subject of this volume; which it is hoped, will exhibit a plan as rational in design, as the author is led to believe it has been successful in its application."

The whole work is cordially recommended to judicious mothers, for whom it was principally designed.

Religious Intelligence.

INDIA.

Extracts of Letters from Mr. Carey to a Friend in Edinburgh.

Sept. 27, 1804.

THE means afforded of spreading gospel light, by dispersing the word of God and pamphlets, have been great, and the exertions of our friends very generous; and though the light struck up be but as a spark, it has glanced upon very many. Yet, from a calculation made a few days ago, it appears that it will require the expenditure of a sum not less than 250,000*l.* sterling, to furnish every *twelfth* person in Bengal with a New Testament, at the cheapest rate that we can print them: What then must we say of the whole of Hindoostan and the surrounding countries? The prospect on one side almost sinks our hopes; but the promise and faithfulness of God encourages us to go on. "The earth must be filled with the knowledge of the Lord." This knowledge must be conveyed by the word of his grace, published and preached. Compared with the greatness of the work, the means are but small; and, perhaps, *three-fourths* of those means which God has committed to his church are withheld, by the influence of custom, preconceived opinions of church government, timidity, conformity to the world, luxury, covetousness, or other evils; perhaps few feel, as they ought, the sin of not devoting ALL their talents, influence, and substance to the Lord.

8th Feb. 1805.

The second edition of the New Testament is getting forward. We skipped over Luke, Acts, and Romans, intending to print 10,000 copies of these three books to give away, where a whole New Testament might be improper. We are now in the first epistle to the Thessalonians; and of the 10,000, Luke is nearly finished. The ten first chapters of Matthew are printed in Mahratta, at Dr. Hunter's press; Matthew, and part of Mark, in Hindostanee; and the third volume of the Old Testament, Job and the second edition of the Psalms to Psalm 136, are printed. The New Testament is nearly all translated into Mahratta and Oareea; and a gentleman is translating the New Testament into Malay.

Extract of a Letter from Mrs. Marshman, Wife of one of the Missionaries.

"As it is the desire of our brethren to spread the gospel as widely as possible, they mean, as often as any brother can be spared from home, to place him out, after he has learned the language, at the distance of 50 or 100 miles; putting him at the same time into a little way of business, whereby he may employ a number of the natives, and at the same time make known to them something of the blessed way of life. Thus brother Chamberlain is stationed at Cutwa, about 100 miles up the river. We bought him a piece of ground, built him a bungalow, and put him into the cloth way. He employs a number of weavers, gives them a little money in hand; they find every thing, and make the cloth at their own houses; when done they bring it home, and receive the rest of the money; with which we supply him from Serampore.

"My first business in the morning is to see that the children (forty or forty-five in number) are bathed and dressed fit for the day. At seven, the writing-school commences; at eight, worship and breakfast; at nine, school begins again, and continues till the bell rings for dinner, at half past one; at three, school again, which ends at half past five; and by the time every thing is put in order, tea is ready; and after tea, worship immediately. By the time all is over, and the children are in bed, it is generally nine o'clock; after which time is my holyday, to read, write or work. But I am often so overcome with fatigue, and the scorching heat of the day, that I feel neither will nor power to do any thing at all; and when I sit down to converse with you, it is with a weary body, a stupid soul, and dim eyes. But I am sure of having all my faults lightly passed over, and all covered with love." *Evan. Mag.*

Literary Intelligence.

VACCINATION.

Dr. De Carro, of Vienna, has received accounts from the East Indies, that no less than 145,840 persons were vaccinated there between Sept. 1, 1802, and April 30, 1804. The Rajah of Tanjore is a zealous supporter of vaccination; and the Devan of Travamore has himself submitted to the process. Among the vaccinated persons were 4141 Brahmins, 41,806 Malabars, 10,926 Mahometans.

Chris. Observ.

SMALL POX DESTROYS, VACCINATION SAVES, THE LIVES OF THOUSANDS.

From a statement of facts extracted chiefly from a late work, published in London in favour of vaccination, it appears, that the Small Pox has destroyed more lives, than all the wars throughout the world.

To lessen in some degree this destruction of the human race, inoculation was introduced, by which the mortality of the disease was prevented, as far as it respected those, who submitted to the operation.

But as the benefit of inoculation cannot be extended to society, as is observed by a popular writer, by any other means than by making the practice general; while it is confined to a few it must prove hurtful to the whole. By means of it the contagion is spread and is communicated to many, who might otherwise have never had the disease. Accordingly it is found that more persons die of the Small Pox now than before inoculation was introduced; and this important discovery, by which alone more lives might be saved than by all the other endeavours of the faculty, is in a great measure lost by its benefit not being extended to the whole community. Dr. Heberden in his observations on the increase and decrease of different diseases observes, that he examined carefully the bills of mortality, and comparing the destruction occasioned by the Small Pox in Great Britain before and since inoculation, *reluctantly was brought to this melancholy conclusion, that at the present period, the proportional increase of deaths from this disease was as five to four.*

Hence it would appear that inoculation has done a great injury to society at large, and the difficulty of extending it generally so as to convert it truly into a public benefit is attended with almost insuperable difficulty. For, to make a law, that inoculation shall be general and periodical, appears both cruel and arbitrary, where security of life cannot be given to all; and is what no government, grounded on the basis of general liberty, would venture to adopt.

But through the kindness of Divine Providence the means of obviating all these difficulties and dangers have at length been placed within our power, by the invaluable discovery made public by Dr. Edward Jenner, that the *Cow Pock, which has never been known to prove fatal, effectually secures the constitution from the attacks of either the natural or inoculated Small Pox.*

The following annual statement of deaths by the Small Pox within the London bills of mortality, in the present century, has lately been published by the Jennerian Society of that city.

A. D. 1800	deaths 2409
1801	1461
1802	1579
1803	1173
1804	622

As the society remarks, it is hoped the knowledge of these facts will be strongly promotive of the beneficial practice of Vaccine inoculation; it appearing that the fatal disease of Small Pox has progressively declined as the inestimable discovery of Dr. Jenner has been introduced.

Vaccination was introduced into Vienna in 1801. Its effects in decreasing the deaths by Small Pox are evident from comparing the deaths since that period with those of the preceding years.

In 1800 . .	835 died of Small Pox.
1801 . .	164
1802 . .	61
1803 . .	27
1804 . .	2 only.

A Comparative View of the Natural Small Pox, Inoculated Small Pox, and Vaccination, in their Effects on Individuals and Society.

NATURAL SMALL POX.

For twelve centuries this disorder has been known to continue its ravages, destroying every year an immense proportion of the population of the world.

It is in some few instances mild, but for the most part violent, painful, loathsome, dangerous to life, and always CONTAGIOUS.

One case in three dangerous, one in six dies. At least half of mankind have it, consequently one in twelve of the human race perish by this disease. In London three thousand die annually, forty thousand in Great Britain and Ireland.

The eruptions are numerous, painful, and disgusting. Confinement, loss of time and expense are certain, and more or less considerable. Precautions are for the most part unavailing. Medical treatment necessary, both during the disease, and afterwards. It occasions pitts, scars, seams, &c. disfiguring the skin, particularly the face. The subsequent diseases are scrophula in its worst forms: diseases of the skin, glands, joints, &c. and loss of sense, sight or hearing frequently follow.

It is attempting to cross a large and rapid stream by swimming, when one in six perishes.

INOCULATED SMALL POX.

For the most part mild, but sometimes violent, painful, loathsome and dangerous to life; always CONTAGIOUS, and therefore gives rise to the Natural Small Pox, and has actually, by spreading the disease, increased the general mortality seventeen in every thousand.

One in forty has a dangerous disease, one in three hundred dies. And in London, one in an hundred.

Eruptions are sometimes very considerable, confinement, loss of time, and expense certain, and more or less considerable; preparation by diet and medicine necessary, extremes of heat and cold dangerous; during ill health, teething and pregnancy to be avoided, medical treatment usually necessary. When the disease is severe, deformity probable, and subsequent disorders as in the Natural Small Pox.

It is passing the river in a boat subject to accidents, where one in three-hundred perishes and one in forty suffers partially.

VACCINATION

Is an infallible preventive of the Small Pox, always mild, free from pain or danger, never fatal, not contagious.

No eruption but where vaccinated. No confinement, loss of time, or expense necessary. No precaution, no medicine required, no consequent deformity. No subsequent disease.

It is passing over a safe bridge.

Parents and others are earnestly requested to attend seriously to the preceding comparison, and to the following certificate and recommendation:

Philadelphia, April 12, 1803.

We the subscribers, Physicians of Philadelphia, having carefully considered the nature and effects of the newly discovered means of preventing, by Vaccination, the fatal consequences of the Small Pox, think it a duty thus publicly to declare our opinion, that inoculation for the Kine or Cow Pock, is a certain preventive of the Small Pox; that it is attended with no danger, may be practised at all ages and seasons of the year, and we do therefore recommend it to general use.

John Redman,	John Porter,
W. Shippen,	Felix Pascalis,
A. Kuhn,	James Stewart,
Samuel Duffield,	James Dunlap,
Benj. Rush,	James Proudfit,
Thomas Parke,	Thos. T. Hewson,
Benj. Say,	James Gallaher,
Philip S. Physick,	Charles Caldwell,
C. Wistar, jun.	Thos. C. James,
Saml. P. Griffitts,	Wm. P. Dewees,
John R. Coxe,	Benj. S. Barton,
Jas. Woodhouse,	Isaac Sermon,
Saml. F. Conover,	George Pfeiffer,
Pl. F. Glentworth,	Jos. P. Minnick,
E. Perkins,	Wm. Barnwell,
Wm. Currie,	Adam Seybert,
M. Leib,	James Mease,
Wm. J. Jacobs,	John C. Otto,
Isaac Cathrall,	J. Reynolds,
John Keemle,	J. Church,
J. C. Rousseau,	Arthur Blayney.
Rene La Roche,	Monges,
Elijah Griffiths,	William Budd,
Geo. F. Alberti,	Joseph Pfeiffer,
Joseph Strong,	Edw. Cutbush.

Philadelphia, May 26, 1806.

N. Chapman,	Peter Miller,
John S. Dorsey,	Joseph Parrish,
Isaac Cleaver,	S. Bleight.
Wm. Shaw,	

PHILADELPHIA DISPENSARY.

The attending and consulting physicians having informed the managers, "That they had, for these eighteen months past, inoculated for the Cow Pock, and found it mild, unattended with danger, and a full security against the Small Pox, and expressing their wishes that the superior advantages of the Cow Pock may be fully experienced by the objects of this charity:"

Therefore, *Resolved*, That we do entirely accord with the sentiments of the physicians; and earnestly recommend to the poor of the city, to embrace the means now offered of preserving themselves and families from a dangerous and loathsome disease by the newly discovered and happy mode of inoculation for the Cow Pock; which will be daily performed by the physicians at the Dispensary.

Published by Order of the Board of Managers,

WILLIAM WHITE, *President.*

April 25, 1803.

After a mature consideration of the preceding statement of facts and recommendations, we would venture to ask every person of reflection, WHETHER IT IS JUSTIFIABLE TO CONTINUE TO INOCULATE FOR THE SMALL POX?

[*Ext. from a pamphlet pub. Phil.*

NEW GERMAN PUBLICATIONS.

Essay on the German inhabitants of the Austrian dominions. 2 vols. 8vo. Vienna.

THE author of this work is Mr. Joseph Rohrer, Commissary General of the Police at Lemberg, who, by his frequent journies in all parts of the Austrian territories, has examined almost every thing in person; and has collected many important facts relative to the statistical history of these states.

This work, with the following, combine a mass of information almost wholly new. They are divided into, 1. Population. 2. Bodily Constitution. 3. Food. 4. Dresses. 5. Occupations. 6. Arts and Labours. 7. Character. 8. Religion. 9. Manners of the inhabitants.

The number of the German inhabitants of the Austrian States, is 6,300,000, making not more than one fourth part of the whole population, but by far the most important part in respect to activity, commerce, industry, and ingenuity in general.

The Austrian has considerable bodily strength, and loves good

cheer. The Emperor Joseph II. added greatly to the advantages of his people, by infusing and directing a spirit of activity, of industry, and of commercial adventure among them. Arts and letters are in esteem; and especially music and engraving; in which Austria and Bohemia have produced excellent professors. Letters, properly speaking, enjoyed but a small period of liberty, and that was during the reign of Joseph II.

Essay on the Jews of the Austrian monarchy. By the same author.

This part of our author's labours is the most interesting, as it contains various plans for rendering the Jews useful to the community.

The general principle adopted by M. R. is, that the state, which admits Jews to the privileges of citizenship, has a right to exact from them all the duties, which belong to that station: and his conclusion is, that so long as this people are suffered to evade the occupations of agriculture, trades, and regular commerce; so long as they are permitted to pursue their vagabond irregularities, usury, and traffic; so long will they be miserable as a people, and a dead weight on well organized states. It is truly remarkable, that all the endeavours of the Emperor Joseph, whether by persuasion, encouragement, or even by constraint, effected nothing. Their number in the Austrian territories is estimated at 422,698. At Lemberg, the country of the author, they are so greatly increased, as to form one sixth part of the population. *Eclectic Review.*

RUSSIA.

Count Potocki has lately published, in 1 vol. 4to. a *History of the Primitive Inhabitants of Russia*, with a full explanation of their local customs and national traditions, illustrative of the Fourth Book of Herodotus. It is the result of researches and travels continued during twenty years; and is explanatory of the Mosaic history, concluding with a commentary on the tenth chapter of Genesis.

A committee of censure is established at Petersburgh over the press, composed of three members and a secretary, receiving together salaries, which amount to 5370 roubles. If a writer thinks they have treated him with injustice, he can appeal to the supreme direction of studies. The censors have not the power to suppress a work on account of some reprehensible passages; but it is their duty to point them out to the author, that he may correct them; but they are forbidden to make the correction themselves.

A splendid embassy is about to be sent from the Russian government to China, from which great advantages, both commercial and scientific, are expected.

The emperor has granted to the Jews the privilege of educating their children in any of the schools and universities of the empire; or the establishment of schools at their own expense. *Christian Ob.*

List of New Publications.

The advantages of God's presence with his people in an expedition against their enemies: A sermon preached at Newbury, May 22, 1755, at the desire and in the audience of Col. Moses Titcomb, and many others enlisted under him, and going with him in an expedition against the French. By John Lowell, A. M. pastor of a church in Newbury. Newburyport. E. W. Allen. 1806.

The Messiah's reign; a sermon preached on the 4th of July, before the Washington Society, and published at their request. By James Muir, D. D. pastor of the Presbyterian church at Alexandria. Alexandria. S. Snowden.

A sermon preached in Sharon, Vermont, March 12, 1806, at the ordination of the Rev. Samuel Bascom. By the Rev. Tilton Eastman, pastor of the Congregational church in Randolph, Vt. Hanover, N. H. 1806. Moses Davis.

The Commonwealth's Man, in a

series of letters, addressed to the citizens of New York. By James Smith, M. D. New York. A. Forman. 1806.

The Young Convert's Companion, being a selection of hymns for the use of Conference Meetings. Original and Selected. With music adapted to a variety of Particular Metres. Boston. E. Lincoln.

The Contrast: or, the Death Bed of a Freethinker and the Death Bed of a Christian, exemplified in the last hours of the Hon. Francis Newport, and Dr. Samuel Finley. pp. 16 8vo. Boston. E. Lincoln.

An apology for the rite of infant baptism, and for the usual modes of baptizing; in which an attempt is made to state fairly and clearly the arguments or proof of these doctrines; and also to refute the objections and reasonings alleged against them by the Rev. Daniel Merrill, and by the Baptists in general. By John Read, D. D. pastor of a church and congregation in Bridgewater.

A sermon delivered to the First Church in Boston, on the Lord's day after the calamitous death of Mr. Charles Austin, member of the senior class in the university of Cambridge, which happened Aug. 4, 1806, in the 19th year of his age. By William Emerson, pastor of the church. Second Edition. Boston. Belcher and Armstrong.

A discourse delivered before the Humane Society of the Commonwealth of Massachusetts, June 10, 1806. By Thaddeus Mason Harris, minister of the church in Dorchester. Boston. E. Lincoln.

IN THE PRESS.

Home, a poem. Boston. Samuel H. Parker.

Johnson's Dictionary of the English Language in miniature. Boston. William Andrews.

The Wife. Boston. A. Newell.

The works of the Right Honorable Edmund Burke. Boston. J. West and O. C. Greenleaf.

The baptism of believers only, and the particular communion of the Baptist churches explained and vindicated. By Thomas Baldwin, D. D. Boston. Manning and Loring.

WORKS PROPOSED TO BE PUBLISHED.

Means of preserving health, and preventing diseases; founded principally on an attention to air and climate, drink, food, sleep, exercise, clothing, passions of the mind, and retentions and excretions. With an appendix, containing observations on bathing, cleanliness, ventilation, and medical electricity; and, on the abuse of medicine. Enriched with apposite extracts from the best authors. Designed not merely for physicians, but for the information of others. New York. Shadrach Ricketson.

Philosophical remarks on the Christian religion; by the Rev. J. Moir, M. A. Philadelphia. Robert Mills. Subscriptions received by E. Lincoln.

Poetry.

IN MEMORY OF MY BELOVED MOTHER.

From the Christian Observer.

WHO hush'd my infant cares to rest?
Who lull'd me on her tender breast,
And when I stirr'd more closely press'd?
My Mother.

Who sweetly still'd my wailing cries?
Who pray'd my dawning thoughts might rise,
Above earth's fleeting vanities?
My Mother.

In early youth, who sooth'd my wo?
Who mourn'd when sickness laid me low,
But whisper'd "mercy deals the blow?"
My Mother.

Who taught my simple heart the way,
In feeble accents first to pray?
Who watch'd my slumbers, cheer'd my day?
My Mother.

Who strove to teach my heart to glow
With gratitude, and melt at wo?
Each selfish feeling to forego?
My Mother.

Who liv'd in peace and died in faith;
And blest me with her latest breath?
Who grasp'd my hand and smil'd in death?
My Mother.

O! shade of her I held so dear!
Thy lov'd remembrance still I bear
In my sad heart—thou livest *there*,
My Mother.

TO CORRESPONDENTS.

JESUS, *saving his people from their sins*, by H. will be seasonably attended to. The Editors hope often to receive the fruits of his pious study.

C. Y. A. *on the state of literature in New-England*, contains matter for two or three very profitable numbers.

Philologos, No. 6, is reserved for another month.

Letters to a lady in high life will be admitted, if upon careful perusal, they are found sufficiently interesting for publication.

Review of M'Farland's historical view of heresies, and of other late publications, will appear in our next No.

Biographical sketch of President Davies is just received.

We are happy to find on our files such rich materials for future numbers. Our correspondents will accept our cordial thanks. We request that they continue their labours for the diffusion of knowledge and piety. It would give us great pleasure, could we consistently gratify them in every instance. But they must consider that our first object is, *to render the publication useful*, and that of such a variety of matter as we have before us, a part must be left. We are under sacred obligations to make the selection and to perform the whole arduous work according to our best judgment, and an invariable regard to the cause of Christian truth and holiness. Rather than be biassed by *personal regards*, by the hope of favour, or the fear of reproach, we ought to relinquish the work, or commit it to the hands of more faithful men.

AGENTS FOR THE PANOPLIST.

Messrs. CUSHING & APPLETON, Salem; THOMAS & WHIPPLE, Newburyport; W. BUTLER, Northampton; WHITING & BACKUS, Albany; GEORGE RICHARDS, Utica; COLLINS & PERKINS, New York; W. P. FARRAND, Philadelphia; ISAAC BEERS & Co. New Haven, O. D. COOK, Hartford; BENJAMIN CUMMINS, Windsor, Vt.; JOSEPH CUSHING, Amherst, N. H.; Mr. DAVIS, Hanover, N. H.; Rev. ALVAN HYDE, Lee, Mass.; J. KENNEDY, Alexandria.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 16.] SEPTEMBER, 1806. [No. 4. Vol. II.

Biography.

LIFE OF LUTHER.

(Concluded from p. 106.)

The principles of reformation which the people in various parts of Germany had imbibed, rendered them impatient of those multiplied superstitions which were still practised, and solicitous to obtain a more simple and scriptural ritual. They looked to Luther as the best fitted to organize a system of worship which might supersede the use of that which he had proved to be so universally corrupted; and with a prudence which, in general, marked his conduct when he had time for deliberation, or was not inflamed by passion, he introduced such changes as silenced the clamours of the multitude, while every thing, in any degree tolerable, was allowed to remain. In baptism, the language only was altered, though two years afterwards, when the reformation was more advanced, many of the ancient ceremonies were retrenched. In the Lord's Supper, none of the rites were abolished, but such as related to the false notion of its being a sacrifice, and to the adoration of the host; though pastors were left to judge for themselves, provided they did not obscure the design of the ordinance. He ordered communicants to submit to an examination, required knowledge of the nature and end of the institution, and of the advantage expected to be derived from it, as the qualification of admission, and appointed both kinds to be administered, and that those who would take only one, should have neither.*

The Bohemian reformers, named Picards or Waldenses, not only corresponded with Luther, but sent one of their pastors to hold a conference with him; in consequence of which, he entertained a more favourable opinion of their sentiments than he had formerly done. Having found one of their treatises *On the Real Presence of Christ in the Sacrament*, he composed a short treatise on the subject, which he dedicated to them, and in which, though he censured their doctrine on this point, and their adherence to the seven popish sacraments, being yet uninflamed with a controversial spirit, he

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* Seckend. § 136.

did not regard them as heretics, but as Christian brethren. About the same time, he wrote to the Calixtins, who, though they retained all the rites of the Romish church, except the restriction of the communion to one kind, were, for this heresy, denied ordination to their priests by the bishops of the country. He endeavoured to open their eyes to the abuses which prevailed, and contended, that the circumstances of their situation warranted them to dispense with popish ordination, and to give to their own teachers the authority of ordained pastors.*

Hitherto none but monks had quitted their cloisters, and renounced their vows; but during this year, nine ladies of quality left the convent of Nimptschen in Misnia, convinced by the writings of Luther, of the nullity of their religious obligations, and of the truth of the doctrines which he espoused. Among them was Catharine de Bore, whom this reformer afterwards espoused. They were conducted to Wittemberg, where an asylum was provided for them by Learnard Coppe, one of the magistrates of Torgau, who, in concert with Luther, devised means for their subsistence, after their parents were in vain entreated to receive them. Luther also wrote their apology; and paved the way for their example being followed by other nuns in similar circumstances.†

Adrian died in September, and was succeeded in the Pontificate by Julius de Medicis, under the name of Clement VII. who adopted a very different method from his predecessor, in terminating the religious disputes of Germany, determining to support all the abuses of the church, and to resist every proposal for the meeting of a general council. He deputed Cardinal Campegius as his legate to the diet of Nuremberg, which met in February, 1524, with orders to procure the re-establishment of the edict of Worms, to delay answering the hundred grievances formerly produced, and to elude the request of a free council. His endeavours were ineffectual; he retired mortified with his reception, and enraged at the decree which was passed; and which, though marked with an inconsistence which can be explained only by the distraction of opinion which pervaded its framers, defeated the wishes and plans of the hierarchal court. It ordained, that the edict of Worms should be obeyed, as far as possible; that the Pope should, without delay, convoke an assembly to dicide on the subjects of dispute; that in the interim, the diet to meet at Spires should give them an attentive examination; while every prince should select men of knowledge and integrity, who might prepare means of accommodation.* Luther was not more satisfied than the Pope was with this decree. He published it along with the obnoxious edict to which it gave some authority; and in marginal notes, a preface, and a concluding address, treated all who should sanction its execution as ferocious savages, and a new

* Seck. § 154. Beausob. tom. iii. p. 55—60. † Seck. § 153. & ad. 1.

* Seckend. Sect. 58, § 162, 163.

race of giants raising their arms against Heaven; lamented the blindness of Germany in obscuring the truth, and opposing its own salvation; deplored the conduct of the Princes in riveting about their own necks the chain of bondage, which they had almost thrown off; and reproached the Emperor, and the Kings of England and Hungary, with claiming the title of Defenders of the Faith, while they exerted themselves to subvert it.*

Carlostadt, who had lived in obscurity since his connexion with the fanatics of Zwickaw, retired this year to Orlamund, where he established his opinions, and procured the abolition of images, mass, and other Romish superstitions. Luther, with a violence unworthy of his character, followed him thither, and the result of the conference was an order for him lo leave the states of the Elector. He withdrew to Strasburg, and extended the interests of the truth in that corner. He maintained that Christ is present in the Supper, in a figurative or representative manner only. Luther, on the contrary, asserted the real substantial presence *under* the elements. Zuinglius and Oecolampadius defended Carlostadt, which Luther no sooner knew, than he wrote against them in the bitterest and most abusive style. This was the origin of those fatal disputes, which so long divided the first reformers; retarded the progress of the reformation, and at length produced a lasting schism in the Protestant church.†

In the month of September, Erasmus, the friend of learning and of learned men, who had long been urged to take a decided part against the reformation, alarmed by the threats of his enemies, who were ready to denounce him as a heretic, and allured by the flattering expressions of favour which Rome held out to him, notwithstanding the remonstrances of his best friends, published a treatise on Free-will, designed to be a refutation of Luther's sentiments on that subject. It was received with great coolness by the popish party, who scarcely knew whether to consider it as favourable or hostile to their cause; and with great indignation by the friends of Luther, who resented the asperity and contumely with which it treated him. It was an effort of complaisance, and it had its reward. It was not answered till 1525.‡

In October, 1524, Luther renounced the habit and name of an Augustine monk, and assumed the habit and name of Doctor; and in June, 1525, married Catharine de Bore, a lady of noble birth, who had renounced the veil, and left her convent from a conviction of the truth. This step astonished his friends, and opened the mouths of his enemies. They represented incontinence as the secret motive of his enmity to monachism, and the church which supported it; and accused him of having lived in impurity with her before their marriage. Though his innocence was unquestionable, the coldness which his best friends discovered in vindicating him, united to the handle which it

* Seck. § 165. † Ib. § 174. ‡ Seck. § 179.

gave to his enemies, made such an impression on his mind as required all the affection and eloquence of Melancthon to remove.*

Amid the fatal commotions in 1525 and 1526, occasioned by the revolt of the peasants in Germany, who rose against their masters, and with a frenzy impregnated in some minds by fanaticism, and in others by licentiousness, endeavoured to subvert the distinctions of rank and property, and equalize the whole mass of the people, Luther was firm in the cause of order, and exerted himself to reestablish tranquillity on the principles of truth. The pretext of Christian liberty, by which some of the revolutionists justified their conduct, he successfully refuted; and on the one hand besought the people to consider, that they were not impartial judges in their own cause; that they could not authorize from the gospel a spirit directly opposite to its precepts, which enjoin obedience to magistrates, even though capricious and unjust; that patience, not resistance, was the duty of Christians, and that they ought to seek redress by lawful means only: and on the other, censured the princes as the cause of these disturbances, and exhorted them to remove that iron rod of oppression, which they had so long lifted up against the rights and happiness of their subjects.†

The unfortunate Carlostadt was still in Germany, despised by some, and hated by others. Luther had treated him without mercy in a small treatise *Against the Celestial Prophets*; which, under the appearance of condemning the new fanatics, seems to have had little other object than to reproach Carlostadt, and refute the iconoclasts. In it, he argued for the continuation of the term *mass*, for which Carlostadt had substituted the word *supper*; for the elevation of the host, though he acknowledged it was not practised by Christ; and for the *real presence*, which he explained by affirming that the body of our Saviour is united to the elements, as fire with red hot iron. Carlostadt was anxious for reconciliation, offered to retract, declared his abhorrence of Muncer's sentiments, and at length effected an accommodation with his adversaries.‡ But the controversy with Zuinglius immediately succeeded, and continued for a long series of years; during which Luther often had conferences with the Sacramentarians of Switzerland, and manifested a spirit of intemperance which led him more than once to forget the precepts of Christianity, and to oppose the prospects of tranquillity which were enjoyed. In the life of Zuinglius, we shall have occasion to consider more fully the reasonings and conduct of his antagonist on this point.

During 1526, Luther was engaged chiefly in reforming the mode of conducting the worship and ceremonies of the church. He established the use of catechisms, in which the creed, the decalogue, and the Lord's prayer were explained; the reading and exposition of Scripture from

* Seck. lib. 1. §178. lib. ii. § 5.

† Ib. lib. ii. p. 1—14.

‡ Seckend. § 9, and ad.

the pulpit; and to obviate the want of pastors capable of instructing the people, composed a liturgy and homilies, which were adopted with success. He advised the Elector John, who succeeded his brother Frederic the preceding year, and who, from the commencement of his reign, openly espoused the cause of the reformation, to write to the bishops, requiring them to provide for the religious instruction of the people under their charge, informing them, that if they were negligent, he was determined to take steps to enforce their diligence.* Towards the close of the year, he was at times seized with a depression of spirits, which he imagined was a temptation of the devil, while it was only the effect of his incessant labours, intense meditations, and anxious cares, which disordered his body, and injured his health; for by the use of medicines, he was restored to his former tranquillity; though his illness continued during the whole of 1527. He did not, however, discontinue his pulpit instructions; though he was incapable of exerting his mind in any long or connected train of thinking. He accordingly wrote scarcely any thing this year, but a short treatise *On the Lawfulness of Christians making War;* in which he restricts its lawfulness to the case of defensive operations, and denies the right of subjects to fight against their rulers, however tyrannical, if they do not impose restraints on their conscience.‡

In consequence of the edict of Spires in June, 1526, by which the states of the empire were permitted to regulate the affairs of religion, in each province, according as the princes judged most expedient, till a general council should be held, the Romanists, enraged at their ineffectual efforts to procure the condemnation of Lutheranism, entered into an alliance to attack the Landgrave of Hesse, and the Elector of Saxony. These two princes received information in 1528 of a treaty to this purpose, said to have been made at Breslaw, in May, 1527, and immediately united for the defence of their territories and religion, and took steps to prevent or to resist the designs of their enemies. By the remonstrances of Luther and Melancthon, however, the Elector was convinced of the precipitancy of his conduct; and the confederated Catholics unanimously disavowing the treaty which they were said to have formed, the fear of war was removed.§ This year Luther published a number of sermons on Genesis, remarkable for simplicity of language, temperance towards those who differed from him, and fidelity in their application to the consciences of men; a commentary on Zechariah, in which he censured the allegories of mystics, and the dreams of the German fanatics; a treatise on Communion in one kind, against the archbishop of Misnia; and a letter against the Anabaptists, in which, to avoid one of their arguments against infant baptism, he supposes infants to be capable of exercising faith;

* Seckend. § 20, & ad.

‡ Ib. § 29 & 30, p. 80, 81.

§ Seck. § 35, et. ad.

a novel opinion, and of which nothing but the design with which it was broached can be defended.*

A diet was assembled at Spires in March, 1529, by order of the Emperor, at which every art was used by the Romish party to divide the friends of the reformation, by reviving the disputes about the sacrament. Though this was prevented, Luther, whose mind was inflamed with prejudice against the Zuinglians, so far forgot his usual principles, as to advise the Elector to leave them to the cruelty of their persecutors, a condition on which the Lutherans were promised a more favourable treatment. The advice was rejected; and on the prevalence of the Romanists in the diet, who confirmed the former decree of Spires, the Lutheran princes and the representatives of fourteen cities joined in a formal protest, which they afterwards strengthened by a solemn appeal to the Emperor, or a future council, either universal or national, in behalf of themselves, their subjects, and their successors, and all who should embrace the same doctrines. From this circumstance the German Lutherans received the name of PROTESTANTS, a name by which all who embraced the reformation from popery have long been distinguished.§

When the Elector of Saxony, and the other Protestant princes, were summoned to attend another diet at Augsburg in June, 1530, they understood that they had nothing but injustice to expect from the Emperor, who was every day becoming more and more enslaved by the councils of the Pope, and thought of meeting him in arms; but through Luther's persuasion, they laid aside their intention, and assembled in peace at the appointed time. Yet anxious as this reformer was to have another opportunity to speak the truth before the Emperor and his court, he was too obnoxious to be openly protected by the Protestants, and was accordingly left in the castle of Cobourg, at a little distance from Augsburg, that his advice might be obtained, if necessary. In this retreat, he gave himself to meditation and prayer, translated the prophets, wrote his commentary on the Psalms; and published, before the opening of the diet, *An Address to the Clergy assembled at Augsburg*, justifying his doctrine, and exhorting them to acknowledge that truth, to suppress which, all their art or power would be altogether ineffectual.¶ He re-animated the drooping spirits, and laboured to strengthen the faith of Melancthon, whose fortitude was shaken by the number and power of his enemies, and his efforts were not unsuccessful. The following extracts from his letters will shew the greatness of his mind, and the extent of his views: "I am much weaker than you in private conflicts: but in public, you are like me in private. You are not afraid of your own life, but you are afraid of the public cause. I, on the contrary, look on this cause with tranquillity and fortitude, because I am con-

* Seck. §§ 38, 39, 40.
§ Ib. 44.

¶ Ib. § 44. Beausobre, tom. iv. p. 250, et seq.

fident it is just and true, the cause of Christ and of God, which has no reason to blush and tremble, as I, an individual sinner have. On this account, I contemplate with security, and almost with indifference, these fierce and menacing Papists; for if we fall, Christ, the ruler of the world, must fall with us; and though it were so, I had rather fall with Christ, than stand with Cæsar. Nor are you alone in this conflict, I am present with you in groans and prayers; and would to God I could be with you in person, for it is my cause also, and more mine than yours; a cause undertaken neither rashly, nor through motives of avarice or vain glory, as I take God to witness, and as the event has already testified, and will testify more fully hereafter. I beseech you, therefore, in the name of Christ, not to forget the promises and consolations contained in the words, *Cast your care on the Lord, for he careth for you;* wait on the Lord; act a manly part; and let your heart be strengthened. *Be of good courage, I have overcome the world,* says Jesus. Why then should we fear a conquered world, as if it were the conqueror? To hear such a truth, it were little to go on our knees to Rome, or even to Jerusalem. But we are accustomed to hear it, and this diminishes its impression." Again, in another letter, "The cares, which consume you, highly displease me; they arise not from any important cause, but from the greatness of your unbelief. Was the danger less in the days of Huss, and other good men? Great as the cause is, its Author and Defender is also great; for it is not ours only. Why then do you constantly distress yourself? If the cause is false, let us withdraw from it; if it is true, why should we make God a liar by disbelieving his promises?—What more can the devil do, than take away our life? For myself, whether it be the effect of insensibility, or of the Spirit of God, I know not, but I feel little uneasiness as to the event; nay, I have more hope than I could have believed. If we are not worthy to carry it forward, others will be raised up. In fine, if the danger increase, I will fly to your support, and look these formidable emissaries of Satan full in the teeth."*

Against the decree of this diet, which prohibited all changes or innovations in the faith or worship of the church, and excluded from the imperial chamber all, who should disobey it, Luther in 1531 published a small treatise, in which he protested that his object was to censure not the Emperor and good princes, but the bad, whether princes or bishops, and especially Pope Clement, and Cardinal Campegius his legate; that the pretended refutation of the Protestant confession was unworthy of any man of common understanding or probity; that the church by refusing the cup to the laity, opposed the authority of Scripture, and instead of being the spouse of Christ, was the whore of Satan; that solitary masses were dangerous and unscriptural; and that justification, by faith only, is a doctrine

* Seckend. § 69, p. 181, 182.

according to godliness. "This article," says he, "shall never be overthrown, neither by emperors, nor by the Turks, nor the Tartars, nor the Persians; nor by the Pope and all his cardinals, bishops, priests, monks, and nuns; nor by kings, princes, or governors; nor by the whole world, though joined by all the devils in hell; and all, who controvert it, shall meet the reward of iniquity. Thus I, Doctor Luther, by the teaching of the Holy Spirit, believe: and this is the true gospel." Then he quotes the creed, *I believe in Jesus Christ crucified, dead, and buried;* and adds, "If none but Christ died for sin, if no other taketh away sin, all men with all their works are, by consequence, excluded from any share in meriting the remission of sins, and justification before God; and as it is impossible to embrace Christ but by faith, how can works avail? If then faith, before works follow it, alone embraces Christ, it must be true that his redemption is applied to sinners, *i. e.* they are justified by faith only. After faith, however, good works follow as its fruit. This is the doctrine I teach, and this the Holy Spirit, and the true church of Christ have always taught. To this, by the grace of God, I will constantly adhere. Amen."*

After this period, Luther was chiefly employed in raising that superstructure of reformation, the foundation of which he had laid amid such opposition and dangers. His life was spent in labouring to strengthen the minds of the faithful, and to extend the knowledge and influence of the truth; in exhorting princes, and universities, and provinces not to retard the progress of the reformation, but to confirm it; in writing commentaries on the Scripture; and in publishing, from time to time, treatises of admonition, reproof, and consolation, according to the particular circumstances in which the church, or individuals, were placed. Nor did his enemies escape the lash of his pen. His severity seemed to increase with his years; more than once he was commanded by his steady friend the Elector of Saxony, to moderate his language, and restrain his vehemence; but the inveteracy of the errors, which he combated, continually supplied new fuel for his indignation and violence.

In consequence of the decree of the diet of Spires, and the proceedings of the Emperor and the court of Rome subsequent to it, the Protestants met at Smalkalde in Dec. 1530, concluded a league of mutual defence against all, who should oppose them, and renewed it the following year in an assembly at the same place. In 1535, they again met, insisted on their original demand of a council to be held in Germany, and agreed to unite in supporting the league of Smalkalde for ten years. When this period expired, they found considerable difficulty arising from the jealousies of particular princes, to prolong their confederacy, and saw the tempest, which had been so long gathering, and which was now greatly thickened by the proceedings of the council of Trent, ready to burst on them with aw-

* Seckend. lib. iii. § 3, p. 7.

ful fury. But Luther, who had watched its progress with a steady eye, was removed by death from feeling or beholding its destructive rage. In the beginning of 1546, he was sent for to his native country, to reconcile the differences which had for some time interrupted the harmony of Mansfeld. He preached his last sermon at Wittemberg on the 17th of January, and on the 23d, set out for Eisleben, whence he never returned. Though, during the journey, he complained of faintness and weakness, he was able to attend all the sittings of the court, before which the cause for which he had come was pled, till the 17th of February. That evening, a little before supper, he felt an unusual sickness arising from the disease under which he had laboured for some time, an oppression of the humours in the opening of the stomach. That day, he had indeed said to Justas Jonas, and some other friends, "I was born and baptized at Eisleben, what if I should remain and die here?" But his sickness went off, and he partook of his supper with his usual appetite. But immediately after, the pain returned, and continued with little abatement for some hours. About one in the morning of the 18th, he lay down on his bed for the last time; and when being excruciated with pain, he cried out, "O God! what oppression do I feel." Jonas said, "Reverend father, call on Jesus Christ our Lord and Great High Priest, that only Mediator whom thou hast preached." But feeling the chilling hand of death, he said, "this cold sweat is the forerunner of dissolution, I will give up my spirit." He then prayed, saying, "*O heavenly Father, everlasting and merciful God, thou hast revealed to me thine own Son, our Lord Jesus Christ, him I have preached, him I have confessed, him I love, and adore as my dearest Saviour and deliverer, though the ungodly persecute, revile, and blaspheme him, receive my spirit,— O my heavenly Father, though I must leave this body, and be taken out of this life, yet I know assuredly, that I shall live with thee forever, and none is able to pluck me out of thy hands. He that is our God is the God of salvation, and unto God the Lord belong the issues from death.*" He then repeated thrice, with an elevated tone, "*Lord, into thy hands I commend my spirit; Thou hast redeemed me, O God of truth:*" after which he continued breathing, till about three in the morning, when he entered on that glory, in the faith and hope of which, he lived, and laboured, and died. He was attended in his last moments by the Count and Countess of Mansfeld, Melancthon, Justas Jonas, and several other friends, who ministered to his consolation, and joined with him in prayer, that God would preserve the doctrine of his Son's gospel among them. His body was carried to Wittemberg, and honourably interred without pomp or parade.* On his tomb the following inscription was put by the university:

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* Seckend. lib. iii. § 133. p. 634, &c.

MARTINI LUTHERI S. THEOLOGIÆ D. CORPUS H. L. S. E. QUI ANNO CHRISTI MDXLVI. XII. CAL. MARTII EISLEBII IN PATRIA S. M. O. C. V. AN. LXIII. M. III. D. X.

In this place is interred the body of MARTIN LUTHER, Doctor of Divinity, who died at Eisleben, the place of his nativity, on the 18th of February, in the year 1546, when he had lived 63 years, 3 months, and 10 days.

Beza's Epigram on this illustrious reformer, may be thus translated.

Rome aw'd the world: the Pope o'er Rome prevail'd,
With fraud he conquer'd, she with arts of war;
Their force united, Luther's pen assail'd,
And humbled both, than both more powerful far.
Go, fabling Greece, and bid Alcides know,
His club, as Luther's pen, gave no such blow.

Luther was above the middle size, his body robust, and his eye so piercing, that few could bear it, when he looked intently on them. His voice, though weak, was melodious; his appetite moderate; his diet plain. Though far from being rich, he was extremely liberal in proportion to his substance. His learning was chiefly theological; his writings are more forcible than elegant; his style often harsh and satirical. His mind was cast in a mould which gave it a form suited to the object to which it was to be directed. Acute, ardent, intrepid, persevering; vehement often to excess, confident, and sometimes arrogant; regardless of men or opinions, indiscriminate in his censures of those who differed from him, zealous in defending what he believed to be the cause of truth; he was qualified to elude the sophistry, to despise the calumnies, and to brave the opposition of his popish adversaries. His moral conduct was irreproachable; not only correct, but approaching to austerity, as became the character of a Reformer; his invariable sanctity adorned the doctrine which he delivered, and his disinterestedness illustrated the sincerity of his professions. Even by the impetuosity of his temper, which cannot indeed be justified, but which appears to us much more censurable than it was thought by his contemporaries, on account of the superior delicacy and external politeness of the age in which we live, he was fitted for accomplishing the great work which he undertook. The silent censure of men whose lives reproved the corruptions of the church, as well as the complaints of the injured, had long been disregarded; sunk in ignorance and superstition, the world, though groaning to be delivered, was held in chains by the bigotry of priestcraft, supported by the secular power. To effect a revolution, therefore, energy, nay violence was requisite; and had Luther been more amiable, and less vigorous, or more gentle and accommodating, like Melancthon, he must have failed in the glorious enterprise which he so successfully achieved, and have left the world more involved than ever in the gloom of corrupt opinions, and superstitious rites.

For the Panoplist.

MEMOIRS OF PRESIDENT DAVIES.

Were the homage, so generally paid to brilliant intellectual endowments, transferred to virtue and religion, it would be well. Yet when genius and learning are sublimated by piety, and devoted with ardour to the best interests of mankind, they furnish a character equally venerable and lovely. Such a character was President Davies. To dwell on the talents, the virtues and the exertions of so eminent a man, is an employment at once pleasant and edifying in a high degree. The present memoirs lay claim to little of originality. Their principal object is to methodize and incorporate the distinct and independent accounts which are already before the public. Whatever additional information they contain, is either suggested by his works, or drawn from other sources of unquestionable authority.

He was born November 3, 1724. His father was a planter, in the county of Newcastle, on the Delaware, of great simplicity of manners, and of reputed piety. His mother, an eminent Christian, had earnestly besought him of Heaven; and considering him as given in answer to prayer, she named him *Samuel*, and with great solemnity, devoted him to the Lord. "The event proved," says Dr. Finley, "that God accepted the consecrated boy, took him under his special care, furnished him for, and employed him in, the service of his church, prospered his labours with remarkable success, and not only blessed him, but made himself a blessing."

The prayers and vows of this excellent woman were succeeded by active exertions. There being no school at hand, she took upon herself the task of teaching her son to read: and her efforts were early rewarded in the uncommon proficiency of her pupil. He continued with his parents till about the age of ten. They had not the happiness, during this period, of observing any special impressions of religion made on his mind; but he behaved himself as is common for a sprightly, towardly child, under the influence of pious example and instruction. After this, he was sent to an English school, at some distance from home, where he continued two years, and made great progress in his studies. But failing of the pious instructions to which he had been accustomed, he became more careless of the things of religion, than before.

Yet even at this period, he habituated himself to secret prayer, especially in the *evening*. The reason for this punctuality, as stated in his diary, was, that "he feared lest he should perhaps die before morning." It is likewise remarkable, that, in his prayers, he supplicated nothing so ardently, as that he might be introduced into the gospel ministry.

The time was now come, when that God, to whom he had been solemnly dedicated, and who designed him as an eminent instrument of shewing forth his praise, would bring him home to himself. He was awakened to solemn and serious concern re-

specting eternal things. In the light of divine truth, he was led to see himself a sinner, exposed to the awful displeasure of God, and to all its insupportable consequences. These impressions were full of anxiety and terror. In this distress, he was enabled to discern the necessity, the importance and all-sufficiency of the salvation revealed in the gospel. This divine system of mercy now appeared in a new light. It satisfied his anxious inquiries, and made provision for all his wants. In the blood and righteousness of the REDEEMER, he perceived a solid ground of hope, an unfailing source of consolation. Here he was enabled to place his whole reliance. Here he found a peace and satisfaction before unknown. "Believing, he rejoiced with joy unspeakable, and full of glory." His religious comforts were, however, long intermingled with doubts and perplexities. But after some years of repeated and impartial self-examination, he attained a confidence respecting his state, which continued to the close of life.

From this happy period, his mind seemed almost entirely absorbed by heavenly things. His great concern was to *keep his heart*, and set a watch over every thought, word, and action. Animated with love to God, he felt stronger desires than ever, *to serve him in the gospel of his Son.* Having tasted the sweets of religion, he longed for nothing so much as to be instrumental in bringing his fellow sinners to know the same pure and substantial delights.

Inspired by these sublime objects, he engaged, with new ardour, in the pursuit of knowledge. His progress was impeded by a variety of obstacles. But the native vigour of his genius, united to an indefatigable assiduity, surmounted them all. Sooner than could have been rationally expected, he was found qualified for the gospel ministry. He passed the usual previous trials with distinguished approbation, and consecrated all his faculties and acquirements to the service of the sanctuary.

Being now licensed to preach the gospel, he applied himself to unfold and enforce those precious truths, whose power he had happily experienced on his own heart. In the exercise of this sacred and delightful office, his fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon excited general admiration, and acquired him a distinguished character. Scarce was there a congregation where he was known, but would have esteemed it a happiness to enjoy his stated ministrations. But how mysterious are the ways of Heaven! He was about this time attacked with complaints, which were supposed consumptive, and which brought him apparently to the borders of the grave. In this enfeebled state, and without hope of recovery, he determined to spend the remainder of what he apprehended an almost exhausted life, in endeavouring to advance his Master's glory in the good of souls. Being among a people who were destitute of a minister, he assiduously laboured, *in season* and *out of season.* While, by night, his hectic was so severe as to render him sometimes delirious, and make it ne-

cessary that he should be attended by watchers, he still preached in the day.* Nor did his indefatigable and heroic zeal go unrewarded. God gave him some precious first-fruits of his ministry, particularly, in the remarkable conversion of two gentlemen, who manifested in their future lives and conduct, that they were saints indeed.

In consequence of an earnest application, he removed, after a time, to some of the distant settlements of Virginia, where he undertook the charge of a dissenting congregation. Nothing but the purest motives of self-denying benevolence could have dictated such a step. It separated him from the beloved society of his friends, and his brethren in the ministry; it plunged him into a sea of anxious, unremitted labours; while it exposed him to the bitter censures and resentments of many. Numbers of the inhabitants were but little removed from absolute heathenism. All the obstacles which could arise from blindness and prejudice, from profaneness and immorality, his preaching encountered. Yet his patience and perseverance, his magnanimity and piety, added to his evangelical and powerful ministrations, were not without success. The more he was known, the more was he esteemed. Contempt and aversion were gradually turned into reverence. Opposition yielded to the doctrines of the cross, and the powerful energy of the divine Spirit. *The wilderness, and the solitary places rejoiced, and blossomed as the rose.* A great number, both of *whites* and *blacks*, were hopefully converted to the living God. In this success, the benevolent soul of Mr. Davies found a rich gratification. His tract of preaching was singularly extensive, his labours almost incessant, and his pecuniary compensation small. But to be an instrument of spreading the Redeemer's triumphs, and of adding new subjects to his spiritual kingdom, though from among the despised and oppressed natives of Africa, was to him, the highest reward.

From this scene of toil and of enjoyment, the providence of God now summoned him away. He was chosen by the synod of New York, at the instance of the trustees of New Jersey college, to accompany the Rev. Mr. Gilbert Tennent to Great Britain and Ireland, in order to solicit benefactions for the college. This election evinced the confidence both of the synod and corporation, in his superior abilities and popular talents; a confidence, which the issue of the affair no wise disappointed. A service in itself difficult and delicate, in its consequences precarious, and involving a temporary sacrifice of those domestic enjoyments, which were peculiarly dear to him, he cheerfully undertook, and executed with singular spirit and success. The benefactions he received from the patrons of religion and learning in Great Britain, were numerous and liberal, and such as placed the college in a prosperous condition.

* These remarkable facts are related on the authority of Dr. Gibbons of London, who, being an intimate friend of Mr. Davies, appears to have received them from his own mouth.

Returning from his voyage, he entered anew on his beloved task of preaching the gospel to his people in Virginia. Here he continued till the year 1759. The unusual lustre of his piety and talents was now no longer to be confined to so remote a region. A vacancy being occasioned in the college of New Jersey by the decease of the eminent President Edwards (who had occupied the place but a few days) Mr. Davies was elected by the Trustees to fill the important station. He received the news of this event not merely with concern, but with a kind of consternation. Though earnestly invited to accept the charge, it was with great difficulty he was brought to think it his duty. The province he occupied was important; and it was unspeakably distressing, both to him and his people, united by the strongest bonds of mutual affection, to think of a separation. Repeated applications, however, at length prevailed to shake his resolution. But to preclude all mistake in a case so important, he withheld his consent, until he had submitted the matter to the Rev. synod of New York and Philadelphia. They unanimously gave their opinion in favour of his acceptance. Thus, to use his own expressions, the evidence of his duty was so plain, that even his sceptical mind was satisfied; while his people saw the hand of Providence in it, and dared not oppose.

The period of his presidency was equally auspicious to the college, and honourable to himself. It was here that he gave the crowning evidence of the vigor and versatility of his genius. His previous situation had afforded little leisure and comparatively few means, for the cultivation of general science. He came likewise to the college at a time when its literary state and reputation had been much improved by the great and acknowledged abilities of President Burr. It was natural, therefore, that even his friends should have some doubts of his complete preparation to fill and adorn so exalted a sphere. But it soon appeared that the force and activity of his mind had supplied every defect, and surmounted every obstacle. His official duties were discharged, from the first, with an ability which disappointed every fear, and realized the brightest hopes.

The ample opportunities and demands which he found for the exercise of his talents, gave a new spring to his diligence. While his active labours were multiplied and arduous, his application to study was unusually intense. His exertions through the day seemed rather to dispose him for reading, than rest by night. Though he rose by break of day, he seldom retired till twelve o'clock, or a later hour. His success was proportionate. By the united efforts of his talents and industry, he left the college, at his death, in as high a state of literary excellence, as it had ever known since its institution. The few innovations which he introduced into the academical exercises and plans of study, were confessedly improvements. He was particularly happy in inspiring his pupils with a taste for composition and oratory, in which he himself so much excelled.

His unremitted application to study, and to the duties of his office, probably precipitated his death. The habit of his body being plethoric, his health had, for some years, greatly depended on the exercise of riding, to which he was, from necessity, much habituated in Virginia. This salutary employment had been, from the time he took the charge of the college, almost entirely relinquished. Toward the close of January, 1761, he was seized with a bad cold, for which he was bled. The same day, he transcribed for the press his sermon on the death of king George the Second. The day following, he preached twice in the college hall. The arm in which he had been bled, became in consequence, much inflamed, and his former indisposition increased. On the morning of the succeeding Monday, he was seized, while at breakfast, with violent chills. An inflammatory fever followed, which, in ten days, put a period to his important life.

What are called *premonitions* of death, are generally rather the fictions of a gloomy or misguided imagination, than realities. Yet the following anecdote contains so singular a concurrence of circumstances, as gives it a claim to be recorded.

A few days before the beginning of the year in which Mr. Davies died, an intimate friend told him, that a sermon would be expected from him on new-year's day; adding, among other things, that President Burr, on the first day of the year in which he died, preached a sermon on Jer. xxviii. 16. *Thus saith the Lord, This year thou shalt die:* and that after his death, the people remarked that it was premonitory. Mr. Davies replied, that "although it ought not to be viewed in that light, yet it was very remarkable." When new-year's day came he preached; and, to the surprise of the congregation, from the same text. Being seized about three weeks afterward, he soon adverted to the circumstance, and remarked, that he had been undesignedly led to preach, as it were, his own funeral sermon.

It is to be regretted that the violence of his disorder deprived him of the exercise of reason, through most of his sickness. Had it been otherwise, his friends and the public would doubtless have been gratified with an additional evidence of the transcendent excellence of the Christian religion, and of its power to support the soul in the prospect and approach of death. But he had preached still more emphatically by his life; and even in his delirium, he clearly manifested what were the favourite objects of his concern. His bewildered mind was continually imagining, and his faltering tongue uttering some expedient to promote the prosperity of Christ's church, and the good of mankind.

His premature exit (he was but little more than thirty-six) was generally and justly lamented, as a loss almost irreparable, not only to a distressed family, and a bereaved college, but to the ministry, the church, the community, the republic of letters, and in short, to all the most valuable interests of mankind. An affectionate tribute was paid to his character and virtues, by Dr. Finley, his successor, in a

sermon preached on the occasion of his death, from Rom. xiv. 7, 8. *For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.*

(To be continued.)

Religious Communications.

CRITICAL OBSERVATIONS ON CERTAIN PASSAGES IN THE NEW TESTAMENT.

THOUGH the apostles in writing, as well as in preaching, used great plainness of speech; yet particular passages, taken by themselves, may to us seem obscure. These however may generally be elucidated by other passages, or by the analogy of faith. If they remain of doubtful interpretation, yet the essential doctrines and duties of religion are not endangered by them; for *these* depend not on a few doubtful or obscure passages, but are plainly taught in innumerable places. Still it may be useful to investigate the meaning of texts, which seem obscure.

The writers of the New Testament, it is well known, used the *Greek* language, except Matthew and the author of the epistle to the Hebrews, who wrote in *Aramæan*. This was the learned language of the day; most men of education were acquainted with it; and it was the native language of many subjects of the Roman empire; of those particularly, to whom St. Paul wrote most of his epistles. It was, on many accounts, the best language in which the inspired books of the New Testament could be written.

The inspired writers had occasion to treat of many things, of which the *Greeks* had no previous knowledge, and for which they had no appropriate terms. But those writers chose such terms and phrases, as were best adapted to express their meaning. Where perspicuity required, they used description. To ascertain the sense of particular terms, it is not necessary to recur to heathen writers; it is better to consult the sacred writers themselves. As *they* have used words, so we must understand them. They are their own best interpreters.

The New Testament is written, not in pure, classical Greek, but in a peculiar dialect, which may be called *Hebraistical* Greek. The writers were Jews, and spake the *Hebrew*, or rather the *Aramæan*, or *Syro-Chaldee* language. When they wrote *Greek*, they introduced into it the idioms of their own language. Thus also did the seventy Jews, who translated the Old Testament into Greek by the command of Ptolemy, king of Egypt. Their translation was in use in the apostles' times, and from it are made most of the quotations from the Old Testament, which we find in the New. Without some ac-

quaintance with that translation and with the Hebrew, a man cannot be a very accurate critic in the original language of the New Testament. The study of both may therefore be justly recommended to young gentlemen, who contemplate the ministerial profession.

The Hebrews often express the *superlative degree* by adding the word *God*. Exceeding high mountains and trees are called mountains of *God* and trees of *God*. This Hebrew idiom is introduced into the Greek of the New Testament. Stephen says of Moses that, when he was born, he was *fair according to God*, or *divinely* fair. Our translators have judiciously rendered it *exceeding fair*.

This observation gives an easy sense to an obscure passage, in 2 Cor. viii. 1. Paul exhorting the Corinthians to send relief to the persecuted saints in Jerusalem, refers them to the example of the Macedonians. "Brethren, we do you to wit," or we make known to you "*the grace of God*, bestowed on the churches of Macedonia." *The grace of God*, i. e. (according to the Hebrew idiom) the *divine*, the *godlike*, the *abundant liberality*, bestowed, (not *on* the churches, but) *by*, *in*, *among* the churches of Macedonia, for the relief of the brethren in Judea. To this, and only to this sense, the following words agree; "How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded to the riches of their liberality. For to their power, and beyond their power, they were willing of themselves, &c."

As the Hebrew verbs have no present time, the past is often used for the present. The writers of the New Testament have, in some instances, written their Greek in the same manner. John tells us that, when Christ discovered himself to Mary Magdalene after his resurrection, he said to her, "Touch me not." Mary, transported with joy at seeing her Lord alive again, fell down and would have embraced his feet, according to the custom of the east, when women saluted men of superior character, especially when they wished to detain them. Thus the woman of Shunem saluted Elisha; and thus the two Marys saluted Jesus. The Lord says to her, "Touch me not," for I *am* not yet, or *have* not yet ascended, (*anabebeka*) i. e. "I *do* not yet ascend to my Father." You need not detain me; you may have opportunity to see me again. "Go, tell my brethren, that I ascend to my Father and their Father."

The Hebrew verbs, by a small alteration in the radical letters, or in the points only, where points are used, give to actions different relations and qualities. These various forms and powers are by grammarians called *conjugations*. The seventy, and the New Testament writers have sometimes used the *Greek* verbs, as if they had these *Hebrew* conjugations. In Psalm cxix. the Seventy use the neutral verb, *zao*, *to live*, in an *active* or *transitive* sense, to *quicken*, or *cause* to live. The same Hebrew idiom we find in the New Testament. Paul gives the Greek word, *oida*, *to know*, the power

of the Hebrew conjugation *Hiphil* to *make known*. He says to the Corinthians, "I determined not *to know*," i. e. not to *make known*, or to *preach* "any thing among you, save Jesus Christ and him crucified." Thus the same word is probably to be understood in Mark xiii. 32, where some erroneously suppose, that Christ disclaims a knowledge of future events. Speaking of the destruction of Jerusalem, Jesus says, "Of that day and hour *knoweth* none, neither the *angels* in heaven, neither the *Son*, but the Father." Christ had already foretold the *event*, and given the previous *signs* of it. Some might wish for a knowledge of the *exact time* of it. But this knowledge, for various reasons, was improper to be *then* communicated. Jesus therefore says, "That day and hour none *maketh known*; no, not the angels, neither the Son." To reveal this belongs not to my commission; "but it will be made known by the Father," in the course of his providence. We find a similar mode of expression in Christ's answer to the two brethren, who solicited the chief posts of power in the temporal kingdom, which, they imagined, he would soon erect. They ask, "Grant that we may sit, the one on thy right hand, and the other on thy left, in thy kingdom." He answers, "To sit on my right hand and on my left," i. e. promotion to temporal honours, "is not mine to give; it is not committed to me as the Teacher, Reformer, and Saviour of men. But worldly honours "will be given" under my gospel, as they have been heretofore, to them, for whom they are prepared of my Father." They will be dispensed agreeably to the usual methods of Providence.

This observation will explain a passage in the 9th chap. to the Romans. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." An antithesis, which is a frequent figure in Paul's writings, is naturally expected, and was doubtless intended here. "He hath mercy on whom he will have mercy." The antithesis to this is, "He withholdeth mercy, from whom he will withhold it." But as there was no *single* word, in the Greek language, which expressed this antithesis, the writer took the word *skleeruno, to harden*, and used it according to the *intransitive* conjugation, in which it would signify, not hardening *another*, but hardening *one's self* against another, or shutting up the bowels of mercy. Thus the word is used in the book of Job. The Ostrich is said to be *hardened* against her young ones. The word, she is *hardened*, is the same, which Paul uses in the passage under consideration; and rendered there, as it is here, it would be, "She hardeneth her *young ones*." But the meaning is, "She leaveth her young without care." So the passage in Romans signifies, not that God infuses hardness into sinners; but that he exercises, or forbears to exercise his mercy toward sinners, according to his own sovereign will and unerring wisdom. To whom he will, he shows mercy, and from whom he will he withholds mercy, leaving them to meet their own deserts.

Whoever reads Paul's writings with attention, will find that, though he is a connected reasoner, yet he often suspends the chain of his argument, to introduce an incidental, but pertinent thought, or to dilate upon an occasional expression. Hence the *parenthesis* is more frequent in his, than in the other sacred writings. Through inattention to this circumstance, some passages in his writings seem obscure, which otherwise might be plain. There is an instance of this kind in Rom. ix. 2, 3. "I have great heaviness and continual sorrow in my heart, (for I could," or rather did, "wish myself accursed," separated, "from Christ) for my brethren, my kinsmen according to the flesh."

Much pains have been taken to explain, what Paul meant, when he said, "I wished myself accursed, or separated from Christ *for my brethren*." Whereas in reality he said no such thing. The expression, "I did wish myself accursed from Christ," or separated from all connexion with him, is an incidental thought, naturally suggested by his subject; and it ought to be, as it is in some copies, and in some translations, included by itself in a parenthesis. Then the connected reading will be, "I have great heaviness and continual sorrow in my heart.....for my brethren, my kinsmen according to the flesh." That he might not be suspected of any prejudice against the Jews in foretelling their rejection from the covenant of God for their unbelief, he observed, that he himself was a Jew, was lately an unbeliever, and gloried in his opposition to Christ. The same thought occurs again, chap. xi. i. "I say then, Hath God cast away his people, whom he foreknew? God forbid. For I also am a Jew, of the seed of Abraham."

We shall, at present, pursue these criticisms no farther; but shall subjoin two or three obvious remarks.

It is evident that the books of the New Testament must have been written in as early a period as has been assigned to them; for that *Hebraistical* kind of Greek, in which they are written, was not in use after the general dispersion of the Jews.

The peculiarity of style and diction, which runs through all the writings ascribed to Paul, proves that they were all the works of the same author.

The wisdom of Providence is conspicuous in ordering the books of the New Testament to be written in a language, which was soon to go out of national use; for a dead language remains the same; a living language, in a lapse of ages, is liable to changes. The sense of Scripture can therefore be more easily and accurately ascertained, than if the language, in which it is written, had been and continued to be, the living language of a particular nation.

THEOPHILUS.

THE DECALOGUE.

No. 6.

Sixth Commandment.

"THOU shalt not kill."

LIFE is an inestimable blessing. On the improvement of it depends our future destination.

We cannot calculate the loss a person may sustain by being thrust, without warning, into the unseen state. The loss may be immense, the injury irreparable. Besides, society receives hereby a deep wound, being prematurely deprived of one of its members. Our relation to one another ought to restrain us from such atrocious deeds. We sprung from the same parents, and, being brethren, are bound to live together in unity. Injuries, which affect the lives of others, have from the first received the most marked expressions of the divine displeasure. From the creation of the world until the days of Noah, God was pleased to reserve the punishment to be inflicted upon murderers, immediately with himself. This appears from the history of Cain, whom he banished from the house of Adam, but would not allow his life to be taken. Cain dragged out his days in great misery. His mind agonized in reflection on what was past, no less than in the anticipation of what was to come. After the flood, the sword was put into the hand of civil magistrates, with directions that it should spare none, by whom such an act was perpetrated.* The murderer was ordered to be dragged from the city of refuge, nay from God's altar itself, and to be led, without the possibility of redemption, to certain death. Life is a gift, which God values at the highest rate, and guards with the severest penalties. When a murdered person was found, and the perpetrator not known, such steps were required to be taken, as tended to excite the highest detestation of the crime.*

Our Lord, during his personal ministry, gave a comment upon the Decalogue. On the commandment which I am now explaining he is particularly full. Let us listen to the unerring Teacher, and imbibe divine wisdom from his lips. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire." The axe is here laid at the root of the evil. It aims at the rancorous thought, or rash expression. Let them be immediately restrained. God seeth not as man seeth. He recognizes the crime in embryo, and in that state demands its extirpation. To him, the malicious thought, or provoking word is displeasing. Let neither be indulged. The flame is yet under, but let it get the mastery, and you are undone. From a trifling disgust, the most serious and widely extended mischiefs have arisen. What reason therefore to keep the heart, and to put a bridle upon the tongue. Or should we ever be off our guard, and give too loose a reign, let us take the alarm, repairing as fast as we can the mischief, and being for the future more guarded and cautious. Weighing the crime in its progress from the first disgust to the

* Gen. ix. 5, 6.

* Deut. xxi. 1—9.

perpetration of the most atrocious act, God has adjusted the severity of the punishment to the aggravations of the crime, and shall assuredly in his judgment be known to do right.

The court of Areopagus, so venerable among the Greeks, and so justly celebrated among all other nations for the wisdom and impartiality of its decisions, condemned to death the person against whom the intention to murder could be proved, even when that intention had not been carried into effect. Nay the symptoms of a cruel disposition were marked with care, and punished with great severity. A child, having been found taking a savage pleasure in wounding and maiming such insects as fell in his way, was by this court considered as one, from whom society was in danger. In guarding its welfare, therefore, they thought it their duty to order such a child to be cut off. The Indian tribes, we are informed, expiated murder in the following manner. The relations of the deceased, as the avengers of blood, seek after the murderer. But if he be not found, the blood of the first they meet is shed, however innocent, to atone for the guilty. In such instances we see great deviations from the law of God, and indeed whenever we are deprived of Scripture as a guide, we shall greatly err.

The sixth commandment, as explained by our Lord, is totally repugnant to a practice, which of late years has drenched our land in blood, and calls aloud for vengeance. Duelling can be excited and encouraged by him only, who was a murderer from the beginning. An affront, often of the most trivial nature, must be expiated by meeting the antagonist in the field. If another injures me, it is a poor reparation, to put it in his power to murder my person, as he has already murdered my reputation. If I have given the offence, must nothing satisfy me, but to add the guilt of blood to the injuries already offered? Is this, in either case, consistent with the suppression of passion, the forgiveness of injury, and the exercise of meekness, so often inculcated by Christ and enforced by his own example? But why speak to such of Christ or his example? They know him not; they honour him not. In defiance of God's law, in defiance of Christ's doctrine; in defiance of the wrath which guards that law, and that doctrine; in defiance of hell, kindled for the punishment of those who take away their own lives, and the lives of others, their revenge must be gratified, and their blasted reputation blazoned abroad. The pretended *honour* often mentioned as rendering the practice necessary, is a gilding over indelible disgrace. If it be honour to writhe in pain; if it be honour to die accursed; if it be honour to be joined with murderers; *this honour*, O duellist, thou hast *purchased*; to *this dignity* thou shalt be *advanced*. Thy name is execrated in heaven and on earth. If it be remembered at all, it shall be remembered with dread, as a beacon to warn future ages of hidden and destructive rocks.

PHILOLOGOS.

(*To be continued.*)

ON THE CONNEXION BETWEEN THE DOCTRINES AND DUTIES OF CHRISTIANITY.

MESSRS. EDITORS,

So far as my small experience will enable me to judge, I find among Christians, two opposite errors, equally prejudicial to pure and undefiled religion, and dangerous to the souls of men. These have been very happily delineated by the late pious and beloved Dr. Tappan. By publishing the following note to a sermon, delivered at Plymouth, January 5th, 1800, you may be instrumental in removing "the veil from the eyes of prejudice," and in correcting a mistake, which might otherwise have proved fatal to the everlasting peace of many; and at the same time you will gratify the wishes of one, whose "professed object is to promote general happiness, and to do good to the souls of his fellow-men."

CLIO.

EXTRACT.

"The connexion between the several branches of our religion, especially between its doctrines and duties, while it presents one distinguishing proof of its excellence and divinity, claims the unceasing and careful attention of its professors and teachers. The most lamentable errors and mischiefs have arisen from a disproportionate or exclusive zeal for certain parts of Christianity, detached from the system at large. This has frequently led one description of its votaries to magnify orthodox opinion at the expense of a gospel temper, to make faith swallow up charity, good feelings supplant good works, yea, an ungracious, malignant zeal for the doctrines of grace to blast the genuine spirit and fruit of these very doctrines! It has led some to lay that stress on the appendages, which is due only to the substance of religion; to confine their heads and hearts within a small circle of favourite speculations, expressions and sounds; and to suspect, yea, positively condemn, as an ignorant or unconverted heretic, every Christian brother or preacher, who steps over this circle. But such persons should remember that as Christian divinity is one regular and immense whole, so each part has its claim on the evangelical instructor; that by duly attending to any one branch, he really befriends and enforces all the rest, as connected with it; that he cannot declare the whole counsel of God, if his discourses be limited to a few darling topics; that he cannot do justice, even to the doctrinal part of the gospel, without largely explaining and urging its corresponding precepts; and finally, that it would be as absurd to charge him with making light of certain truths, merely because he does not interweave them with every sermon, as to infer that the compilers of the Westminster Catechism did not believe in the depravity of man, or the satisfaction of Christ, because they do not notice them in every answer, but expressly mention each, only in one answer out of an hundred and nine!

"To avoid this disgraceful and pernicious extreme, another class of believers seem fond of considering Christianity merely as a *moral* or *practical* system, enforced by the assurance of a future state. They consider

virtue as the sum and end of the gospel; and think the practice of it sufficiently secured by the precepts of our religion, which enjoin, under so awful a sanction, the highest moral attainments. But this extreme, though more refined, is equally dangerous with the former. It equally separates what God and the nature of the thing have joined together. While it extols Christian precepts, it strips them of their main light, and life, and force. Though we grant that these precepts set before us a sublime pitch of virtue, we insist that the peculiar doctrines of the gospel, and these only, direct and oblige, encourage and enable us to practise it; and if these were set aside, the leading duties enjoined would have no obligation nor meaning. It is generally agreed, that Christian duty may be summed up in love to God, to Jesus Christ, and our fellow-men. But this love neither is nor can be excited merely by the precepts enjoining it; but it is produced and nourished by a cordial belief of those doctrines, which hold up the proper objects and incitements of it, or which exhibit the true character and relations of God, of Jesus Christ, of our human and Christian brethren. While these doctrines make us see and feel our corresponding obligations, they present motives which constrain us to fulfil them, and convey those divine influences, comforts and hopes, which render our obedience not only practicable, but fervent and delightful. They also give to our moral obedience a new and evangelical complexion, by connecting it with a deep impression of our ruin by sin, and recovery by grace; by inspiring it with a proper respect to the revealed holiness and mercy of God, to the wonderful mediation and example of the Redeemer, and to the promised succours of his Holy Spirit. Is it not evident that Christian piety and morality must rise or fall, as these principles, which support and exalt them, are regarded or neglected?—

"Those who would see, in a full and convincing light, the important influence of these truths on practical religion, are referred to Evans on the Christian temper, or to Wilberforce's Practical View, &c."

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from page 17.)

THE most cursory survey of our churches will convince us, that, in their whole internal state, they are far removed from the sacred standard. Duties plainly inculcated by Scripture are omitted; while opinions and practices are common, for which there is no foundation in the word of God. *The neglect of gospel discipline*, in its various branches, is so prominent a feature in our churches, it has so marred their beauty, and opened a door for such disorders, that it cannot justly pass unnoticed.

In this survey it will be proper briefly to remark on a variety of irregularities, which are found in our ecclesiastical discipline, and which greatly obscure the primitive glory of our Zion.

Let us inquire, then, *whether the members of our churches in*

general exercise a suitable watch and care over each other. One important end of forming gospel churches is, that Christians, being united in a social state, may have greater advantages to promote each other's holiness, comfort, and usefulness. This end would be answered in an eminent degree, if Christian benevolence were always active, and always directed by inspired precepts. Each believer might, in a measure, avail himself of the wisdom and piety of the whole body; while the influence of the whole body would be the conjoined energy and usefulness of all its members. But how little of the mutual watch and care, enjoined by the gospel, do we find among nominal Christians! How little does their conduct show, that they are seeking to improve each other in knowledge and in virtue!

When a brother is chargeable with misconduct, it is our indispensable duty to treat him according to Christ's direction in Matt. xviii. "Go, and tell him his fault between thee and him alone." If church members would faithfully comply with this divine rule, and endeavour, in the spirit of Christian meekness and love, to reclaim every offending brother; much would be done to diminish the frequency of public censure, and to promote the peace and purity of the church. The duty of *privately admonishing* is not confined to pastors, but is expressly extended by the apostle to Christians in general. There are faults in professors, which admit of no definition, and cannot be the ground of any public transaction, but yet ought to be noticed in private. In this way many smaller improprieties in the conduct of Christians might be corrected, and their character rendered much more amiable. When any one *grossly* violates the laws of our holy religion, it becomes a very serious and important affair. Whether his offence be of a public or private nature, his brethren should immediately adopt the measures prescribed in order to bring him to repentance. And no complaint should be made to the church as a body, before every proper method has been used in private. But the duty of private reproof and admonition is so generally neglected, that an offender is often quite surprised, if not irritated at the visit of brethren, who come to reprove. The faults of Christians are unnoticed, except by the tongue of slander. And it is not unfrequently the case, that those, who, for some reason, will not go and tell a brother a fault, which has been charged against him, nor even take pains to inquire, whether he is guilty, are among the first to circulate a report, which essentially injures, if not destroys his reputation.

Church members, who have received no personal affront, sometimes excuse themselves for the neglect above mentioned by saying, *that the offending brother has done nothing to injure them, and therefore that it is not their particular concern to reprove.* But even this excuse, so frequently made, shows that our churches are generally chargeable with *seeking their own things, and not the things of Jesus Christ.* How little of the gospel spirit do men of such a character discov-

er. And how few are to be found, who have their Master's interest so affectionately at heart, as to raise them above selfish motives. Is not that, which affects the honour of God and religion, of more consequence, than any personal consideration? We ought to feel a holy offence at every thing, which wounds the church of Christ. We should lament and reprove the misconduct of our brethren, considered as sin against God, and not as personal injury to us. Every act of church discipline should spring from sincere affection to the Redeemer's cause and glory.

It is the direction of Scripture, that one, who is proved guilty of transgressing the laws of Christianity, and, after proper steps taken in private, shows no marks of penitence, shall be cited before the church; and that, after the church has dealt with him in love and faithfulness, if he remains incorrigible, he shall be excommunicated. But do not our churches greatly neglect this duty? Is it any thing uncommon for persons, who are intemperate, or profane, or in some other way grossly immoral, to continue in full communion with our churches, without ever being called to account for their crimes?

How rarely do our churches take any proper notice of men, who deny the essential truths of Christianity. In some instances they suffer those, who reject the gospel and embrace the tenets of infidelity. Thus they transgress the apostolic command; "a man that is an heretic, after the first and second admonition, reject;" and they expose themselves to a reproof like that, which Christ gave to the church in Pergamos; "I have a few things against thee, because thou hast them that hold *the doctrine* of Balaam, and thou hast them also, who hold *the doctrine* of the Nicolaitanes, which thing I hate." If it be asked, who shall determine, what is *false doctrine*, or *heresy?* It is asked in return, who shall determine what is *immoral practice*, or *sin*? The church has the same advantage to judge what is heresy, as they have to judge what is immorality, and the same authority to censure members for the one, as for the other. To connive at an essential deviation from gospel faith is as real a violation of inspired precepts, as to connive at a deviation from gospel practice.

It is deemed a mistake of evil tendency in our churches, that *private confession is accepted for public sins.* If a Christian commit a fault, which is a discredit not only to himself, but to the cause of Christ; how is the bad consequence of his transgression removed, except by manifesting his repentance as publicly, as his guilt is known. The enlightened penitent will rest in nothing short of this. He will wish the surrounding world, who know his offence, to know how he views his own conduct, and what sentence he passes upon himself. How eminently was this spirit exemplified in David, after he had sinned in the matter of Uriah. "Considering his rank, his age, and a variety of circumstances relating to his family, to persons disaffected to his government, and to his character among the surrounding nations, it might

have been thought expedient for him to be satisfied with secret acts of contrition and devotion, and with *bringing forth fruits meet for repentance.* But he viewed the subject in a different light, when brought to reflect seriously on his conduct and its probable consequences. The honour of God and of true religion was deeply concerned, and with it the best interests of vast multitudes. Nor did there appear any other way, in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself for having acted directly contrary to that holy religion, which he professed. Whatever might be the consequences to himself and his reputation, he seems to have resolved, without delay, to publish to his family, his subjects, the world at large, and all future generations, the judgment which, in the sight of God, he now entertained of his late behaviour. He therefore not only composed the fifty first Psalm, for his private use, or to show to his friends, or leave among his writings; but he gave it to the chief musician, that it might form a part of the public psalmody at the tabernacle, and in consequence be circulated through all the land, and among other nations, and continue in the church, for the instruction and warning of mankind in all future ages. Nothing can be well conceived more humiliating, than 'such a measure; nothing could more decidedly show how much he preferred the honour of God to his own credit; in short, nothing could more decidedly manifest the depth of genuine repentance." How different from the conduct of David is that of nominal Christians in general, who transgress the laws of Christ. What a backwardness do they show to confess their sins. It often appears to be their notion, that the great evil consists, not in transgression, but in confession. If they acknowledge their sins, it is with manifest reluctance, and in a manner far less particular and public, than the nature of their offence, and the honour of Christ's cause require. And what is to be particularly remarked here, the church, forgetful of the Redeemer's command and glory, and governed by worldly motives, accept a very mutilated, inadequate confession.

Many more particular defects or irregularities in the treatment of offenders might be mentioned. But it may be sufficient to observe in general, that our churches at large seem in a great measure destitute of the spirit of fidelity. Neglecting the word of God, they are governed by personal regards. The authority, with which Christ invested the church, is nearly lost. The arm of salutary discipline is palsied. Human friendship, or the fear of man outweighs the honour of the Redeemer and the welfare of Zion.

One disorder connected with the general neglect of discipline is, that when a brother offends, individual members, without taking the regular measures to bring him to repentance, withdraw on his account from special ordinances. On communion days this disorder sometimes appears great. Particular members of the church, conceiving a dislike or prejudice against a certain communicant, absent

themselves from the Lord's supper. If you inquire the reason of their conduct, their answer is, *that their feelings are such, they cannot sit down with a particular brother.* Thus they substitute their own feelings in the room of gospel precepts. What a manifest irregularity. Because a brother has incurred our resentment or displeasure, shall we violate our covenant engagements, disobey Christ's dying command, retire from his church, and deprive ourselves of the blessings of his table? Yet so lax is the discipline of our churches, that, generally speaking, they tolerate such disorderly withdrawment.

It would be a great omission to close these remarks, without noticing the almost entire neglect of baptized children. How little is done for their religious instruction! What friendly, paternal discipline does the church extend over them? Are they treated as children of the covenant? Do they feel themselves to be under the watch and care of the church? What a wide departure is there in this respect, I say not from the practice of the fathers of New England, but from the practice of primitive Christian churches. The covenant, which graciously comprises children with their believing parents, is ungratefully overlooked, its advantages spurned, and even the reality of it called in question, and denied.

Another subject of regret in the internal state of our churches is, the want of intimate acquaintance and fervent affection among brethren. The covenant in which church members are joined, the nature of the Christian calling, their common difficulties, dangers, hopes, and comforts, in a word, their common cause should prompt them to a free and unreserved intercourse and friendship. But instead of this, what a distance is there between them. Children of the same father, heirs of the same kingdom, travellers in the same heavenly road, yea, members of the same body, though they have frequent opportunity to meet and converse, hardly know one another. Christians are strangers to the spiritual condition of their brethren, in consequence of which they are incapable of alleviating their sorrows, of aiding their progress in religion, and of promoting, or participating their joys. This want of free intercourse among believers and an intimate knowledge of each other's state directly tends to prevent unity of sentiment and fervency of affection, and to diminish all the comforts of social piety.

The disorders, which have been hinted at, in different degrees, characterize the generality of New England churches; though we may still notice many pleasing exceptions. The consequences of these disorders are lamentable indeed, with reference to the prosperity and honour of the Christian cause, and the welfare of individual believers.

One sad consequence of the evils, which mark the internal state of our churches, is, *that many good men are hindered from entering into a visible church state.*

Many, whose lives are exemplary, and whose Christian influence is greatly needed in the church, are perplexed, and kept

back by the disorders among Christians. Seeing little that is inviting, or that promises utility in a church standing, they neglect a public profession. They are fearful of forming a connexion with a church, in which there is such a frequency of irreligious, and even profane characters, and which is so poorly distinguished by its purity from the civilized world. It is not pretended that prevalent disorders justify such Christians, or furnish them with any apology for neglecting their duty. But, in many instances, they conspire with other things to occasion offence in pious minds, especially where there is a depression of spirit and weakness of resolution, and to beget habitual hesitancy with regard to an open profession of Christianity.

It may seem strange to rank under the same head *an undesirable increase of church members.* Yet in many cases, this stands in near connexion with the last particular. Remove from the church of Christ that strictness of discipline, which he ordained; extinguish the light of Christian doctrines and Christian practice, which shone in primitive ages; and you open a door for the admission of an unholy throng. That very state of the church, which discourages the scrupulous conscience and the lowly heart, invites the self confident and the worldly. As the spirit of Christianity is corrupted or sunk, unrenewed men find less in the church to awe their consciences, to humble their pride, and to abridge their pleasures. They readily take upon them a profession, which custom stamps as precious and honourable, and which, at the same time, requires no sacrifices and imposes no restraints. Is not this a subject of pious grief? Who can think it a small evil for tares to be so abundantly sown in God's field, as to overpower and almost eradicate the wheat? What advantage can be derived to the church from the introduction of those, who have not the spirit of the gospel, and are in heart foes to Christian truth and sanctity? What will they do to advance the purity and glory of Zion? What will they do, but embarrass the efforts of believers, efface more and more the sacred beauty of Christianity, & level its honour with the dust?

This leads to another evil connected with the internal state of many New England churches. It was the original design of the Redeemer, in the gospel dispensation, to purify a people to himself; to establish a kingdom, which should evidently appear not of this world; a holy church, which should bear the resemblance of its Head, and thus be distinguished from every other society of men. But in the present state of Christianity, where is the line of discrimination between the church and the world? What excellence of character, what sanctity of life distinguishes the bulk of nominal Christians from others? What purity of doctrine or discipline marks our churches at large, as parts of the Redeemer's kingdom? With what propriety can they be addressed in the words of Christ, "Ye are the salt of the earth, a city set on a hill, the light of the world?" Christ broke down the wall of separation between Jews and Gentiles; but his professed friends have since broken

down the wall of separation between his church and the ungodly world.

The lax discipline and other internal disorders of most New England churches produce very hurtful effects upon the personal character of real believers. If they had the advantage of being connected with a church, where faithful discipline was maintained, where eminent goodness was constantly exhibited before them in the example of fellow Christians, and where it was the constant endeavour of the whole body to promote the edification of every member, they would rise to higher attainments in knowledge and holiness; they would bear more abundant fruit, and enjoy more consolation. But now they are like trees set in an unfriendly soil. Though not wholly barren, their fruit is less abundant and less salutary, than it would otherwise be. Their spiritual health is impaired by the noxious atmosphere they breathe. The errors and vices, with which they are surrounded, have, though insensibly, a contagious influence upon them. They embrace wrong principles and are betrayed into wrong practice, without being aware of their danger. It is to be expected, that a general declension in the spirit of the churches will be attended with a correspondent declension in the piety of individual believers.

The moral disorders found in our churches furnish infidels with their most successful weapons against revealed religion, and present the greatest hinderance to its general reception. The want of visible harmony between our religious state and the holy laws of Christ is a stumbling block to the unenlightened world. It tends to keep sinners ignorant of the glory of the gospel, to confirm their prejudices, and bar their minds more and more against it. The enemies of religion make our irregularities the topic of malignant declamation and triumphant reproach, and the foundation of those arguments, which are most injurious to the cause of truth. In addition to all this, the church has little prospect of rearing a pious race, who shall be the safe depositaries of our holy religion. We have *gone back from God*, and, according to the natural course of things, Christianity is in great danger of an increasing declension. *Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.* PASTOR.

ON THE DOCTRINE OF THE TRINITY.

AT a time, when the attention of this part of the Christian world is turned upon that important and fundamental article in our holy religion, the *divinity of* CHRIST, it is seasonable to bring into view the best lights on this subject, to aid investigation, and direct to a right result. Drs. Watts and Doddridge have deservedly obtained high reputation in the Christian world for their piety, candour, talents and learning; and though we would call no man *Master*, yet their opinions on controverted points are to be respected, as valuable

human testimony, and in this view they are often quoted. In a former number of the Panoplist,* was given Dr. Watts' opinion concerning the doctrine of the Trinity. I have taken the trouble to transcribe and transmit to you for publication in your next number, the sentiments of Dr. Doddridge on the same subject. The following may be found in the first volume of his Family Expositor, page 24.

"In the beginning was the Word, and the Word was with God, and the Word was God."

PARAPHRASE.

In the beginning, before the foundation of the world, or the first production of any created being, a glorious Person existed, who (on account of the perfections of his nature and his being in time the medium of divine manifestations to us) may properly be called *the Word* of God. *And the Word was* originally *with God* the Father of all; so that to him the words of Solomon might justly be applied, Prov. viii. 30; "He was by him as one brought up with him, and was daily his delight." Nay, by a generation, which none can declare, and an union, which none can fully conceive, the *Word was* himself *God*, that is, *possessed of a nature truly and properly* DIVINE.

His views are fully explained in the following *Note:*

The Word was God.] I know how eagerly many have contended, that the word GOD is used in an inferior sense; the necessary consequence of which is (as indeed some have expressly avowed it) that this clause should be rendered, *the Word was a god*, that is, a kind of inferior deity, as governors are called gods. See John x. 34, and 1 Cor. viii. 5. But it is impossible he should here be so called, as merely a *governor*, because he is spoken of as existing before the production of *any creatures*, whom he could govern: and it is to me most incredible, that when the Jews were so exceedingly averse to idolatry, and the Gentiles so unhappily prone to it, such a plain writer, as this apostle, should lay so dangerous a stumbling block on the very threshold of his work, and represent it as the Christian doctrine, that *in the beginning* of all things there were *two Gods*, one supreme and the other subordinate: a difficulty, which, if possible, would be yet farther increased by recollecting what so many ancient writers assert, that this gospel was written with a particular view of opposing the Cerinthians and Ebionites (see Iren. 50. 1. c. 26; 3. c. 11. Euseb. Eccl. Hist. 50. 6. c. 14) on which account a greater accuracy of expression must have been necessary. There are so many instances in the writings of this apostle, and even in this chapter, (see ver. 6, 12, 13, 18) where Θεος, without the article is used to signify *God* in the highest sense of the word, that it is something surprising such a stress should be laid on the want of that article, as a proof that it is used only in a subordinate sense. On the other hand, to conceive of Christ as a *distinct* and *co-ordinate* God, would be equally inconsistent with the most express declarations of *Scripture*, and far more irreconcileable with

* See p. 354, vol. I.

reason. Nothing I have said above can by any means be justly interpreted in such a sense: and I here solemnly disclaim the least intention of insinuating one thought of that kind by any thing I have ever written here or elsewhere. The order of the words in the original (Θεος ην ο λογος) is such, as that some have thought the clause might more exactly be translated, *God was the Word.* But there are almost every where so many instances of such a construction, as our version supposes, that I chose rather to follow it, than to vary from it, unnecessarily, in this important passage. I am deeply sensible of the sublime and mysterious nature of the doctrine of *Christ's deity*, as here declared: but it would be quite foreign to my purpose to enter into a large discussion of that *great* FOUNDATION *of our faith*; it has often been done by much abler hands. It was, however, matter of *conscience* with me, on the one hand, thus *strongly* to declare *my belief of it:* and on the other, to leave it as far as I could in the simplicity of scripture expressions. I shall only add in the words, or at least in the sense of Bishop Burnet, "that had not St. John and the other apostles thought it a doctrine of great importance in the gospel scheme, they would have rather waved than asserted and insisted upon it, considering the critical circumstances in which they wrote." (See Burnet on the Articles, p. 40.)

This eminent divine, in his Paraphrase on Phil. ii. 5, 6, further declares his sentiments in unequivocal language on this sublime subject, this "*great foundation of our faith,*" as he justly considers it, in which he speaks of Christ, as an "adorable person," "possessed of divine perfections," as of right appearing "as God, assuming the *highest divine names, titles and attributes*, by which the Supreme Being has made himself known, and receiving from his servants *divine honours and adorations.*"

T.

Selections.

ACCOUNT OF CALVIN'S TREATMENT OF SERVETUS.

[From Sennebier's Histoire Literaire de Geneve, *t.* 1. *Genev.* 1786. p. 204—227.]

THE tragical history of Servetus happened 1553. It has often been related, to blacken Calvin's character, by his bitter enemies, and by those who had not seen the pieces in his justification. It has been confidently asserted, that the Geneva reformer long harboured an implacable hatred of the unfortunate Spaniard, used every effort to gratify his malice, denounced him to the Magistrates of Vienne, and caused seize him in the morning after his arrival at Geneva. Men easily believe what is so positively asserted, and almost imagine it impossible that the tale can be false. Yet Bolzec, the cotemporary and

the mortal enemy of Calvin, who wrote his life only to tear his character in pieces, and Maimburg, so celebrated for partiality and misrepresentation, durst not allege those pretended facts, which modern historians have advanced. Bolzec says, that Servetus's haughtiness, insolence, and dangerous projects, making him hated and dreaded at Lyons, he left it for Charlieu; yet afterwards returned to Lyons, and communicated his ideas to Calvin, who keenly opposed them; and, on Servetus' sending him his *Restitutio Christianismi*, broke off all intercourse with him. Calvin however did not betray his secrets, or cause seize him at Vienne; for he wrote to Viretus and Farel, that if Servetus came to Geneva, the consequence would be, the loss of his life. Calvin naturally concluded this from the spirit of the laws and government at Geneva, and from the ideas of all sects at that time. Indeed, he bore with Servetus as long as there was any hope of his recovery; and it was the Spaniard who first introduced personal abuse into their controversy. Bucer, Occolampadius, Farel, Beza, and even the gentle Melancthon, approved the sentence passed against him. As it would be unjust on that account to accuse these celebrated men, it is equally unjust to accuse Calvin of hatred to Servetus.

But *Calvin abused his confidence, and sent to Vienne the letters he had received from him, and the* Restitutio Christianismi *with which he had presented him.* —That accusation is absurd. Could Calvin, whose name was execrated by Papists, expect attention to his complaints, or regard to his letters, from the Magistrates of Vienne? Suppose Calvin as cruel as you please, why was he silent for seven years, why did he not in an earlier period commence his persecution of Servetus, and why did he not send to every place where the heretic resided, the letters he had received from him, and his *Restitutio?* It is evident, from a letter of Calvin, dated February, 1546, that Calvin, convinced of the punishment Servetus deserved, would not encourage him to come to Geneva, but intimated to him what he had to fear, should he venture it. He wished, therefore, by keeping him at a distance from Geneva, that he might escape the punishment with which he threatened him, if he came there. So far was he from contriving to subject him to punishment in another place. Indeed, Calvin's writing the Magistrates of Vienne, and sending them the *Restitutio*, could answer no purpose. It would have been ridiculous for him to send them a copy of a book printed in France under their eyes, or to point out what was exceptionable in it, which the reading it would sufficiently do. Accordingly, the sentence passed at Vienne, gives no insinuation that Calvin had interposed in the process. It is true, that the Magistrates of Vienne, knowing that Servetus had corresponded with Calvin, applied to the council at Geneva for his letters. But it is equally true, that their sentence was founded on the errors in his book, and his own confessions; not on these letters.

But *Calvin, informed of Servetus's escape from the prison of*

Vienne, caused seize him two or three days after his arrival at Geneva.—Facts do not quadrate with this charge. Servetus escaped from Vienne before the execution of the sentence, which condemned him to be burned, 17th June. If he took fifteen days in his flight, he would have been at Geneva the beginning of July, and yet he was not seized there till 13th August. Think not that he was concealed till then somewhere else. A little prudence would prevent his tarrying where popery was established, lest the clamours of Vienne should overtake him; and Geneva was the first place where he could expect shelter. Probably, therefore, he was seized, not in two or three days, but near six weeks after his arrival. The accusations against him were, 1. His saying, in his commentary on Ptolemy, that the Bible vain-gloriously celebrated the fertility of Canaan, though indeed an uncultivated and barren country. 2. His calling one God in three persons a three-headed Cerberus. 3. His asserting, that God was every thing, and that every thing was God. He did not deny the charges, but pled the necessity of toleration. The council of Vienne demanded that he should be sent back to them; but it being left to his choice, he preferred the chance of a more favourable sentence at Geneva, to the certainty of capital punishment at Vienne.

While we blame the principles of jurisprudence, which conducted this process, it should be acknowledged, that the council at Geneva neglected nothing for discovering the truth; exerted every mean for persuading Servetus to retract; and, when all proved in vain, asked the advice of the Swiss Cantons, who unanimously exhorted them to punish the wicked person, and put him out of a condition of spreading heresy. The intolerance therefore of the age, not the cruelty of Calvin, dictated the sentence 27th October, that Servetus should be burnt alive. Castalio alone had the courage to write a dissertation against the punishment of heretics, which, though he was at Basil, he thought it necessary for his own safety to publish under the feigned name of Bellius. There have been both former and later instances at Geneva, of similar violent proceedings against heretics. In 1536, all were deprived of the right of citizenship, who did not admit the received doctrine. In 1558, Gentilis escaped death only by retracting. Calvin says, in a letter written at that time, that Servetus, if he had not been mad, would have escaped punishment, by renouncing his errors, or even by a more modest behaviour. But Servetus persisted to defend his opinions in blasphemous language: the laws of the times could not be violated: and, therefore, the endeavours of some to satisfy themselves with his banishment, and of Calvin to render his punishment less cruel, had no effect. It is certain, Calvin deplored Servetus's fate; and the disputes in prison were managed with much greater moderation on his side, than on that of the panel. In a period when the principles of toleration were not understood, zeal against opinions subversive both

of natural and revealed religion, drove men to cruel and unwarrantable extremes. Calvin's situation was peculiarly delicate. Roman Catholics accused him of dangerous theological errors. Their eyes were fixed upon him; and had he remained an indifferent spectator of the process against Servetus, they would have pronounced him a favourer of his opinions. Add to this, had Servetus escaped, his gross and abusive charges against Calvin would have appeared well-founded; and Calvin's adversaries would have availed themselves of that advantage for ruining his influence.

RULES FOR PREACHING.

Found among the papers of a deceased minister, signed W. C.—the author unknown.

[From the Biblical Magazine.]

1. Discover no more of your method than needs must.

2. Pass not any thing, till you have bolted it to the bran.

3. Use the mother speech and tone, without affectation or imitation of any man, that you may not seem to act a comedy, instead of preaching a sermon.

4. Clog not your memory too much: it will exceedingly hinder invention, and mar delivery.

5. Be sure you eye God, his glory, the good of souls, having the day before mastered self and man-pleasing ague. This must be renewed *toties quoties*.

6. Let your words be soft, few, and slow; and see they come no faster than the weakest hearer can digest each morsel; pause a while, and look in the child's eye, till he has swallowed his bit.

7. Look to your affections most carefully, that they be not, (1.) feigned, nor, (2.) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.

8. Preach speaking or talking to the people; look on the people, not on roofs or walls, and look on the most mortified faces in the assembly; let them know your preaching is real talking with them, whereby they may be provoked (as it were) to answer you again.

9. Take heed of over-wording any thing.

10. Be sure you have made the people understand thoroughly what is the good you exhort them to, or the evil you dehort them from, before you bring your motives and means; and,

11. Touch no Scripture slightly; trouble not many, but open the metaphors, and let one Scripture point out the other, the one a key to the other.

12. Let the Scripture teach you, and not you it.

13. Be sure you feed yourself upon every pause with the people, before you pass it, else that will do them little good, and you none at all: oh taste every bit.

14. Take these four candles to find out what to say to the people: (1) The Scripture unbiassed. (2) The thoughts and experiences of good men. (3) Your own experience. (4) The condition of the people.

15. Break off any where, rather than run upon any of these two inconveniences; (1) Either to huddle or tumble together spiritual things; or,

(2) Tire the weakest of the flock.

16. Never pass over one point while you have any thing material to say of it, provided it be on a spiritual point.

17. Let your doctrine, and the constant stream of your preaching, be about the chiefest spiritual things, and let small controversies and external duties come in by the bye.

18. Beware of forms; neither be tied to any one method.

19. Be always on that subject, which is next your heart; and be not too thrifty and careful what to say next, for God will provide; it will be offensive like kept manna, if reserved through distrust till the next day.

20. Be sure to extricate carefully, any godly point you speak of, out of the notions and terms of divinity; else it will freeze inevitably in your mouth and their ears.

21. Let there not be disfiguring of faces, nor snuffing in the nose, nor hemming in the throat, nor any antic gesture, pretending devotion, made gravity; which will make you seem a loathsome Pharisee, or a distracted man broke loose out of Bedlam.

22. Do not care so much whether the people receive your doctrine, as whether you and it are acceptable to the Lord.

23. Do not conceive that your zeal or earnestness can prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost.

24. Do not think the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life; so shall you only please yourself, and be admired but not understood by others.

25. Let there be something in every sermon to draw poor sinners to Jesus Christ.

26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.

27. Study every Scripture you are to speak of beforehand, lest you overburden invention, or presume too much upon your own parts.

28. Take care to free truth of extravagancies, of needless digressions, needless heads and enumerations.

29. Shun apologies, for they are always offensive.

Review of New Publications.

An Historical View of Heresies, and Vindication of the Primitive Faith. By Asa M'Farland, A. M. *minister of the gospel in Concord, New Hampshire.* George Hough, Concord. 1806. pp. 274 12mo.

A leading object of this treatise is to state the general character, and to exhibit a concise view, of the origin, spirit, and moral tendency of *Heresy;* and clearly to mark the point of difference between that scheme of doctrine, called *orthodox*, and those schemes, which under various names, differ essentially from it.

The work is divided into ten chapters. In the *first* is stated "general principles by which heresy may be known." Under this head, the author justly remarks that every system of religion, which has appeared in the world, has had some distinguishing characteristic, and rests on its own peculiar and distinct foundation; and that "Christianity rests on this truth, that GOD has manifested himself to the world by Jesus Christ, his only begotten Son." p. 9.

In this scheme Christ appears in the character of a Mediator and Saviour, which implies, that he has opened a consistent way for divine, gracious communications to sinners. From "the nature of this mediatorial work of Jesus Christ, it is necessary that we receive and treat him as GOD *over all*,—as no created being can perform more than the duty which he personally owes to GOD. A proper atonement for sin rests on the supreme Deity of the Saviour." p. 10.

The gospel is stated to be a manifestation of the divine purpose to save sinners through faith in Christ. As this faith is the gift of GOD, and the immediate effect of his operation, it is with the greatest propriety called a dispensation of grace. "If this be the spirit of the Christian dispensation, it is manifest, that whatever takes away *that* from the gospel, which is peculiar to it, or which makes it any other than a dispensation of grace, is *Heresy*. He is an heretic, in the Scripture sense of the word, who adheres to those opinions, which encourage him to hope for salvation in any other way, than through the merit of a perfect atonement, and by a vital union with Christ." p. 11.

Our author makes a distinction between error in judgment and heresy. p. 11. A man whose heart may not be opposed to the spirit of the gospel, may yet, through wrong instruction, embrace essential error. Such a person he does not consider as an heretic.

The object of the *second* chapter is to shew that "all Heresies are known by the same general character, though they have appeared under different names." The *one* source of all heresy or dangerous error, our author conceives, "is a heart which is not reconciled to the gospel terms of salvation:" [p. 14, 15.] Hence a disposition to reject, or to evade the force of the essential & peculiar doctrines of the gospel, commonly called the *orthodox* faith, forms a common and distinguishing feature in the character of all heretics.

The *orthodox faith*, and the *doctrines of grace*, our author considers as of synonymous import. "These doctrines are exhibited, in order, in the thirty-nine articles of the Church of England, and in the Westminster Confession of Faith. These were the Doctrines of the Reformation." p. 15. "That mankind have destroyed themselves, and that their salvation is wholly of GOD," is considered by our author as constituting the sum of the orthodox scheme. p. 16.—They, therefore, who embrace and propagate opinions, which counteract the spirit and tendency of this truth, are considered, as justly chargeable with heresy. The point where heretics take their departure from the ortho-

dox plan, he considers to be the denial that "salvation is wholly of GOD."

Our author, under this head, undertakes to shew, that the doctrines of grace all stand necessarily connected with "the divinity and perfect atonement of Jesus Christ." p. 22. His proofs of this connexion are ingenious, and we think scriptural and conclusive.

The third chapter is divided into two sections. The *first* gives "the scripture character of Christ." The *second* shews that "the design of the gospel and epistles of St. John probably was to confute the error of those, who denied the divinity and atonement of Christ." The scripture proofs of the supreme Deity of Jesus Christ, in this chapter, are exhibited in a clear and convincing light; and that the passages adduced for this purpose are not misapplied, is shewn from the nature of the gospel, and the design of St. John's epistles to confute those who denied this doctrine.

The *fourth* and *fifth* chapters exhibit the faith of the primitive Christians, and their conduct toward those who denied the divinity and atonement of Christ. From copious extracts, both from Christian and heathen writers, in the first ages of Christianity, our author satisfactorily proves that the primitive Christians believed what are denominated *the doctrines of grace*—that they were "Trinitarians," that "they believed in the ruin of mankind by the sin of the first man, and that the Son of GOD became incarnate, to deliver sinners from the deplorable effects of the fall;"—also "in the necessity of divine influence to renew holiness in men;" and that, they "were alarmed at the appearance of the Unitarian doctrine, and took decisive measures to arrest its progress, as an evil of most pernicious tendency." p. 78. 91.

In the *sixth* and *seventh* chapters are brought into view, the Arian and Pelagian doctrines, which are shewn to be a departure from the faith of the primitive Christians.

The *eighth* chapter exhibits a plain summary of the "*doctrines of the reformation*:" the *ninth*, an interesting account of the "revival of the ancient heresies after the reformation," by the modern Socinians, Arminians, Methodists, and Free-will Baptists, whose opinions are shewn to be subversive of that scheme of religion which rests on this truth, "that salvation is wholly of GOD."

The last chapter is designed to shew "in what respect, and how far those systems of doctrine, which have been exhibited, come within the general description of heresy." This is an interesting chapter, and deserves the serious attention of the reader.

The author subjoins some judicious and seasonable reflections and remarks, resulting from the view of religious opinions, given in the preceding work—and then closes with an "Address," 1st. "To those who adopt the Unitarian system." 2d. "To those who have trusted in Christ as a divine Saviour, and are established in the doctrines of grace."

The subject of this work is manifestly of great importance. There is certainly an essential

difference between that system, which is founded on the principle, that Christ is a divine person, and salvation wholly of GOD; and that which considers him as a mere creature, though ever so exalted, and salvation, either in whole or in part, of the creature. So different are these systems, that if the former be true, the latter, by whatever name it is called, is a practical error, which tends to destroy the soul.

We think the author incorrect in his distinction between an error in judgment and heresy. We believe with him, that heresy has its origin in an "evil heart of unbelief;" but that error in judgment has a different source may be justly questioned. That a person should be destitute of sentiment for want of proper means of information, can easily be conceived; but that any one should embrace error instead of truth, without any kind or degree of evidence, can be accounted for only on the principle of evil propensity.

The style of this work corresponds with the design of the author, which is to enlighten and establish the minds of the honest but unlearned, in the great truths of our religion, and to guard them against the pernicious and prevalent errors of the day. It is plain, familiar, and commonly correct. The plan of the work is judicious, the arrangement of the several parts natural, and the principles advocated, in our opinion, scriptural. The facts stated are supported by proper evidence, and the reasoning grounded on these facts, intelligible, and in general conclusive. The closing addresses are serious, pertinent and useful.

On the whole, we consider this a valuable and very seasonable performance, and we cordially recommend it to the attention of the public. To expose dangerous error shows no want of charity or candour. In an age of prevailing infidelity, when many openly reject the articles of our most holy faith, it yields high satisfaction to the good man, who "trembles for the ark of his GOD," to see a man of piety, talents and learning employed in vindicating the pure doctrines of Christianity, and displaying them in contrast with those sentiments, which essentially change the Christian scheme, and counteract those salutary effects, which the gospel in its purity is calculated to produce.

The Shade of Plato; or, a defence of religion, morality and government. A Poem, in four parts. By DAVID HITCHCOCK. *To which is prefixed, a Sketch of the Author's Life.* Hudson. Printed at the Balance Press. 1805.

HAVING read the introductory sketch of the author, the reader will not expect to find in this poem the choicest beauties of language. The poetry, it must be confessed, is not of the most elevated kind. The figures are not all expressive of refined taste, and the versification is sometimes unharmonious. But though in these respects the Shade of Plato will not rank with the Pleasures of Imagination, the Deserted Village, or the Essay on Man, it is by no means destitute of merit. It has many excellencies, but of a different kind. The author discovers some knowledge of heathen

mythology, to which he has several allusions, and a good acquaintance with the nature and history of man. But his principal aim is to illustrate the truths, and inculcate the duties of morality and religion. On these subjects his knowledge appears to be extensive, and his sentiments correct. These are the topics, he professes to have been most interested in and devoted to from early life. He developes the origin of several foibles and vices, greatly prevalent in society; describes their ruinous tendency; and points out the means of correcting them. He inculcates contentment, and resignation to Providence, by showing, that the evils, incident to man in this world, are necessary for the trial of his virtue, and, if rightly regarded, will augment rather than diminish the sum of human happiness in the present state.

This poem is presented, as the substance of what passed in a visionary scene of its author with the spectre of a venerable Grecian. We were at first surprised at finding the Christian religion eulogized, illustrated and enforced with so much zeal and emphasis by a heathen philosopher; and were in doubt, whether to attribute it to an oversight in the author, or to an undue use of poetic licence. But, on further reflection, neither of these suppositions appeared necessary. The human mind being supposed capable of endless progression in knowledge and virtue, it requires no stretch of imagination to conceive, nor of credulity to admit, that the venerable shade, sublimated and improved by intercourse with immortals for more than two thousand years, must possess other stores of knowledge, than those which it received from Pythagoras, or communicated to Aristotle, while inhabiting its ancient tenement of clay.

We are glad to see proposals for a second edition of this poem. We think it calculated to do good. Though it may not stand on the shelves of the critic or the virtuoso, it will find its way to a numerous class of readers, among whom it will be neither less useful nor acceptable for the plainness and simplicity of its appearance.

Religious Intelligence.

UNITED STATES.

EXTRACT OF A LETTER FROM MIDDLEBURY, VERMONT, *July* 30, 1806.

Dear Sir,

You may have heard of an attention to religion in this, and some of the neighbouring towns. There has been an awakening in Middlebury about a year, and 94 persons have, in consequence, been added to the church. The attention still continues in some parts of the town. There is also considerable attention in Cornwall, under the preaching of the Rev. Mr. Bushnell. The Lord has done much for us in this part of the country, and to him be the glory. There is more than usual attention to religion at this time, in the towns of New Haven, Weybridge, Salisbury, and Shoreham. The attention has also in some degree reached the college.

We may hope that God will uphold his cause, notwithstanding the woful apostacy of many. What reason have we to be thankful, that we may trust

the interests of our own souls, and those of the church in the hands of the great God, even our Saviour Jesus Christ.

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We are happy to learn, that the College in Middlebury is in a prosperous state for an infant seminary in a newly settled country. The present number of students, we understand, is about *sixty*, of whom a greater proportion than is usual in colleges are serious. The religious interests of Vermont are thought to be intimately connected with the success of this Institution, which is accordingly patronized by the body of the clergy in the western division of the State, who yet faithfully adhere to the doctrines of the reformation.

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In Northampton, (Mass.) a very pleasing and general attention to religion prevails, and is extending to several of the neighbouring towns. Numbers in these towns, particularly in Northampton, have been added to the church, we hope of such as shall be saved.

Extract of a Letter from Capt. Benjamin Wickes, dated

LONDON, *April* 2, 1806.

"WE are going from London to Calcutta; two missionaries with their wives are going with us from the Baptist Society, and a young woman espoused to a missionary already in Bengal, from the London society, and there to be married.

One evening last week, I went with one of the missionaries who is going with me, with two or three others, to drink tea with the Jew minister, [Mr. Frey.] While we were at tea, there came in two Jews that were awakened under that sermon, which you heard me speak of hearing him preach last fall, which was the first-fruit of his labours. Those took tea with us, and after tea was over, there came in three other Jews, the fruit of his ministry. When they had sat down, I counted our number, and found there were an equal number of Jews and Gentiles, six of each; on which I observed, that there was a remarkable instance before our eyes, of the partition wall between the Jews and Gentiles being broken down, and proposed that we should join together in prayer and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the time of the apostles. I led in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection, as was truly gratifying." *Assemb. Mag.*

MISSIONS IN INDIA.

THE Rev. Charles Buchanan, A. M. Vice Provost of the college of Fort William, has lately published a memoir concerning ecclesiastical establishments in India, which contains much curious and valuable information. The subject is no less than that of giving Christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and abased by the most atrocious superstitions. For the promotion of this object, Mr. B. divides his tract into three principal parts; the first relates to the care and preservation of the Christian faith among his own countrymen settled in India: the second treats of the practicability of civilizing and converting the natives; and the third states the progress already made in that civilization, and in the planting of Christianity. Under each of these heads is contained many articles which deserve the attention of every person anxious to promote the progress of the Redeemer's kingdom; and which furnish motives for encouragement for missionaries to proceed in their labours.

The following facts are stated in the dedication:

"New sources of information on all Oriental subjects, have been opened by the college of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of

remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.

"Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the continent and isles of Asia.

"In the centre of the pagan world, & at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off."

The second division of this memoir, treating of the practicability of civilizing and christianizing the natives of Hindostan, will be read with increasing interest. The following are some of his observations on the subject.

"To civilize the Hindoos will be considered by most men our *duty*; but is it practicable? and if practicable, would it be consistent with a wise *policy?* It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

"Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe, that there are multitudes, who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for our beneficence. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

"And as to those, who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation; and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy towards the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence.*

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities

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* *The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.*"

of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices, which are practised before it.*

"You will sometimes hear it said, that the Hindoos are a mild and passive people. They have apathy rather than mildness; their habitude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive, with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.§ But independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people.¶

.....

* "*The Hindoo superstition has been denominated* lascivious *and* bloody. *That it is bloody, is manifest, from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: 'There is in most sects a right-handed or decent path; and a left-handed or* indecent *mode of worship.'*

"*See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiat. Res. vol. vii. p.* 281. *That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.*

§ *From April to October,* 1804.

¶ "*Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.*

"*In* 1791, *Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow and threw it out.*

"*In* 1793, *a Brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. 'I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.'*

"*About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, 'Beechuk drew his scymetar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might forever haunt those who had injured them.' Asiat. Res. vol. iv. p.* 337.

"*Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?*

"*It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit* such *instances?*"

"No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of Heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects."

Assembly's Mag.

GREAT BRITAIN.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The annual report of this society has lately been published. It thence appears that the number of children at school under their patronage is 7,108; that 8,360 Bibles, 11,044 New Testaments and Psalters, 15,418 Common Prayers, 19,856 other bound books, and 108,776 small tracts have been dispersed by the society, and that 163 subscribing members have been added to their list since the last report, making the whole number upwards of 2,700. *Ch. Ob.*

PRISONERS OF WAR.

Considerable exertions are making to improve the opportunity of communicating religious knowledge to the French, Spanish and Dutch soldiers and sailors, who are prisoners of war in this country, which is afforded by their unfortunate situation. A minister, well acquainted with the French language, preaches on Sunday to the French on board the prison ships at Portsmouth. Tracts have been printed in French, Spanish, and Dutch, and distributed among the prisoners of those nations; and the New Testament, in Spanish, is now printing with a view to the same object. The prisoners are said to receive the tracts gladly. *Ch. Ob.*

Literary Intelligence.

EAST INDIA COLLEGE.

The plan of this establishment comprehends a School, into which boys may be admitted at an early age; and a College, for the reception of students at the age of 15, to remain till they are 18. As the School will be rendered introductory to the College, those who shall have passed through both institutions will enjoy the advantage of a uniform system of education, begun in early youth, and continued till their departure for the duties of their public stations. The college is exclusively appropriated to persons designed for the civil service of the Company abroad; the School will be open to the public at large.

The Rev. M. H. Luscombe, M.A. is appointed *Head Master of the School*, to whom each scholar is to pay 70 guineas per annum; which sum will include Classical Instruction, French, Writing, Arithmetic, Mathematics, Drawing, and Dancing.

The College is to be under the direction and authority of a Principal and several Professors, according to the following arrangement: *Principal;* the Rev. Samuel Henley, D. D.—*Professors of Mathematics and Natural Philosophy;* Rev. B. Bridge, M. A. and Rev. W. Dealtry, M. A. *Professors of Humanity and Philology:* Rev. E. Lewton, M. A. and J. H. Batten, Esq. M. A.—*Professor of History and Political Economy;* Rev. T. R. Malthus, M. A.—*Professor of General Polity, and the Laws of England;* E. Christian, Esq. M. A. *Professor of Oriental Literature;* J. Gilchrist, Esq. LL. D. To the College will be attached a French Master, a Drawing Master, a Fencing Master, and other proper Instructors. The annual charge to the

students in the College will be 100 guineas.

The Principal is entrusted with the moral and religious instruction of the students, and the more immediate superintendence of their conduct; and will preach, in conjunction with such Professors as are in holy orders, in the College Chapel, and perform the other offices of the Established Church.

The Lectures of the Professors are arranged under four heads: I. *Oriental Literature;* comprising, 1. Instruction in the Rudiments of the Oriental Languages, especially the Hindostanee and Persian; 2. Lectures to illustrate the History, Customs, and Manners of the People of India:—II. *Mathematics and Natural Philosophy;* comprising, 1. Instruction in the Elements of Euclid, Algebra, and Trigonometry; on the most useful properties of the Conic Sections, the nature of Logarithms, and the principles of Fluxions; 2. Lectures on Mechanics, Hydrostatics, Optics, and Astronomy; illustrated by Experiments, and rendered subservient to the arts and objects of common life; with some elementary instructions in Chymistry, Mineralogy, and Natural History:—III. *Classical and General Literature;* comprising, 1. Lectures to explain the Ancient Writers of Greece and Rome, particularly the Historians and Orators; 2. Lectures on the Arts of Reasoning and Composition; and on the "Belles Lettres:"—IV. *Law, History, and Political Economy;* comprising, Lectures, 1. On General History, and on the History and Statistics of Modern Europe; 2. On Political Economy; 3. On General Polity, on the Laws of England, and on the Principles of the British Constitution.

The College year is divided into Two Terms, each consisting of 20 weeks, the first beginning Feb. 2, and ending June 19, and the second beginning August 1, and ending December 21. In the last week of the Second Term public examinations will be held; when the students will be arranged in four lists according to their merits; a copy of which will be inserted in the records of the Company; and suitable Prizes and Medals will be distributed.

This plan may be expected eventually to produce happy effects on the concerns of the Company in the East. The education of persons destined to fill the important offices of Magistrates, Ambassadors, Provincial Governors, &c. should certainly be conducted on some such comprehensive plan as the foregoing. The cultivation and improvement of their intellectual powers should be accompanied with such a course of moral discipline, as may tend to excite and confirm in them habits of application, prudence, forethought, integrity, and justice. And to render such a system of education fully efficient, it is essential that it be founded on the basis, and conducted under the sanction, and in strict conformity with the spirit, of our holy religion. Proceeding on these principles, it may reasonably be expected that this Institution, under the favour of Providence, will be productive, among other happy effects, of a benign and enlightened policy towards the native subjects of British India, tending at once to improve their social and civil condition, and to diffuse throughout the Eastern hemisphere the blessed influence of Christian truth.

Ch. Ob.

List of New Publications.

ELEVEN select sermons of the late Rev. James Saurin, on the following subjects: the omnipresence of God; the manner of praising God; the sovereignty of Jesus Christ in the church; the equality of mankind; the worth of the soul; the birth of Jesus Christ; the resurrection; the absurdity of libertinism and infidelity; the harmony of religion and civil

polity; Christian heroism; general mistakes. Price 1 dol. Philadelphia. T. & W. Bradford.

Devout Exercises of the Heart in meditation and soliloquy, prayer and praise. By the late pious and ingenious Mrs. Elizabeth Rowe; reviewed and published at her request, by I. Watts, D. D. Small 18mo. 1 vol. pp. 189. Charlestown. S. Etheridge.

An American Primer; including the Westminster Assembly's Shorter Catechism, divided into forty-six lessons, with contents, notes, and hymns. Salem. Joshua Cushing.

Discourses on the sovereign and universal agency of God, in nature and grace. By the Rev. Robert M'Dowall, minister of the Reformed Dutch church in Ernest-town, Upper Canada. Albany. Webster and Skinner. 1806.

Vol. I. Part 2. of the New Cyclopedia, or Dictionary of Arts and Sciences. By Abraham Rees, D.D. F.R.S. editor of the last edition of Mr. Chambers' Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Price 3 dolls. Philadelphia. S. F. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

Discourse at a public meeting of a number of Singers, who were improving themselves in church music. By Nathaniel Emmons, D. D. Providence, R. I. David Hawkins, jun.

An Introduction to the Study of the Bible: containing proofs of the authenticity and inspiration of the Holy Scriptures; a summary of the history of the Jews; an account of the Jewish sects; and a brief statement of the contents of the several books of the Old and New Testaments. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 12mo. Price 1 doll. Philadelphia. James P. Parke.

A discourse delivered before the members of the Portsmouth Female Asylum, at a third service, on the Sabbath, Aug. 10, 1806. By J. Appleton. Portsmouth. S. Whidden.

An address delivered to the candidates for the Baccalaureate, in Union College, at the anniversary commencement, July 30, 1806. By Eliphalet Nott, D. D. President of Union College. Schenectady. John L. Stevenson.

Noah's Prophecy on the enlargement of Japheth, considered and illustrated in a sermon, preached in Putney, Vt. Dec. 5, 1805. By Clark Brown, A. M. late minister of Brimfield, Mass. Brattleboro'. W. Fessenden.

A Wreath for the Rev. Daniel Dow, pastor of a church in Thompson, Con. on the publication of his Familiar Letters, in answer to the Rev. John Sherman's treatise of one God in one person only, &c. By A. O. F. Utica. Merrell and Seward.

A sermon, preached at the ordination of the Rev. Nathan Waldo, A.B. in Williamstown, Vt. Feb. 26, 1806. By Elijah Parish, A. M. pastor of the church in Byefield, Mass. Hanover, N. H. Moses Davis. pp. 16.

A sermon preached before the London Missionary Society, at their eighth annual meeting, in Tottenham Court Chapel. By John M. Mason, A. M. pastor of the Associate Reformed Church in the city of New-York. London. Briggs & Cottle.

A sermon, containing reflections on the solar eclipse, which appeared on June 16, 1806, delivered on the Lord's day following. By Joseph Lathrop, D. D. pastor of the first church in West Springfield. Second edition. 8vo. pp. 20. Springfield. H. Brewer.

The Sixth of August, or the Litchfield Festival. An address to the people of Connecticut. Hudson and Goodwin. Sept. 1806.

Sermons to young people; preached A. D. 1803, 1804, on the following subjects: faith and practice; inquiry concerning eternal life; religion our own choice; indecision in religion; the principle of virtue; God's glory man's end and happiness; encouragement to early seeking; self-dedication; prayer; observation of the Lord's day; the excellence of religion; the happiness of life; the standard of honour; good company recommended; caution against bad company; caution against bad books; frugality; dissipation; the instability of life; procrastination; redemption of time; reflections on death; judgment; the person and character of the judge; the state of those who

die in sin; the future blessedness of the righteous. To which are added, prayers for young families. Also, sermons, 1. on religious education; 2. answer to the objection, that education in religion shackles the mind; 3. reflections of the aged on the early choice of religion. By James Dana, D. D. New Haven. Increase Cooke. 1806. pp. 502.

Home. A poem. Small 8vo. pp. 144. Boston. Samuel H. Parker. Price 75 cents.

An historical View of Heresies, and Vindication of the primitive Faith. By ASA M'FARLAND, A. M. minister of the gospel in Concord, N. H.

IN THE PRESS.

The 3d vol. of Scott's Commentary, embracing the remainder of the Old Testament, may be expected from the press of W. W. Woodward, Philadelphia, about the first of November. Also, about the same time, vols. 1 and 2 of Adams' Lectures, with the plates; the other two volumes will shortly be published.

PROPOSED BY SUBSCRIPTION.

Fenelon's treatise on the education of daughters: translated from the French, and adapted to English readers, with an original chapter on religious studies. By Rev. T. F. Dibdin, B. A. F. A. S. 12mo. 1 vol. with an engraved frontispiece. Price 1 doll. to subscribers. Albany. Backus and Whiting.

Contemplations on Sacred History, altered from the works of the Right Rev. Father in God, Joseph Hall, D. D. sometime Lord Bishop of Norwich. By Rev. George Henry Glasse, A. M. chaplain to the Earl of Radnor. From the 3d edition. 4 vols. in 3. W. W. Woodward. Philadelphia.

The works of Dr. Benjamin Franklin, philosophical, political, and literary. The work will be elegantly printed on a new Small Pica type and vellum paper, in large 8vo. The work will be ornamented with numerous engravings, and a full length portrait from the best likeness allowed to be in existence. Price $2 50 each vol. Philadelphia. William Duane.

A complete History of the Holy Bible, as contained in the Old and New Testaments, including also the occurrences of 400 years, from the last of the prophets to the birth of Christ, and the life of our blessed Saviour and his apostles, &c. with copious notes, explanatory, practical, and devotional. From the text of the Rev. Laurence Howel, A. M. With considerable additions and improvements. By the Rev. George Burder, author of Village Sermons, &c. 2 vols. 8vo. Price $2 25 each vol. Philadelphia. Woodward.

FOREIGN.

A dissertation on the prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled relative to the great period of 1260 years; the Papal and Mahometan apostacies; the tyrannical reign of Antichrist, or the Infidel Power, and the restoration of the Jews. By George Stanley Faber, B. D. 2 vols. 16s. sterling. London.

Obituary.

We presume the following account of the death and character of Mr. PITT, *one of the most eminent statesmen any age or country has produced, will be interesting to most of our readers. It is copied from the Christian Observer.*

EDITORS.

THE RIGHT. HON. WILLIAM PITT.

ON Thursday, the 24th Jan. [1806] at half past 4 in the morning, at his house at Putney, died, in his 48th year, the Right Hon. William Pitt, First Lord of the Treasury, and Chancellor of the Exchequer. The life of this distinguished statesman had been despaired of for some days, and his health had materially declined for many weeks antecedent to his dissolution; a journey, which he took to Bath for the sake of the waters, having failed to produce the expected benefit. It was said that he was informed by his physicians of his approaching end, on Tuesday, the 22d January, and that he appeared to receive the intimation, although it was unexpected, with that firmness, which was natural to him. We are

happy to be able to copy from the newspapers of the 24th January, the following particulars respecting his last days, which are said to be "from authority."

"Upon being informed by the Bishop of Lincoln of his precarious state, Mr. Pitt instantly expressed himself perfectly resigned to the divine will, and with the utmost composure asked Sir Walter Farquebar, who was present, how long he might have to live. Mr. Pitt then entered into a conversation of some length with the Bishop of Lincoln upon religious subjects. He repeatedly declared in the strongest terms of humility a sense of his own unworthiness, and a firm reliance upon the mercy of God through the merits of Christ. After this the Bishop of Lincoln prayed by his bed-side for a considerable time, and Mr. Pitt appeared greatly composed by these last duties of religion. Mr. Pitt afterwards proceeded to make some arrangements and requests concerning his own private affairs, and declared that he died in peace with all mankind."

When we advert to the account which was given of the last hours of the late Duke of Bedford, we feel a sensible satisfaction in reflecting that the same philosophical death has not characterized the late prime minister of this country. Mr. Pitt, as well as Mr. Burke, in yielding up their departing spirits, appear to have professed the good old faith of their country. Under what precise circumstances of bodily, or mental debility, any of the expressions ascribed to Mr. Pitt may have been delivered; and whether some of them may have been spoken merely in the way of assenting to questions, put, according to the forms of our church, in her order for the visitation of the sick, by the respectable prelate, once his tutor, who attended him, we are not particularly informed. It is impossible for us at the present moment not to feel a very deep regret that a regular attendance on the duties of public worship did not constitute a part of the character of this illustrious politician. We mention this circumstance, because we feel it to be our duty to qualify the accounts, which we receive of the Christian end of distinguished personages, by some reference to the general course of their lives, which, undoubtedly, must be allowed to be the least fallible index of human character.

Mr. Pitt has died at a period of his life, in many respects, peculiarly affecting. Having resumed the reins of government, on the ground of the alleged incompetency of the preceding administration, he had proceeded to form a strong coalition on the continent, which was supposed to promise a happy adjustment of the affairs of Europe. He lived however to see this new alliance broken, and Bonaparte still more triumphant than ever over all the armies of the confederates. These calamities deeply affected his mind, and as the public has been assured by Mr. Rose, in parliament, had a great influence on his constitution already broken by the fatigues attendant on his official duties, and by the anxieties inseparable from the weighty cares and responsibilities of government. His political antagonists were preparing to charge upon him the disasters of Europe, and both he and his friends were contemplating the expected conflict in the House of Commons, where he felt prepared to make a firm, and full defence, when he was called by the God, who made him, to "give account of all things done in the body" before a far more awful tribunal.

(*To be continued*).

Judge PATTERSON.

On the 16th of September, 1806, died, at Albany, at the mansion house of his son in law, Stephen Van Rensalaer, Esq. the Hon. William Patterson, one of the associate Judges of the Supreme Court of the United States. The remote occasion of his death is supposed to have been a fall from his carriage, some months since, which brought on the lingering and distressing disease that terminated his valuable life. He endured his sufferings with exemplary patience, fortitude and resignation. In Mr. Patterson, it may be said with great truth, that his country has lost an able, independent and upright Judge, a real and enlightened patriot; and

the State of New-Jersey, one of its most valuable and respectable citizens. Endeared to his family and numerous friends by every amiable quality, his death to them, in the prime of his life, is a source of the deepest affliction; but great is their consolation in knowing that he lived and died a CHRISTIAN.

"In his cold relics let the great discern,
That they like him to death must soon return:—
And while they see his footsteps led to God,
Let them pursue the blooming path he trod;
Thus when the cares of mortal life shall cease,
Expire, like him, the heirs of endless peace."

TO CORRESPONDENTS.

WE thank THEOPHILUS for his excellent "Critical Observations on certain passages in the New Testament," which will be found in this number.

The author of "Letters to a friend," entitled "Universalism confounds and destroys itself," is not forgotten, and shall be attended to in due course.

C. Y. A. On "the Execution of Laws," is received, and shall enrich the department in the Panoplist for which it is designed.

A. R. *on religious zeal*; J. *on Infidelity*; F. *on Faith*, and on the doctrine of *Imputation*, and the lines of *Rezin*, are received, and under examination.

ZETA, *On David's Imprecations against his enemies*, is approved, and shall appear in the next number.

We regret that we are compelled to defer, till our next No. the communication relative to the exercises at the late commencement at Bowdoin College, with the excellent Address of the President. Similar communications from the other colleges would be acceptable.

SALVIAN, for whom we have high respect, has been neglected longer than was intended. He shall be heard the next month. At the same time shall appear, a review of Dr. Nott's Missionary Sermon.

The VIIth Letter of CONSTANS, is on file, as are several communications prepared for this number.

The Biographer of President Davies is requested to forward the remainder of his sketch early in October.

The readers of the life of Rev. WILLIAM TENNENT are requested to notice the following extract of a letter to one of the Editors of the Panoplist, from the venerable Dr. JOHN ROGERS of New York, which, while he corrects an error, adds his sanction to the *general* truth of the biographical sketch of that extraordinary man.

"*My Dear Sir*, "*New York, July* 24, 1806.

"The design of this hasty letter, is to inform you, that the name of the Rev. Mr. Rowland in the sketch of Mr. William Tennent's life, which I perceive you are publishing in your valuable Panoplist, was *John*, not *David*. (See Panoplist p. 58 and 59, vol. II.) I knew him well and often heard him preach. There are some other smaller mistakes, but they do not greatly affect the narrative, which is interesting and useful."

ERRATUM.

In our last Number, p. 125, 2d column, line 20, instead of,—Farewel God, &c. read,—Farewel, then, forever, to all hope and possibility of pardon, of peace with Heaven, of the smile of a reconciled God, &c.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 17.] OCTOBER, 1806. [No. 5. Vol. II.

Biography.

Mr. EDWARD BROMFIELD, Jun.

The following biographical sketch of Mr. Edward Bromfield, jun. is from the pen of the Rev. Thomas Prince, formerly minister of the Old South church in Boston, a man of integrity, learning, and piety. We are happy in rescuing from obscurity the memory of a man, who, though he died at the early age of twenty three years, lived long enough to discover that he possessed genius and talents, which would have adorned any country, in any age. That his surprising talents would have been devoted to the glory of his Maker, and the good of his fellow-men, had his life been prolonged, there is the best reason to believe, as they were sanctified by religion, and under the government of a pious heart.

Boston, Nov. 30, 1746.

IT is with great regret to think, and I have often thought it a thousand pities that *one* of the most extraordinary *youths*, for various amiable excellencies, especially piety, joined with a most accurate mechanic genius and penetration into the internal works of nature, which this land and age have produced, and who deceased last summer, should be allowed to sink into oblivion among us. Those who were acquainted with him, have no need I should say, it was Mr. *Edward Bromfield*, jun.

But to preserve his memory in our public annals, I shall briefly observe, he was the eldest son of Mr. Edward Bromfield, merchant, in this town; was born in 1723, entered Harvard college in 1738, took his first degree in 1742, his second in 1745, and died at his father's house, Aug. 18, 1746, to the deep reluctance of all who knew him.

From his childhood he was thoughtful, calm, easy, modest, of tender affections, dutiful to his superiors, and kind to all about him. As he grew up, these agreeable qualities ripened in him; and he appeared very ingenious, observant, curious, penetrating; especially in the works of nature, in mechanical contrivances and manual operations, which increased upon his studying the mathematical sciences, as also in searching into the truths of divine revelation, and into the nature of genuine experimental piety.

His genius first appeared in the accurate use of his *pen*; drawing natural landscapes and images of men and other ani-

mals, &c. making himself a master of the famous Weston's short hand in such perfection, as he was able to take down every word of the Professor's lectures in the college hall, sermons in the pulpit, and testimonies, pleas, &c. in Courts of Judicature. As he grew in years, with a clear, sedate, unprejudiced and most easy way of thinking, he greatly improved in knowledge; and therewith a most comely sweetness, prudence, tenderness and modesty, graced all his conversation and improvements in the eyes of all about him.

As monuments of his extraordinary industry and ingenuity; in two or three minutes view, I see he has left in his study, (1) *Maps* of the earth in its various projections drawn with his pen in a most accurate manner, finer than I have ever seen the like from plates of copper. (2) A number of curious *Dials* made with his own hands: One of which is a *Triangular Octodecimal;* having about its center *eighteen* triangular planes, with their hour lines and styles, standing on a pedestal, though unfinished. (3) A number of *Optical* and other mechanical instruments of his own inventing and making; the designs and uses of which are not yet known. (4) A considerable number of *Manuscripts*, of his own writing; containing extracts out of various authors, with his own pious meditations and self-reflections; though almost all in short hand, with many characters of his own devising, and hard to be deciphered. (5) As he was well skilled in *Music*, he for exercise and recreation, with his own hands, has made a most accurate Organ, with two rows of keys and many hundred pipes; his intention being twelve hundred, but died before he completed it. The workmanship of the keys and pipes surprisingly nice and curious, exceeding any thing of the kind that ever came here from England; which he designed, not merely to refresh his spirits, but with harmony to mix, enliven and regulate his vocal and delightful songs to his great *Creator*, *Preserver*, *Benefactor* and *Redeemer*. He thought the Author of nature and music, does, by his early choristers of the air, with which the day-spring rises, teach us to awake with them, and begin our morning exercise with grateful hymns of joy and praises to him. And what is surprising was, that he had but a few times looked into the inside work of two or three organs which came from England. (6) But what I would chiefly write of is, his clear knowledge of the properties of light, his vast improvement in making *Microscopes*, most accurately grinding the finest glasses; and thereby attaining to such wondrous views of the inside frames and works of nature, as I am apt to think that some of them at least have never appeared to mortal eye before. He carried his art and instruments to such a degree, as to make a great number of surprising discoveries of the various shapes and clusters contained in a variety of exceedingly minute particles of vegetables, insects, &c. as also of the yet smaller clusters which composed the particles of those clusters, &c.—that he seemed to be making haste to the sight of the *Minima Naturalia*, or the very

minutest and original atoms of material substances.

In short, he could meet with no curious piece of mechanism but he could readily see its deficiencies, make one like it, and happily improve. At one time, he told me, it seemed as if we might magnify almost unboundedly, or as far as the rays of light preserved their properties and could be visible. At another time, that he saw a way of bringing sun-beams in such a manner and number into a room in the coldest day of winter, as to make it as warm as he pleased, without any other medium.

I earnestly urged him to write down, delineate and publish his discoveries, for the instruction of men and glory of God: but his excessive modesty hindered him, and now they are gone without recovery. I can only relate a specimen or two which once he showed me, as follows.

The first of which I remember was, he put a small live louse into his Microscope, and projected the shade on the wall..... By the beating of the collected sun-beams on him through the glass, we presently saw his fluids boiling, and his muscular parts excited to universal, violent convulsions, which increased till he died in an instant.

The other, yet more wonderful, I took down at the time in writing, viz. April 18, 1744, as follows. He put in the place thereof a mite of a cheese; and it projected a shade 216 half inches long, 120 half inches broad, and about as thick as broad. If the room had been 100 feet square, he could have made the shade of the mite 100 feet in length, &c. He then put in its place a small particle of gutter water, about as long, broad, and thick again as the mite, and it projected a thin shade, which looked like a mighty lake, wherein were swimming with inimitable life and swiftness a number of extremely small animalcula, whose shade was but half an inch long, and about proportionably broad as in the mite, but less in thickness; by which I then computed thus.

The shade of the mite
216 half inches long
120 half inches broad

25,920 square half inches superficies
120 half inches thick

3,110,400 cubical half inches in the whole.

By which we clearly see, that 25,920 of those half inch animalcula could lie side by side on the back of that one mite; and that 3,110,400 of them together would not make a body so large as his.

We also saw the animalcula overcome with the collected heat of the sun beams, and die in struggles; before which their motion was so extremely swift, our sight was unable to define their dimensions with any exactness.

This observing young gentleman told me, that about a fortnight before, or the beginning of April, when these animalcula were so much nearer their fœtal state, they were so small as at the same distance to project a shade of but a tenth of an inch

in length; by which I then computed thus.

The shade of the mite
108 inches, i. e. 1080 decimals of inches long
60 inches, i. e. 600 decimals of inches broad

648,000 square decimals of inches superficies
600 decimals of inches thick

388,800,000 decimal cubes in the whole.

By this we may see, that 648,000 of those decimal animalcula could lie side by side on the back of the mite; and that 388,800,000 of them in a heap together would not amount to the bigness of his single body. Yea, as the half inch animalcula, and consequently the decimals, were not half so thick in proportion as the mite, it would take up more than double of those cubical numbers to equal his body.

Marvellous are the works of God! Yea, they are honourable and glorious, as the inspired writer tells us; and therefore sought out by all those that have pleasure therein.

By the observations above, especially considering he could easily have magnified the shade of the mite to above a hundred feet, yea, in a manner unboundedly, &c. methinks I can easily conceive, how all the children of men from Adam, might, in their original stamina, be enclosed in their parental stamina; and so in the loins of their primitive ancestor be actually united to him, as his living members, at the time of the first transgression, and therein contract a contamination with him.*

But those observations served to convince me of what the wonderful Sir Isaac Newton has sagaciously premonished; that upon the improvement of microscopes, material substances would appear so transparent, as to prevent our perfect discovery of them.

These are but two or three instances of the many entertaining discoveries of this extraordinary youth, who I doubt not has now the discerning powers of angels; capable of seeing without instruments or rays, even the finest parts of material substances, with all their created beauties and the wondrous operations of their Maker in them; and yet entertained with sublimer views. As there was such a conjunction of ingenuity and piety in him as is rarely seen among the sons of men; so his ingenuity sanctified, became an instrument to promote his piety; either to advance his knowledge and veneration of God, or help excite, and fit to adore, serve and honour him. In a very tender and weakly body, he had an indefatigable soul, was a wonderful redeemer of time, and the above were some of his recreating exercises, which he made subservient to the glory of God, when he found it needful to divert from his intenser studies of divine Revelation, and his own conformity to his Crea-

.....

* The reader will consider these as the philosophical speculations of the Rev. Mr. Prince, for the correctness of which the editors do not hold themselves responsible.

tor, Sanctifier and Saviour; to the latter of which, he, by divine grace, was turned in an eminent manner about six years ago. Since which happy change within him, nothing seemed to engage his soul and draw his attention so much as the study of Christ, that most admirable person, above all created beings, and the most wondrous work of redemption in its various progressive branches, from their first original to their eternal consummation. And could the key of his characters be perfectly discovered, it is hoped a remarkable delineation might be also given of his experimental and active piety.

I would on this occasion beg the reader's patience for one observation more; viz. that as besides the moral qualities of serenity, kindness, prudence, gentleness and modesty, displaying in his very countenance; there appeared especially in the air and look of his eyes the strongest signatures of a curious and accurate genius, that I remember ever to have seen: from this and other remarks in others, I am apt to think, that even every quality of the human mind, and even in their various measures, may, by the operation of God, at least, become even visible in the human countenance and eye to near spectators; and as the appearance of the evil qualities of malice, madness, rage, &c. among the damned, will eternally excite their mutual horror; so the amiable excellencies of the saints in light, and above them all, of the most glorious Son of God, will eternally blaze out in the countenance and eye, to their perfect and perpetual pleasure and admiration.

THOMAS PRINCE.

LIFE OF SARAH PORTERFIELD.

*Written by a female friend from her own lips.**

I WAS born in Ireland, in the county of Donegal, in the parish of Raphœ, Aug. 13, 1722. I had pious parents, who instructed me in the Christian religion, and set good examples before me. When I was about 11 years old, I trust God was pleased to effect a work of divine grace in my soul. After my first experience of the truth of the gospel, I was for some time left in the dark, and greatly feared that my change was not real. At length, I was brought to see that I had neglected a duty in not giving myself up to the Lord in a public manner. Being about seventeen years old, an opportunity presented, and I offered myself for examination to the church in Raphœ, of which the Rev. David Farley was pastor. The church, after examination, saw fit to receive me into their communion, and I cannot but hope God was pleased, at that time, to grant me tokens of his saving love. A blessed season it was to me. *I sat under his banner with delight, and his fruit was sweet to my taste.* Never before were such clear discoveries made to my soul of the love of Christ,

.....

* It is testified of Mrs. Sarah Porterfield, by a judicious friend, that she was for many years an ornament to the church in Georgetown, Maine, and died much esteemed by her Christian acquaintance.

and of my union to him. I found him a safe resting place, and could trust my all in his hand. O it was good to be there. One hour with Christ is better than a thousand elsewhere. I now began to live anew. My love to Jesus was such, as to overcome all other affections. But this comfortable frame, after some time, subsided, and I was left in darkness, under the hidings of God's face. I never questioned the foundation of my hope, yet I often grieved after my absent Lord, who for wise and holy ends withheld from me sensible communications. At one time in particular I was brought into great darkness, and overwhelmed with grief. But, blessed be God, I was not left to give up my hope, nor to quit my relation to him. To him I cried, as my God and Father, who pitieth his children. How soon did he come to my relief.

When I was about nineteen years old, my father went to Pennsylvania, in America, and finding a plantation suitable for his family, he wrote over for my mother and the children to take passage in the first vessel and come to Pennsylvania. Accordingly my mother with three daughters took passage on board a large ship, which was going with passengers to Philadelphia.

July 28, 1741, we sailed from Londonderry, Captain Rowen being commander. For some time after we sailed we had pleasant weather, and every thing was agreeable, excepting our seasickness. The ship's company daily assembled on the quarter-deck for prayers, which were performed alternately by four or five of the passengers, to the great satisfaction of many on board.

When we had been about three weeks at sea, a very mortal fever broke out, and spread through the whole ship's company. In this melancholy situation we were reduced to great distress. It is enough to make one's heart ache to think of our condition. Not one was able to help another. My mother and her children were preserved and restored to health. Thanks to God for such a mercy, when so many were daily dying around us.

But God, who knoweth all things, and never does any wrong to his creatures, did not suffer us to rest here. Sorer trials were appointed for us. When we had been as much as ten weeks at sea, we were visited with a violent storm, in which our ship was much wrecked, and we were all very near being lost. The Captain at that time thought we were near land, and expected every day to make it, and to get into port soon. But God had different purposes in view. The violence of the storm drove us to the eastward. The sea raged greatly. Our masts gave way; and we were in a distressed situation, even at our wit's end. Then we cried unto the Lord, and he heard us, and came down for our deliverance. O that I could praise the Lord for his goodness, and for his loving-kindness unto us.

At that time the Captain thought proper to put all hands on allowance, as he did not know where the ship was, or how long we should be continued in our present situation. His reckoning was out, and he knew not

where to steer his course. One biscuit a day, a small portion of meat, and a quart of water was all our allowance. This was continued for ten or twelve days; then we were put on half allowance, excepting the water, which was continued the same. Ten days after, we spoke a ship, which supplied us with provision; but our allowance was not increased. The storm was now abated, and we were relieved from some distressing fears.

Oct. 28, made land on the eastern coast; found it to be a desolate island, or neck of land inhabited only by a few Indians. The ship was anchored, and we remained a few days on board. The Captain and others took the long-boat, and went, hoping to find some French inhabitants; but returned without any success. We were then ordered to land on this island. Accordingly many boats' load of people were landed, and scattered round the island, without any provision. The number of people could not, I presume, be less than a hundred. We were told, that the last boats should bring us some provision, but were disappointed. No provision was sent us. Oh, the distressed situation! some crying, some almost distracted, not knowing what to do. Death seemed to stare us all in the face, and very soon marked out many for his victims.

After we were landed, twenty or thirty of the passengers set out to look for inhabitants, but were never after heard of. Probably they all perished. The Captain, mate, and seamen left the ship and went in search of inhabitants. After a few days' sail to the eastward, they fell in with land, and came to a place called Newharbour, about thirty miles east of Kennebeck. Getting two small vessels there, they came back for the plunder of the ship, which had been cast upon a small island and broken to pieces. They tarried, until they had collected what plunder they pleased to take, with which they returned to Newharbour, taking with them a few of the servants and passengers, that were on the island. These were sold for their passage; but in this way they were delivered from their distressing situation. The rest of the passengers were left in the most melancholy circumstances; but a kind Providence furnished us with something to support nature. We found some muscles on the beach, which, with sea kelp and dulce, we boiled in a pot we had brought on shore, and were nourished by them. This was all the food we had for as much as two months. A distressing time! But God supported me even at that time, and gave me hopes of relief, which I ever maintained in the very darkest hour. Every day more or less died around us. It was observed that the men failed sooner than the women, and that a greater proportion of them died. There was scarcely one to help another, as every one had sufficient to do for himself. The provision of each day was to be sought in the day, as the manna was in the wilderness.

The Indians soon visited us, and added much to our distress, robbing us of all they could find, which we had brought from the ship. In a severe snow storm we hung our clothes on trees to

shelter us. The Indians came and took them down. When I offered to resist them, one drew his hatchet and attempted to strike me. I drew back and left them to take what they pleased. Among other things they took our pot, in which we boiled our muscles; so that we were in a most distressed situation. At length I providentially thought of a sauce pan, which some of the passengers had. I went and found it lying on the ground, the owners all being dead.

Some further particulars deserve to be mentioned. I was landed in one of the first boats. As my mother and sisters were landing, one of my sisters died. All being in confusion and trouble, there was none to bury her, but myself. I performed that service with great composure. I then had to take care of my mother and other sister, who were somewhat helpless. God gave me strength, so that I was enabled to do something for them, as well as for myself. For some time we appeared like a very thick neighbourhood, being divided into separate companies. Our company consisted of nine persons.

When the boats were landing, as I stood on the beach, a child about two years old was put into my arms. I looked round to see who was to take it from me, but found no one that would own it. I inquired, *who takes care of this child?* A little boy, about twelve years old, answered, *nobody, Ma'am, but I.* Oh how I felt, knowing that this child's parents had both died in the ship. I was obliged to lay down the child, and leave it to the care of him, who had the care of us all. The boy and child were soon after found dead, lying together. A most sorrowful sight!

I went to see a cousin of mine, who lay at a little distance in a feeble state, unable to rise. I asked her, whether she had any thing to eat. She said, yes, her other shipmates gave her muscles, when they got any for themselves; but added, she could eat some boiled dulce, if she could get any. I told her I would get her some to-morrow. On the morrow returning to see her, I found her dead, and several more by her.—Walking along the shore, I found a boy, about seventeen years old, sitting very disconsolate, with a book in his hand. I said to him, what do you do here? He answered, I am looking for the captain, who is coming to carry me off the Island. I said to him, did he promise you that favour? Yes, he said. Well, replied I, don't depend upon it, for I don't believe he will ever come here again. Upon this he cried bitterly; but I could not persuade him to give up his hope, and do something for a subsistence. In a few days, he was found dead, with his book open under his head.

The people began now to die very fast. There was no travelling any where, but dead bodies were found, as few were buried. All were so weak and helpless, that they had enough to do to keep life in themselves. In this distressing situation we remained, until every person, of whom we had any knowledge on the Island, was dead, excepting my mother, my sister, and myself. At that time our fire went out, and we had nothing to strike fire

with. Several snows had fallen, but soon melted away. Another snow fell, when we were in such distress for fire. This scene was of all the most hopeless; nothing to cover us, but the heavens, and nothing to eat, but frozen muscles! In about one day after our fire went out, my mother died; and there she lay, a lifeless corpse, by our side. We were not able to bury her, or do any thing with her. My sister began to fail very fast, and her spirits were very low. I laid me down beside a tree to rest my head against it; but soon thought I must not lie there. I rose, and went down to the beach, got some frozen muscles and carried them to my sister, who ate them. We then both sat down beside a tree. Now my courage began to fail. I saw nothing to expect but death; yet did not wholly give up my hope. There we were, two distressed sisters, surrounded by dead bodies, without food or fire, and almost without clothing. I had no shoes to my feet, which were much swollen by reason of the cold. The ground was covered with snow, and the season was fast advancing, it being nearly the middle of December; so that we had every reason to expect that we should soon share the fate of our companions. But at that time God mercifully appeared for our relief, and thus showed himself to be the helper of the helpless. To our great surprise, we saw three men on the island, who, when they approached us, appeared to be no less surprised to find us living. I took courage and spoke to them. Having related to them our distress, one of them asked me, if it were not better to be servants, than to die on the island. I said, yes. They then asked me several questions, which I answered as well as I could. They appeared pitiful, told us that they had come from Newharbour with two vessels for plunder, and offered to take us on board. We gladly complied with their invitation, and were hurried to the vessel. As I was rising from the frozen ground by the assistance of one of the men, I put out my hand to take a small bundle, which I had preserved through all our difficulties, and which contained some clothes and books, especially my Bible. Seeing me attempt to take it, the men promised to take care of it for me. Trusting to their honour, I left it with them, but never saw it more. I also desired to see my mother buried, before I left the island. They engaged to see it done; but I have reason to fear, they never performed their engagement. After we were on board, they treated us very kindly. The captain gave each of us a spoonful of spirits and half a biscuit. This was the first piece of bread we had tasted for two months. When collecting the plunder, the people told us we should have whatever we claimed as belonging to us in the ship. This was more than we expected. After plundering the ship and stripping the dead, they sailed. Then I saw the last of my miserable abode. In five days we arrived at Newharbour. Our new friends then appeared disposed to take advantage of us, and to sell us as servants to satisfy themselves

for their trouble in saving our lives. This was a trial almost insupportable. But to our great comfort, a man came on board, who was from the same place in Ireland, from which we had come. He was kind and pitiful, and endeavoured to comfort us. God then appeared for us, and raised up a friend, who came and took us to his house, and there tenderly entertained us, bidding us be of good cheer, for he would not suffer such ruffians to take advantage of us. This gentleman gave us every consolation in his power, and conversed with us in a very Christian manner, which was affecting and comforting. He proved very punctual in fulfilling his promises. We tarried with him, until we had so far recovered, as to be able to work for our living. This gentleman wrote to my father in Pennsylvania, informing him of our situation, and did all he could to forward the letter as soon as possible. This was about the last of December, 1741. In the mean time he provided good places for us. My sister was sent to live with a friend of his at a place since called Boothbay, and was very happily situated. Soon after she went there, a happy revival of religion took place among the people. I trust that she was made a subject of the work. I tarried at Newharbour through the winter. The next spring I came to this place, (Georgetown) and was employed in a family, where I enjoyed the privileges of religion, as well as very kind treatment. Both the man and his wife were professors of religion, and were greatly animated by the good work, which was going on in the place. At that time there was manifest a general attention to religion. Having no minister, the people met together every Sabbath, and frequently on other days, for the purpose of worshipping God in a public manner, by prayer, singing psalms, and reading instructive books. In this way their meetings were made both agreeable and useful.

Some time in the summer my father came to visit us. He intended to take us with him to Pennsylvania. But before his arrival, I had an offer of marriage, which my situation seemed to urge me to accept. Nor had I ever any reason to repent of my choice. November, 1742, I was married. My father tarried with us through the winter. The next summer he took my sister and returned to Pennsylvania, where he spent the remainder of a very long life, as I trust, in the service of God.

I lived very agreeably with my husband thirty years. We had eight children, two sons and six daughters. All these, excepting one daughter, God has seen fit to take from me by death. But he has graciously supported me under the rod of affliction, and enabled me to sing both of mercies and of judgments.

In the year 1741, when many professed to meet with a divine change, my husband was hopefully brought to embrace the gospel, and gave evidence, both living and dying, that he was a follower of Christ. My three eldest daughters experienced, as I hope, God's saving grace under the ministry of the Rev. Ezekiel Emerson, who is still

continued as an ambassador of Christ among us. The other children God was pleased to look upon in mercy, I trust, in their last sickness, and to afford me comfortable hope respecting them. Oh that I could praise the Lord for his goodness, and bless him for his wonderful works. But I fail in the attempt. Make up, blessed Jesus, my deficiency, and glorify thyself; and let saints and angels ascribe to the sacred Three all honour and glory forever.

These dispensations of Providence I have thought worthy of thankful remembrance. When I review God's dealings with me in the various scenes of life, I am filled with wonder and amazement. Great has been his goodness, and great my unworthiness. I view him as my covenant God, who foresaw these trials, and was graciously pleased to prepare me for them, by taking me into covenant with himself. He has upheld and supported me under all my trials; so that I have abundant reason to say, *he has ever been a present help in time of need.* I have reason, as it seems, more than any one on earth, to acknowledge God's goodness, which has been so abundantly manifested towards me, even from my youth.

I am now seventy-six years old. Through the goodness of God I enjoy a comfortable state of health, and am able generally to attend the worship of God, and to unite with his children in gospel ordinances. As to earthly connexions, I seem to be left alone. But I would not say, that I am alone, for the almighty Father, I trust, is with me, and has been my helper. And I feel a comfortable hope, that he will never forsake me. Blessed be his holy name, for enabling such a vile creature, as I am, to trust in him. In him I hope for happiness, through the glorious Mediator, whose blood is sufficient to take away all my sins, so that I may be presented spotless before a holy God. My unworthiness is no bar to my salvation, since Christ Jesus my Lord is infinitely worthy. My anchor of hope has been, for many years, cast within the veil. My faith rests on the Rock of Ages, against which the gates of hell can never prevail. Though winds and waves have often beat heavily upon me, my anchor never has been, and, I trust, never will be moved. Notwithstanding the various trials of my life, I have never been left to renounce my hope, or to murmur against God, but would justify him in all he has laid upon me, considering his mercies to be much beyond all my afflictions. For his mercies have been new every morning; great has been his faithfulness every night. And now unto him, who has wrought all my deliverances, both spiritual and temporal, be ascribed the whole praise of my salvation. Amen.

Georgetown, June 6, 1798.

Religious Communications.

LETTER TO A FRIEND,

Showing that David's imprecations against his enemies were consistent with pious benevolence.

Dear Friend,

Your inquiry is important and difficult. The following observations are offered in freedom. If they contribute any thing toward a satisfactory answer, I shall be more than requited for my attention.

In the first place I shall cite a passage from Horne's preface to the Psalms, in which he attempts to solve the difficulty you have presented. "The offence taken at the supposed uncharitable and vindictive spirit of the imprecations, which occur in some of the Psalms, ceases immediately, if we change the imperative for the future, and read, not "Let them be confounded," &c. but, "They shall be confounded," &c. of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciations of it in the gospel, intended to warn, and to alarm sinners, and lead them to repentance, that they may fly from the wrath to come. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the prophet, by the Messiah, or by ourselves, must be a ratification of the just judgments of the Almighty against his impenitent enemies, like what we find ascribed to the blessed spirits in heaven, when such judgments were executed. But by the future rendering of the verb, every objection is precluded at once."

Scott, in his excellent commentary, shows himself to be of the same opinion. "These parts, (the imprecations) must be considered, either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ." He gives it as his opinion, that "where the literal rendering contains simply a prediction, and changing the future for the imperative or optative implies an imprecation or a wish, the literal version is certainly preferable. Yet," he says, "it cannot be denied, that the form of imprecation is often used, as implying that the impenitent enemies of God and his Christ will perish, with the approbation of all holy creatures, and that the very prayers of believers for themselves and the church, will be answered in the destruction of their enemies."

But whichsoever of the interpretations is adopted, we may argue from David's general conduct and acknowledged character, that his imprecations were uttered with benevolent feelings. View his treatment of Saul, his persevering and mortal enemy, when God delivered him into his hands, and he was solicited to put him to death. Had David been actuated by revenge, how quickly would he have destroyed him. But he nobly refused, and treated his implacable

enemy with respect and tenderness.

How benevolent was his conduct toward his enemies in their afflictions. "As for me," he says, "when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself, as though he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother." This is an excellent comment on the divine command; *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them, who despitefully use you and persecute you.*

Such being David's habitual character, can it be supposed, that his imprecations were dictated by malevolent feelings? Can a person of such benevolent conduct express any other than benevolent desires in his prayers? It is common to abound more in friendly wishes, than in kind and generous deeds. It is many times easier to pray for others, than to do them good. But to suppose that David's imprecations were expressive of malevolence, would make his prayers less friendly than his conduct. Indeed the supposition is contrary to the whole tenor of Scripture respecting his character. He is uniformly represented, as a man of distinguished piety, *a man after God's own heart.*

Why is it not reasonable to consider David's imprecations, as the dictate of pure benevolence? The enemies of David were the enemies of Jehovah. They opposed the glory and government of the Most High. They set themselves against David, not merely as a private person, but as a servant of God, and a very distinguished character in the church. His cause was the cause of God and his people. Hence he prayed; "Stir up thyself and awake to my judgment, even unto my cause, my God, and my Lord. Let them shout for joy and be glad, that favour my righteous cause." Opposed to all holy beings, the enemies of David *deserved* destruction. He cordially acquiesced in it, as just. He felt benevolently towards them, and had a deep sense of their awful doom. But he as deeply felt that they deserved endless punishment. Accordingly he said; *let them be destroyed.* I have fervently prayed, that they might repent. *But as they remain incorrigible, I acquiesce in their ruin; for it is perfectly just.* In this view, my friend, ought not we to feel, as David did? Do not the wicked deserve endless destruction? Shall our hearts rise in opposition to the Judge of all the earth, and object to their doom? Or shall we submissively say, *let justice take place.*

Contemplate the perfect benevolence of the Redeemer. How tenderly did he weep over Jerusalem! How graciously did he pray for his murderous foes! *Father, forgive them, for they know not what they do.* He even laid down his life for the salvation of sinners. Yet he denounced awful woes against the Scribes and Pharisees, and gave them up to final ruin, as incorrigible transgressors. "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Paul could wish himself accursed from Christ for his brethren the Jews. Still he approved the final ruin of Christ's enemies. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.* The same regard to justice disposed him to say; *Alexander, the coppersmith, did me much evil. The Lord reward him according to his works.*

The truly benevolent man may *desire* the destruction of those, who are finally rebellious. Benevolence supremely regards God and his kingdom. The glory of God and the blessedness of his kingdom are infinitely more desirable, than the happiness of individuals. No one in the exercise of benevolence trifles with the happiness of others, or desires their misery *for its own sake.* The virtuous citizen desires that the murderer, the robber, and the midnight assassin may be detected and receive their just deserts; not because he is malicious and desires their misery for its own sake, but for the peace of society, and the honour of its just laws. So, while the Psalmist had no direct pleasure in the punishment of others; yet for the glory of God and the good of his people, he prayed for divine wrath upon the wicked. He knew that the glory of God required the destruction of his incorrigible enemies. As God would be honoured by that event; so would the blessedness of saints and angels be promoted. This accords with the language of the heavenly hosts; Alleluia, salvation, glory, and honour, and power unto the Lord our God; for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." As the inhabitants of heaven express perfect benevolence in praising God for the destruction of his enemies; so David was truly benevolent in praying for the same event. How will it be at the final judgment, when all the wicked will be separated from the righteous, and receive their awful doom? In the exercise of perfect benevolence the righteous will say, *amen*, to the irrevocable sentence, *depart, ye cursed.*

My dear friend, how complete, how remediless must be the destruction of the wicked, if it fulfil the desire of all holy beings. Let David's imprecations remind us of our awful doom, if we die impenitent. All the wise and good will unitedly say of us, *let them be punished with everlasting destruction.* How can we hope for salvation, except in the present life we repent, and become reconciled to God, so that we can rejoice not only in his mercies, but in his judgments. And let us also remember that the same benevolence, which will dispose us to acquiesce in the just punishment of sinners, will lead us, by fervent prayer, and zealous, unwearied exertion, to seek their salvation, while it is an accepted time and day of mercy. ZETA.

THE PERFECTION OF CHRIST'S EXAMPLE.

JESUS CHRIST came into the world, not only as a Redeemer, but also as an Instructor. The religion which he taught to men,

he exemplified in his own life. And his example is perfect. It is such as had never appeared in the world before, and has never appeared since.

It is a *comprehensive* example. There are, indeed, some virtues, which he could not directly exemplify, as there were some relations, which he did not sustain. But he exhibited other more *general* virtues, which, being formed in the heart, and drawn into practice, will lead to the exercise of *all*. That universal *benevolence*, which appeared in him, will, in all our intercourse with mankind, dispose us to *justice*, *fairness*, and *fidelity*; virtues which he could not so directly exhibit in *his* life, having never made a secular profession his business, nor worldly gain his object. By his attention to friends, by his affection to brethren, and by his care for his disciples, he has shewn parents and heads of families, how they ought to walk in their houses, though he never sustained the natural relation of a father. He expressed a particular affection for natural relatives and chosen friends; but he never shewed any exceptionable partiality to them. Natural affection in him, as a *man*, had its just operation; but it had no influence on his conduct in the capacity of a *Saviour*. To his relatives he offered no easier terms of salvation, and no higher advantages to obtain it, than what he offered to others. And indeed, his brethren were not the first who believed in him. Those were his brethren, sisters and parents, who did the will of his heavenly Father. Thus he has stated the true bounds of natural affection. This may operate to the good of its objects; but not to the injury of others. Though there are some *particular* virtues, or branches of virtue, which his worldly condition never called into action, yet he has exemplified all the *radical* & *fundamental* virtues of religion. If we introduce these into our practice, others will follow, when occasion calls.

There are many examples recorded in Scripture for our imitation. These, though excellent in the main, were not perfect in every thing. They were chiefly eminent for *single* and *particular* virtues. Moses was celebrated for his *meekness*; Job for his *patience*; David for his *devoutness*; Elijah for his *zeal*; John for his *suavity* of temper. But in the life of Christ every virtue is displayed in its full lustre. It is a great advantage to see our *whole* duty marked out in a *single* life, and to contemplate it in one view, without the trouble of selecting from a number of examples the best things, and putting them together in one character. This is done to our hands in the pattern of Christ. His example is suited to the case of *all* Christians, in all *times* and *places*. It is designed for universal benefit; and therefore is abstracted, as much as possible, from peculiar situations, and adapted to circumstances common to mankind. If he had appeared as a temporal prince, or an opulent nobleman, he might have given an excellent pattern of justice and liberality to the rich and powerful; but he could not so well have exhibited the duties of those in private life, or in a moderate condition. His example therefore

would have been much less useful on the whole; for the rich and great make but a small proportion of mankind. But as he appeared in a low condition, he was able to exhibit the virtues, which immediately concern the great body of the human race, and to exhibit them in an easy and familiar manner, adapted to *their* observation. This example was not raised by worldly dignity above the sight, but by humble poverty brought down to the inspection of common people. Every one may see in it something pertinent to himself. Even the rich and great may learn from Christ the duties of their high station; for though he appeared as a private and a poor man, yet his works proved him to be a messenger from heaven. The poor from him may learn the duties of their humble condition; for though he was rich, yet for their sakes he became poor.

Christ's example was without *defect*. Other examples may be *encouragements* to virtue; this only is a *standard* of virtue. In every other example, however good, we find imperfection. There is, at best, a mixture of wisdom and folly, of rectitude and depravity, of good and evil; and before we imitate it, we must separate the mixture, expunge the faults, supply the defects, and place the good by itself. But in the example of Christ there is virtue without defect, purity without blemish, humility without meanness, innocence without weakness, wisdom without artifice, constancy without stiffness.

The divine character is the standard of moral perfection. But this is an object of faith, not of sight. In Christ the perfect character of God is brought down to mortal view in such a soft and easy light, that we can behold it without terror, and contemplate it without amazement. That God is a being of holiness, justice, truth and goodness, we believe; and that we ought to be like him in these perfections, we acknowledge. But it is a mighty advantage to see these perfections familiarly exemplified in him, who came from the bosom of the Father, and manifested himself in our flesh.

The divine character is perfect; but there are many things essential to religion in man, which can have no place in the Deity; such as meekness, humility, resignation and self denial. Of these virtues we have an example in Jesus Christ, who, being in the form of God, humbled himself, and was made in the likeness of men.

The example of Christ, as it was human and suited to the condition of *man*, so it was condescending, and adapted to the condition of *every* man. There was nothing in it distant and reserved, dark and intricate; but it was all free and open, easy to be understood, and level to the weakest capacity. He never placed religion in austerity of manners, peculiarity of habit, mortification of body, refinement of speculation, or depth of learning; but he made it to consist in the strict virtues and plain duties of a holy heart and life; in love to God and charity to men; in humility, meekness, patience and contentment. He carried on a simple, uniform design to bring glory to God, and happiness to

men. There is nothing in all this, but what every man may easily understand. By reading the life of Jesus one may better learn what it is to be a good man, than by turning over all the volumes of ancient or modern philosophers.

Another excellency of Christ's example is, that it agrees with his own instructions. It is nothing else, but his own rules reduced to practice. He was not like the Scribes and Pharisees, who laid on men's shoulders heavy burdens, which they would not move with one of their fingers; and who daily contradicted in practice, what they strenuously enjoined in precept. He acted fully up to his own system; and in prosecution of it did many things far more hard and difficult, than what he requires of us. In this he differs from other teachers, who go farther in precept than in pattern.

It is a recommendation of Christ's example, that in it the most difficult virtues of religion are most conspicuous; such as meekness under provocations, love of enemies, the forgiveness of injuries, contempt of worldly riches and honours, labour and self-denial in doing good, and patience and resignation under great afflictions; and yet all these are modest virtues, which make no ostentation of themselves, and are least apt to attract the notice and esteem of the world. The virtues of those, whose characters have usually been celebrated, are either of the easy, or of the showy kind; such as may be practised without self-denial, or such as will excite admiration in the spectators. The modest and the difficult virtues, which were most distinguished in Christ, have been least apparent in the great men of the world. In this respect he exceeded all others, and gave the most undeniable evidence of the goodness of his heart, and the excellency of his religion.

Such an example, while it marks out the course which we are to pursue, should animate our resolution to enter upon, and to persevere in that course.

Jesus, as a man, had, indeed, many advantages, which we have not. He was 'born holy,' and free from those inordinate propensities, which are common to us. He was anointed with the Spirit above his fellows. The Spirit was given him without measure. In him dwelt the fulness of the Godhead. But still, as a man, he was compassed with our infirmities, and tempted as we are. And he knows how to have compassion on us, and his grace is sufficient for us. Sensible of our weakness, we may be strong in the grace, which is in him.

We may perhaps think it would have been a greater encouragement to us to have seen our duty practised by one, who came near to us in weakness; by one, who was no more than a man. But then we must consider, that the Son of God, though without any sinfulness in his flesh, was made in the *likeness* of our sinful flesh; he bare our infirmities, and suffered being tempted. His example therefore could not have come nearer to our case, without wanting that perfection, which is its highest recommendation, and which makes it an

infallible rule for our conduct in life.

The perfection, which appeared in Christ, is proposed to us, as the object of our aim; but not required as the condition of our salvation. Through the righteousness of this great Redeemer, God accepts that penitence, which renounces sin with abhorrence, and that faith, which purifies the heart, and which humbly and ardently aspires to the measure of the stature of the fulness of Christ. In him believers are complete; for to them he is made wisdom, righteousness, sanctification and redemption.

THEOPHILUS.

SURVEY OF NEW ENGLAND CHURCHES.

(*Continued from page* 173.)

THE increasing indifference of our churches respecting the theological opinions of ministers, is an evil proper to be noticed in this survey. In general, very little inquiry is made concerning the religious qualifications of a preacher. The question, whether he embraces the doctrines of the gospel, often exposes to contempt the person, who offers it. Churches manifest an undue regard to the external accomplishments of ministers, with a corresponding inattention to the purity of their sentiments and the sanctity of their lives. It is not unfrequently the case, that a man is introduced into the sacred office, when it is not known either from his preaching, or conversation, or from the proceedings of the ordaining council, whether he believes one system of religious opinions, or another. Tho' such apparent indifference in our societies may conceal strong prejudices against the general faith of the reformed church, and a secret persuasion, that he embraces and will preach those lax sentiments, for which they have a strong predilection.

Now from whatever motive such negligence in our churches, and under whatever specious names and fair pretences it may seek to hide itself, it is an evil of great magnitude; as will appear from the following considerations.

First. It is a violation of inspired precepts. By some direct commands, and by many plain intimations, God urges upon Christian churches the importance of using the most watchful care respecting the religious sentiments of their teachers. *If there come any unto you*, says John, *and bring not this doctrine*, that is, the doctrine of Christ, which he preached, *receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.* They, who, from choice or negligence, encourage those preachers, who hold not the true doctrine of Christ, are, in a measure, chargeable with all the fatal effects of their errors. Paul gives a similar direction. *I beseech you, brethren, mark them, who cause divisions and offences contrary to the doctrine, which ye have learned, and avoid them.* Not very unlike this is the injunction of Solomon. *Cease, my son, to hear the instruction, which causeth to err from the words of knowledge.* Christ inculcates caution on the

same subject. *Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.* Peter's prophetic eye foresaw that the church would be misled and corrupted by such characters. *There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring on themselves swift destruction.* Paul beheld the churches of Galatia actually infested by deceivers. *There be some, who trouble you, and would pervert the gospel of Christ.* What a great evil he esteemed every departure from the gospel doctrine, appears, from the anathema he denounced against the propagators of error. *Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.* He is so impressed with the importance of the subject, that he immediately repeats the solemn sentence; *If any man preach any other gospel unto you, than that ye have received, let him be accursed.* By Jeremiah, God highly criminates his people for approving false prophets. *A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.* In addition to this, the Scripture particularly points out the requisite qualifications of gospel ministers; of which this is not the least important, *that they hold fast the faithful word, and teach the things, which become sound doctrine.* Now after Scripture has given such plain directions what characters to choose for religious instructors, and such solemn cautions to avoid those, who hold not the true doctrines of Christ, how can the churches, without great guilt, neglect the duty? What displeasure of God do they incur by their cold indifference respecting a subject, on which he hath given them such abundant instruction, and so many precepts and warnings.

Secondly. The evil of that indifference, which many churches manifest respecting the religious sentiments of ministers, appears from this consideration, that *erroneous sentiments are commonly connected with the want of Christian piety.* It is to be expected, that men will feel and act according to their prevailing belief. If their sentiments are lax, their practice is likely to be so too. *Christianity is one consistent whole.* Its theoretic and practical parts perfectly harmonize, and are inseparable from each other. The cordial belief of gospel truth tends directly to promote the holiness, which the gospel enjoins. Nor can gospel holiness be found, except in connexion with evangelical sentiments. For example. They, who disbelieve the divine glory of Christ, cannot exercise towards him that religious faith, worship, and submission, which constitute an essential part of Christian holiness. If men entertain erroneous apprehensions of God's character, law, and government, they must be erroneous in their religious practice. For every part of true Christian piety has respect to those objects, and must receive its peculiar complexion from the man-

ner in which they are apprehended. Defective views of the evil of sin will be attended with defective repentance. Disbelief of the atonement, as it arises from a wrong idea of God, naturally occasions a misplaced hope of his favour. Even the ministerial office, though ever so sacred, cannot ingraft solid Christian piety upon antichristian opinions. The belief of the heart will show itself in the life. The Spirit of Christ, which guideth into all the truth, does not dwell in those, who reject the truths he taught. How important an article, then, in a gospel minister's character, is his belief. And how great an evil it is in many of our churches, that his belief is considered of no importance. It is treating with indifference what is essential to a minister's personal religion. Indeed, those churches, that are not desirous to ascertain, whether a preacher believes the scheme of evangelical truth, are equally unconcerned as to his experimental godliness.

The same remarks are, in a considerable degree, applicable to the indifference, which churches show, respecting the religious sentiments of their members. Such indifference, often miscalled *charity*, is found in those only, who overlook the importance of regeneration, and are disposed to build up the church with materials, which the fire of the last day will consume.

Thirdly. The evil now under consideration rises in our view, when we consider *the extensive influence of a minister's religious sentiments upon his own conduct in the sacred office, and upon the interest of the church.* If a minister cordially believes the whole counsel of God, he will not shun to declare it; as Paul says of himself and the other apostles, *we believe, and therefore speak.* Peter and John expressed the same sentiment; *we cannot but speak the things, which we have seen and heard.* As a full exhibition of the truth is so capital a part of ministerial duty, how indispensable it is, that every minister fully believe the truth. For we are not to suppose that an honest man's preaching will go beyond his belief.

The beneficial effects of displaying evangelical truth need not be particularly described. They have been acknowledged in all ages of Christianity. The conversion of sinners, and the progressive holiness of the saints have taken place through the instrumentality of divine truth. On the other hand, how woful is the consequence of withholding the truth and propagating error. It has been felt, and is now obvious to every beholder, in many New England churches. Their faith, and with it their discipline and morals have been gradually corrupted. From the erroneous sentiments and loose conduct of ministers, multitudes of nominal Christians have taken a licence to cast off the restraints of the law and gospel, and to live according to the course of this world. They no longer feel the obligations of their holy profession, and are not distinguished from the children of disobedience. All the evils found in the churches are promoted by erroneous, unfaithful preachers. Their influence is pernicious also, with respect to men in gene-

ral. Conviction of sin is prevented. The wicked, instead of being solemnly warned, are flattered with delusions, and so sleep, undisturbed, in an impenitent state. Go to the places, where the salutary truths of the gospel are withheld, and false theories, empty declamations, or cold moral essays are substituted in their place. Do you find sinners deeply impressed with the criminality of living without God in the world, and with the importance of a penitent, godly life? Do you hear them seriously proposing the question, *What shall we do to be saved?* a question, which the apostles always rejoiced to hear, and were ready to answer, but which many clergymen at this day totally discountenance, and treat with scorn. What a pestilence in the Christian world is the influence of such ministers. Even the most godly have their share of the injury. What edification can they derive from the instructions of God's house, when the most momentous truths are passed over in contemptuous silence? What a disturbance and grief must it be to them, if, when going to the temple of religion, they cannot know, but that in the place where the light of heaven should shine, they shall be overshadowed with the mists of error? Does not men's attendance upon the gospel ministry, as it is conducted in many parts of New England, instead of promoting their salvation through belief of *the truth*, tend to a contrary purpose?

Ministers, who are not established in the belief and love of the gospel, will not be faithful in Christ's cause. They will not cultivate his vineyard, but leave it to be laid waste. They will resemble the shepherds so severely reproved by Ezekiel, who *fed themselves and not the flock. The diseased ye have not strengthened*, said God by the prophet, *neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.* They subject themselves to the fatal sentence of those, who *daub with untempered mortar, who heal wounds slightly, and cry, Peace, peace, when there is no peace.*

When, therefore, churches are negligent of the religious sentiments and the piety of their ministers, they show themselves wholly unconcerned respecting the effects of the gospel dispensation. In a degree they are responsible for all the mischief which is done by unqualified teachers. They are guilty of encouraging and supporting those, who not only refuse to go into the kingdom of heaven themselves, but, by the errors of their faith and the unholiness of their example, hinder others from entering. So that, if the woful influence of erroneous teachers is seen in the corruption of the faith, the discipline, and the morality of the churches; if nominal Christians are loosed from the restraints of religion, and openly conformed to the world; if conviction of sin is prevented, and the impenitent are flattered and hardened; and if God's own people, instead of being edified and comforted, lose the sensible blessings of religion, pine for want of spiritual food, or are for a time carried away

with the current of popular error and vice; if these, and other like effects take place, they are in a considerable measure to be charged to the criminal negligence of the churches respecting the religious sentiments and the personal holiness of gospel ministers.

Fourthly. Negligence as to the sentiments, which ministers hold and propagate, is *an implicit contempt of Christ and his gospel.* Is it not his peculiar glory, that he is "full of grace and *truth?*" Is it not one great end of his coming into the world, that he might *bear witness to the truth*: that he might scatter the clouds which hang over the world, and enlighten mankind with spiritual knowledge? Is not the mission of the Holy Spirit to guide men into *all the truth* one great advantage of the gospel state? In short, are not the doctrines of religion the substance of the revelation, with which God hath blessed the world? And is it not through them, that God sanctifies his people? How impiously, then, do many churches undervalue the gospel of Christ, yea, with what contempt do they treat him, and the design of his labours, sufferings, and blood? To what a low ebb is religion reduced, how are the impressions of God our Saviour erased from the minds of his professed friends, when they can unconcernedly behold a flood of errors overwhelming the land; when they can carelessly see those, who are set for the defence of the gospel, breaking down all the boundaries of truth, and publicly disclaiming, treacherously undermining, or "subtilizing into an airy phantom," those holy doctrines, which exalt Christianity above the darkness of paganism. Must all these things be endured, as little differences of opinion, which should not lessen our esteem, nor interrupt Christian communion, and which do not unfit men for a church state, nor even for the sacred office? What a false moderation, what a mere show of candour would this be in the churches of Christ! What a forgetfulness of their obligations to him, and a betraying of his honour into the hands of infidels. At best, what an inglorious neutrality in a cause, which ought to be dearer than life!

Can we seriously survey New England churches, and compare their present state with their pristine purity, without grief and amazement of soul? What discerning man does not see, what feeling Christian does not bewail the apostasy of these latter times, and the fatal success with which the open and secret enemies of Christ have laboured to poison the souls of men, and to effect the destruction of truth and godliness? Can we be Christ's disciples indeed, and behold with unconcern, the darkness of error overclouding the light of the gospel, and veiling its divine beauty? Must not our hearts swell with sorrow, to see that men proudly dare to villify, or studiously to conceal the eternal truths, to which the Son of God bore witness; that so many, who *know* the joyful sound, should love darkness rather than light, and offer their deluded souls a sacrifice to infernal malice; and that any who profess to believe the Bible, should behave with such cold indifference,

as if they were no wise concerned in the honour of the Redeemer; as if his cause might be innocently abandoned, and the treasures of wisdom in his gospel treated as empty speculations, or disputable, intricate points, and as if it were a trifling matter whether divine purity and light, or moral darkness possess our hearts, and prevail in the world. Is this the way, in which the friends, yea, the churches of God show their gratitude for the riches of his mercy? What perfidious treatment of that revelation, which his infinite love has bestowed! What an entertainment is this of those important truths, which flow from the mouth of the greatest prophet, and are supported by the strongest and most moving arguments; truths, which bear the stamp of ineffable wisdom, and are brightened by the lustre of an eternal excellence. And what lamentation is added to our grief, when we consider, that these evils exist in New England, where God hath made the clearest discoveries of himself; where he planted his church *a noble vine*, and his mercy cultivated it and rendered it fruitful from age to age; in New England, for which God hath done so much in his providence, and which he hath honoured and blessed, as a theatre of his abounding grace; in New England, whose churches have been justly famed for the purity of their faith, the strictness of their discipline, and the influence of their piety, and whose saints God hath set up, as illustrious examples to future ages. Can they, who love the Saviour, and duly value his word, view the apostasy of New England churches without blushing and amazement? And will they not seize every opportunity to show their adherence to the adorable mysteries of his gospel? What momentous arguments are these, friends of Immanuel, to raise your zeal, to add life and constancy to your endeavours and fervour to your prayers for the defence of the truth. The eternal love of God, who sent his Son to illuminate your souls with celestial knowledge; the wonders of the Saviour's grace; the native beauty, the divine simplicity of the gospel, surrounded with all the glories of redeeming love, recommended by every consideration of gratitude and duty, and testified by the loudest applauses of angelic hosts, furnish an endless train of irresistible motives, and conspire to animate your hearts with holy ardour in the cause of Zion. Lift up your eyes, and behold your exalted Lord. From his glorious throne he looks down to notice the order, the purity, and fidelity of his churches. He directs your eye to the scorn of the multitude, the hatred of the learned, the blindness and rage of rulers, and the furious efforts of infernal spirits, which afflicted him, but could never shake his resolution, or drive him from his cause. He points to the shame he despised, to purchase honour for you; to his torturing cross and dying blood, which saved you from everlasting death. He represents to you the alluring glories of a forgiving God, the pure joys of faith, and the eternal pleasures of the sanctuary above. He reminds you of what his almighty arm wrought for your forefathers, and shows the blessings,

which are deposited in this favoured land, as the goodly heritage of you and your children. And he waits to see what influence all these arguments will have upon you, and what return you will make for all this display of goodness. Will you, then, with an unfeeling heart, see him robbed of his majesty and glory, and his cause basely betrayed? Will you consider it, as a matter of indifference, whether his ministers preach, or his churches receive the distinguishing truths of his word? Can you, without emotion, see the dangers which beset unwary souls, and the approaching ruin of this declining age? Churches of New England, once comely and glorious, arise from your bed of sloth. Cast off the lukewarmness, which is so hated of God. Show yourselves on the Redeemer's side. Sacrifice all other interests, however dear, to the interest of truth; all other passions, however strong, to the cause of Zion, and all other persons, however great and honourable, to the honour of Christ. Behold the grace of your exalted Saviour, and hear that voice of mingled love and terror, which once warned the lapsed Ephesian church, and now warns you; *Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* PASTOR.

ON THE DOCTRINE OF PERSEVERANCE.

THE reader doubtless recollects, that in the Panoplist for August, 1806, page 107, commenced some remarks, under the signature of J. C. on the difficulties supposed by the writer to be involved in the doctrine of *saints' perseverance*. Subjoined to these are some observations by another hand,* avowedly in reply to the former, and designed to elucidate the doctrine, and remove the difficulties suggested. The writer of the former remarks has no wish, nor design, to enter into a public discussion of the doctrine in question. The difficulties proposed were obvious. It was certainly desirable, that, if capable of a satisfactory explanation, they should receive it. These observations explain the motives of his first publication. He is about again to trespass on the patience of the public; and they may again demand his reasons. They will be found in what follows.

He acknowledges, with pleasure, the spirit of candour, which apparently dictated the observations of LUTHER. He acknowledges, likewise, the force and pertinency of many of his observations. If we are to view the arguments of LUTHER as intended to defend this doctrine upon the ancient, Calvinistic ground, it is readily conceded, that many of them are by no means destitute of force and ingenuity. But were they intended to defend it on *this* ground? We certainly conceive they were not. We may have mistaken the design of the writer. If so, we assure him the mistake is involuntary. The opinion of ancient Calvinists was, that the re-

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* Luther.

generate do ever, and at all times, retain some moral qualities, which distinguish them from the unregenerate; that, in the language of the apostle, *they cannot sin*, unto death, because *their seed remaineth in them*. But this opinion, to our apprehension, is not the foundation, on which *Luther's* arguments rest. For, in answer to the question of J. C. *What would have become of David, had he died in the midst of his crimes?* LUTHER replies, "*If he had died impenitent, he would have been lost.*" Here, it is conceived, the author fairly concedes, that, in his opinion, David did totally apostatize from God and holiness; that he fell, for a time, into precisely the same moral state, in which he was previously to his conversion. What LUTHER believes concerning David, he doubtless believes concerning other good men. He believes, that they are sometimes entirely holy, and sometimes entirely sinful. He not only believes, with the disciples of Mr. WESLEY, that there are some instances, in which saints fall from holiness; but, that they frequently do this; indeed, that the life of every Christian is little else, than an alternate rising into holiness, and sinking into sin. But though he agrees with the disciples of WESLEY, in believing that saints fall from holiness, he does not believe, with them, that any regenerate person will finally perish. He supposes, that the covenant of grace, though it does not prevent those who embrace it from becoming just as sinful as they were before, does, however, secure them from eternal perdition.

On supposition that J. C. agreed with the Methodists, as to the final defectibility of saints, what would LUTHER have him do? Would he have him believe, with Calvinists, that those who are born of God are always distinguished, by the temper of their hearts, from the unrenewed? No: he would have him believe no such thing. He is to meet the common opinion of Calvinists only half way; he must embrace their belief of the final salvation of the regenerate, but reject their belief that the regenerate always continue possessed of a holy principle.

If these be indeed the sentiments of LUTHER, it is impossible for us to perceive the pertinency or propriety of his remarks. On the ground, which he occupies, unless we have mistaken that ground, we conceive it impossible to defend the doctrine which he advocates. This is the reason of our again requesting the attention of LUTHER and the public to our remarks; because his arguments, however clear and forcible, in themselves, yet, resting, as we conceive, on an unstable foundation, have no tendency to obviate the difficulties we before suggested. Consistently enough with his scheme, God may be said to persevere in his determination to glorify the saints; but with no propriety can the saints be said to persevere, unless persevering, and *not* persevering, are terms of the same import.

Nor is it true, according to this theory, that God perseveres in his love to saints. If they be, at times, destitute of every moral quality to distinguish them from the unregenerate, he cannot, at

those seasons, love the one more than he loves the other. If it be said that he loves them because he designs to render them holy, and save them; it is obvious to reply, he had these designs when they were unrenewed; and yet he had, then, no more complacency in *them*, than in any other persons of the same moral character, not comprehended in his designs of salvation. Heb. vi. 4, 5, 6. *It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance.* LUTHER tells us, that these words relate to real saints, and not, as some have supposed, to awakened sinners, partially reformed. Between these two opinions we make no decision; but would ask how this sense of the text coincides with the doctrine under consideration? The apostle, if speaking to renewed persons, tells them what would be the consequence should they fall away. It would be impossible to renew them again to repentance. This is LUTHER's explanation of the passage: but he still believes, that David did fall away, and that every regenerate person frequently falls away, and yet *is* renewed again to repentance. How is this? Somebody must be wrong. Will it be said, that by *falling away*, the apostle did not mean simply falling away, however complete, but an *irrecoverable* falling away? Then the text will amount precisely to this; "Those, who fall irrecoverably, it is impossible to recover;" which would be true indeed, but not much in the apostle's way of writing. Did any person need to be informed, that if he remained impenitent till death, he could not be renewed, by repentance, before death? Pray what defection was it, against which these Hebrews were so solemnly warned? Did the apostle mean to convey this sentiment; "If you are once excluded from the covenant of grace, it will be impossible to introduce you into it again"? How could they be excluded from this covenant? Not in consequence of *total apostasy*, according to LUTHER's doctrine; for David is supposed, by him, to have been in the same moral state, during his fall, as Paul, or John before his conversion. If, therefore, apostasy could have excluded him, he would have been excluded.

LUTHER very justly observes, that "it is the method of inspiration, to shew saints, on the one hand, the crown of righteousness which awaits the faithful; on the other, the certain ruin which will overtake them, if they *turn again to folly*." But do not *they* turn again to folly, who lose every particle of holiness, and become perfectly sinful? Yet he does not suppose, that certain ruin awaits such. Nay, he supposes that many such will certainly be saved. We are told again, that "the doctrine of perseverance ought never to be viewed in such a light, as to render persevering diligence in well doing less necessary, than it would be, if the doctrine were not true." We are by no means disposed to controvert this: But does not

what LUTHER would have us consider as the doctrine of perseverance render this less necessary, than it would be, if the doctrine were not true? The Arminian says, "If there is in myself nothing of holiness, I am in a state of condemnation." The Calvinist says the same. Whereas the doctrine in question asserts, that David, when absolutely destitute of holiness, was, nevertheless, in the covenant of grace; and, of course, that a person's finding in himself, at present, no exertion nor principle of piety, proves nothing against his being in the covenant of grace, nothing against his being an heir of glory. The Calvinist tells a professor, "If you entirely lose holiness, you are lost." The abetter of the new doctrine tells him, or may tell him, consistently with his principles, "Every believer frequently becomes divested of all his holiness; and therefore your finding yourself destitute of holiness, at present, is no proof of your being unregenerate." The one makes perseverance in *well doing* necessary to salvation; the other does not.*

The writer assures the public, that the above remarks are by no means intended directly or indirectly to operate against the doctrine of saints' perseverance, but against an attempt to defend that doctrine on grounds, that he cannot but consider as unscriptural. J. C.

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* See this doctrine more particularly considered by a writer in the Panoplist for December last, page 299.

Selections.

LUTHER'S LETTER TO ERASMUS.

To the life of Luther, already published, it is thought proper to subjoin the following extract of his letter to Erasmus, which is here introduced, with some of the remarks which accompany it in Dr. Haweis' Church History.

"IT has been often suggested, that the Reformers themselves were at variance on the most important doctrines of the gospel; and that Luther and Calvin differed greatly in the fundamental articles of their creed. Whereas, except in the matter of Christ's presence in the Eucharist, all the eminent men among the reformers of that day, concurred in the same fundamental truths. As I have been charmed myself (says Dr. Haweis) with the plainness and simplicity of the testimony of Luther, exhibited in the following extract, I have produced it as the most conclusive proof of the sentiments of this great reformer.

"It is among our deepest miseries, and the proof of our sad declensions, that we, of latter times, have departed from "the faith once delivered unto the saints;" revived in *that day* in all its primitive glory: and, thanks be to God, after long obscurity, again rising in its bright-

ness in the present generation. May its great Revealer manifest his own almighty influence, and cause the word of truth to run and have free course, and be glorified throughout the world.

"Erasmus had attacked Luther on the doctrines of predestination and grace; and according to the present cant of objectors, he urged, "What can be more useless than to publish this paradox to the world? namely, that whatever we do, is done, not by *virtue of our own free will*, but in *a way of necessity*, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness? What wicked person will reform his life? Who will dare to believe himself a favourite of Heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seem to flow?"

"To this Luther triumphantly replies, "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case your arguments affect not *me*; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men than myself.

But, if you believe the doctrines in debate between us to be, (as indeed they are) the doctrines of God; you must have bid adieu to all sense of shame and decency, thus to oppose them. I will not ask, whither is the *modesty* of Erasmus fled? but, which is much more important, where, alas! are your fear and reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is at best *useless*, and unnecessary to be known? What! shall the glorious Creator be taught by you his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom, and prudence, as not to know, till you instruct him, what would be *useful* and what pernicious? Or could not HE, whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences of his revealing it, till those consequences were pointed out by *you?* You cannot, you dare not, say this. If then it was the divine pleasure to make known these things in his word; and to bid his messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of him in whose name they speak, and whose messages they declare; who art thou, O Erasmus, that thou shouldest reply against God, and say to the Almighty, what doest thou? St. Paul, discoursing of God, declared peremptorily, *whom he will he hardeneth:* and again, *God willing to shew his wrath, &c.* And the apostle did not write this to have it stifled among a few persons, and buried in a corner; but wrote it to the Christians at Rome: which was, in effect, bringing this doctrine upon the stage of the whole world; stamping an universal *imprimatur* upon it: and publishing it to believers at large, throughout the earth. What can sound harsher in the un-

circumcised ears of carnal men, than those words of Christ, *many are called, but few are chosen?* and elsewhere, *I know whom I have chosen.* Now these, and similar assertions of Christ and his apostles, are the very positions which you, O Erasmus, brand as useless and hurtful. You object, if these things are so, who will amend his life? I answer, without the Holy Ghost no man *can* amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from grace. The elect and truly pious are amended by the Spirit of God: and those of mankind, who are not amended by *him*, will perish. You ask moreover, who will dare to believe himself a favourite of Heaven? I answer, it is not in a man's own power to believe himself such, upon just grounds, till he is enabled from above. But the elect shall be so enabled: they shall be enabled to believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish; raging and blaspheming, as you do now. But, say you, these doctrines open a door to ungodliness? I answer, whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and shew them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark, as to their election of God. The consequence of which would be, that every man would bolster himself up with a delusive hope of a share in that salvation, which is supposed to lie open to all: and thus genuine humility, and the practical fear of God, would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulph into the nethermost hell. Still you urge, where is either the necessity or utility of preaching predestination? God himself teaches it, and commands *us* to teach it: and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both him and it. He who alone is all-wise and all-just, can in reality (however things appear us) do wrong to no man; neither can he do any thing unwisely or rashly. And this consideration will suffice to silence all objections of truly religious persons. However, let us, for argument's sake, go a step farther. I will venture to assign, over and above, two very important reasons why these doctrines should be publicly taught: 1st. For the humiliation of our pride, and the manifestation of divine grace. God hath assuredly promised his favours to the truly humble. By the *truly humble*, I mean those who are endued with repentance, and despair of saving themselves: for a man can never be said to be truly penitent and humble, till he is made to know that his salvation is not suspended, in any measure whatever, on his own strength, machinations, endeavours, free will, or works: but entirely depends on the free pleasure, purpose, determina-

tion, and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his own power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence: he is not a self despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favourable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation, such a person despairs of self-assistance: he renounces his own will and his own strength: he waits and prays for the operation of God: nor waits and prays in vain. For the elect's sake therefore these doctrines are to be preached: that the chosen of God, being humbled by the knowledge of his truths; self emptied and sunk into nothing as it were in his presence, may be saved in Christ, with eternal glory. This then is one inducement to the publication of the doctrine; that the penitent may be made acquainted with the promise of grace, and plead it in prayer to God, and receive it as their own. 2d. The nature of the Christian faith requires it. Faith has to do with things not seen. And this is one of the highest degrees of faith, stedfastly to believe that God is infinitely merciful, though he saves (comparatively) but few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now these are some of the unseen things whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out *how* God is both inviolably just, and infinitely merciful, notwithstanding the display of wrath, and seeming inequality in his dispensations, respecting the reprobate, faith would have little or nothing to do. But now since these matters cannot be adequately comprehended by us, in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches should be taught and published. They, no less than the other mysteries of Christian doctrine, being proper objects of faith, on the part of God's people."

EXTRACT OF A LETTER FROM DR. DODDRIDGE, TO MR. PEARSALL, OF TAUNTON, CONTAINING A REMARKABLE RELATION.

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprising linguists in the world: he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture,

and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God; of their misery, as rejected by him; of the only hope that remains for them, by returning to their own Messiah; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer; and besought him to instruct their children, that they might preach Christ also.

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin: that he could not hear it without many tears; and that he told him that sermon converted a Rabbi, who was master of a synagogue.

Evan. Mag.

ANECDOTES.

A NOTORIOUS swearer, who was a sawyer, being employed in cutting coffin-boards, and finding one of the pieces of timber out of which they are cut harder than usual, said to his companion, "This is a d—d hard piece; it will make somebody a d—d good coffin." He had no sooner uttered these words, than he fell backward, and expired immediately. It is remarkable that his own coffin was made from that very piece of wood of which he had been speaking.

Serious matters, like death, should never be spoken of in a light and jocose, much less in a profane manner.

THE INSOLENCE OF INFIDELITY SILENCED BY THE TESTIMONY OF TRUTH.

A SCOFFING infidel of considerable abilities, being once in the company of a person of weak intellects, but a real Christian, and supposing, no doubt, that he should obtain an easy triumph, and display his ungodly wit, put the following question to him:—"I understand, Sir, that you expect to go to heaven when you die: Can you tell me what sort of a place heaven is?" "Yes, Sir, replied the Christian, *Heaven is a prepared place for a prepared people;* and if your soul is not prepared for it, with all your boasted wisdom you will never enter there."—

'For vain applause transgress not scripture rules;
'A witty sinner is the worst of fools.'

YOUTHFUL BENEVOLENCE.

IN the institution of Saint Catherine at Petersburgh, under the direction of Madam Bredhoff, an elderly lady of distinguished talents and sweetness of disposition, the following little circumstance occurred:—In this institution, which is supported by the Empress dowager, a limited number of young ladies are admitted, free of expense, by

ballot; but others are received upon paying, as it is termed, a pension. At the last admission, two little girls, the eldest not exceeding ten years of age, the daughters of a naval captain, the father of a large family, presented themselves, and drew, the one a prize, and the other a blank. Although so young, they concluded that fate had, in this manner, resolved upon their separation; they felt it, and wept. Another young lady, to whom the next chance devolved, drew a prize; and observing the distress of the sisters, without holding any communication with their parents, or with any other person, spontaneously ran up to the luckless little girl, presented her with the ticket, and leading her up to the directress, said, "See, Madam, I have drawn a prize! but my papa can afford to pay the pension, and, I am sure, will pay it for me;—pray, let one who is less fortunate enjoy the good that has happened to me." This charming anecdote was immediately reported to the Empress dowager, who expressed the highest delight, and paid out of her own purse the pension of the little benefactress.

Carr's North. Sum. p. 360.

A GOOD HINT FOR MEN IN BUSINESS.

"I ENDEAVOUR (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavour after it still, to do my business with all the diligence I could, as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame."

Lettsome's Life of Dr. Fothergill.

IT is said that the late Rev. John Brown of Haddington, when passing the Firth of Forth, between Leith and Kinghorn, had for a fellow passenger, one who appeared to be a Highland nobleman. Mr. B. observed, with much grief, that he frequently took the name of God in vain; but suspecting that to reprove him in the presence of the other passengers might lead only to irritate him, he forbore saying any thing till he reached the opposite shore. After landing, Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, "Thou shalt not take the name of the Lord thy God in vain." On this the nobleman, lifting his hat and bowing to Mr. B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future: but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

THE power of conscience was lately manifested in a remarkable degree, in a man of the name of Cooper, of Hawkesbury-Upton, Gloucestershire. He had long endured a great horror of mind;

and, about an hour before his death, declared the cause of it; which was, that, about forty years ago, he had assisted another man, of the name of Horton (who died about two years since) in murdering a Mr. Rice, a surveyor of the roads, whose body they threw into a well, where, soon after the fact, it was found; but the murderers were not known till now.—How many dreadful secrets will come out at that great day, when the all-wise and almighty Judge shall make inquisition for blood! and how dreadful will be the operation of conscience in the world of misery, in the retrospect of innumerable crimes unpardoned! Blessed are they who have an interest in the blood divine, which cleanseth from all sin! *Evan. Mag.*

Sir John Mason, in the reign of Edward the Sixth, being near his dissolution, and sensible he had but a short time to live, upon his death-bed called for his clerk and steward, and delivered himself to them to this purpose: —"I have seen five princes, and have been privy counsellor to four; I have seen the most remarkable observables in foreign parts, and have been present at most state-transactions for thirty years together, and I have learned this, after so many years' experience, That seriousness is the greatest wisdom, temperance the best physic, a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy counsellor's bustles for an hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of God in the chapel." He concluded with saying, "All things else do now forsake me besides my God, my duty, and my prayers."

Evan. Mag.

Review of New Publications.

A Sermon, containing reflections on the solar eclipse, which appeared on June 16, 1806, delivered on the Lord's day following. By Joseph Lathrop, D. D. *pastor of the first church in West Springfield. Second edition.* Springfield, Mass. Henry Brewer. pp. 20.

The aged and respected author of this discourse has chosen for his text, Amos viii. 9. *It shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.* He observes, that as Amos was a shepherd, who watched his flock by night, he would naturally take notice of the different appearances in the heavens; and that hence we find his prophecy tinctured with astronomical allusions. He remarks also, that according to Archbishop Usher, there were two eclipses of the sun in the time of Amos, which happened at solemn festivals, and struck the people with great consternation; and he considers the text as prefiguring, by allusion to an event of this gloomy kind, the calamities,

which hung over the house of Israel. After these introductory observations, he makes a few moral and religious reflections. 1. *That we have reason to rejoice in the progress, which has been made in the sciences, and particularly in astronomy.* 2. *That an eclipse of the sun may properly lead us to contemplate the gloomy changes, which await us in this guilty and mortal state.* 3. *That the darkening of the earth in a clear day brings to mind the final judgment.* 4. *That total darkness at noon-day reminds us of the solemn scene of the Saviour's crucifixion.* 5. *That the cheerful light, which follows an eclipse, is a natural emblem of that moral change, in which a soul is brought out of the darkness of sin and guilt into the marvellous light of purity, pardon, and peace.* 6. *That the obscuration of the sun in the sky bids us contemplate the uninterrupted brightness of the heavenly state.*

To those, who are acquainted with the excellent theological publications of the American clergy, it will be needless to commend the correctness, perspicuity, and simplicity, which mark the style of Dr. Lathrop. The following paragraph, which is found under the *first reflection*, furnishes no unfavourable specimen of his manner.

"We see innumerable worlds rolling around us, at vast, but various distances; with different, but inconceivable rapidity. These all perform their motions with regularity, and observe their times with exactness. They obey their destination, they keep their order, they never interfere. Shall we not fear the power, admire the wisdom, adore the goodness of that Being, who made and adjusted, who sustains and directs such a stupendous system, and renders it subservient to our happiness? These rational sentiments are pleasant and delightful in themselves; and far more conducive to piety and virtue, than the terrors of that superstitious ignorance, which views every comet flaming in the sky, every obscuration of the sun at noon-day, every failure of the full orbed moon at night, every unusual noise bursting from the clouds, every strange appearance in the heavens, and in the earth, as awfully portentous of some dire, but unknown, calamity."

The following passages, under the *fifth reflection*, indicate correct views of divine truth, and will be welcome to the Christian.

"How sad and gloomy is the condition of a guilty mortal, who, convinced of his numerous transgressions, feels himself condemned to eternal death. The divine law, which was delivered from Sinai in smoke and darkness, in clouds and tempest, thunders terror and destruction in his ears. But how happily is his state reversed, when light, beaming from Mount Sion in the discoveries and promises of the gospel, breaks in on his soul, exhibits to him a dying Saviour, a forgiving God, a sanctifying Spirit? What joy springs up, when he finds the power of sin subdued, his enmity to God slain, his opposition to the gospel conquered, and every thought captivated to the obedience of Christ? The light is sweet, and its sweetness is increased by its succeeding to previous darkness. So the hopes and comforts of religion in the soul are exalted by their contrast to preceding anxieties and fears. Ye awakened, desponding souls, look up to the Sun of Righteousness. He shines from heaven with salvation in his beams. However guilty, unworthy and impotent ye feel, there is grace sufficient for you; there is righteousness to justify you, promises to support you, the Spirit to help you. Light arises in darkness. Turn your eyes from the cloud, and direct them to the sun. Christ came a light into the world, that whosoever believeth in him should not walk in darkness. Look to him and be ye saved."

A Sermon preached before the General Assembly of the Presbyterian Church in the United States of America; by appointment of their standing committee of missons, May 19, 1806. *Published at their request. By* ELIPHALET NOTT, *D. D. President of Union College in the State of New York.* Philadelphia. J. Aitken.

THE preacher chose for his text the following words, 1 Cor. xv. 58. *Always abounding in the work of the Lord.*

"By abounding in the work of the Lord may be understood an acquiescence in the divine government, and a constant and cordial co-operation with the Divine Being, in accomplishing its objects; one of which, and an illustrious one too, is the establishment of the *universal reign of the Messiah on earth.*" p. 7.

The object of the discourse is to induce the co-operation of the auditors in this work of the Lord with respect to the pagan tribes.

With this view the author proceeds immediately to notice the following particulars; viz. *The certainty of Christ's kingdom. Its perpetuity. It is to be advanced by human exertions. To succeed in such an attempt will be glorious. Even to fail, after having made sincere endeavours in so good a cause, will be glorious.*

We think a text might easily have been found more impressive, and better agreeing with the general design of the sermon: but we cannot easily conceive of a sermon better adapted to the occasion.

Dr. Nott entertains very high ideas of the final progress of the gospel, and supposes the millennium is to consist not of a thousand years literally, but either of as many years as there are days in this period, i. e. 360,000, or else of an indefinite but vast number.

"This opinion, that Christ shall reign a thousand years on earth, gives a very different aspect to the present state of things, and furnishes no inconsiderable relief to the dark and dismal picture which this world would otherwise present. How different will be the entire view, should it appear in the sequel, that the thousand years of peace promised to the church, are prophetic years, and denote not a millenary, but a vast duration." p. 11.

Every friend to the best interests of man would rejoice at finding this opinion supported by Scripture. How far the passages adduced in this sermon constitute such a support, we leave the reader to determine.

That there is considerable force in the following argument, we think, cannot be denied.

"In the economy of redemption, four thousand years were spent in preparing the way for the introduction of Messiah, the birth of Christ. Two thousand more in vanquishing his enemies, and fixing the boundaries of his empire—an empire which is to endure but for a thousand years! Satan triumph in this world six thousand years, Jesus Christ one! Is this consonant to the dictates of reason, or the analogy of providence?" p. 12.

Another argument is this. If the millennium continue but simply a thousand years, the world will not exist much more than a thousand years longer. The Doctor thinks, that according to scripture representation (Ps. cii, Isa. li. Heb. i.) the earth will not be destroyed till it shall have waxen old and decayed.

"As doth a garment, so God declares, that heaven and earth shall wax old. And till they have waxen old they shall not be destroyed. They must first be despoiled of their beauty, marked by the lines, and palsied by the influence of age." p. 17.

As this noble structure of heaven and earth appears so

sound and bright, after the wear of almost *six* thousand years, the author concludes that with common use it may endure more than *one* thousand years to come.

"It does not appear that those heavens and this earth, which after the lapse of six thousand years, still display so much magnificence, and shine in so much glory, will, in little more than a thousand years, have grown old as doth a garment, and become unfit for use." p. 18.

A prudent man may judge how long a garment will last; a skilful artificer, by examining the timbers of a building, may judge how long it will stand; but none, it is believed, but the divine Architect, so thoroughly knows the structure of the universe, as to foretel either its continuance or dissolution.

The following reflections, arising from this extended view of the Millennial period, are animating, and furnish a fair specimen of our author's style and manner.

"What ideas does this article give us of the designs of Deity in creation and redemption! How august appears the character, how complete the victory of Jesus! Where once stood his cross now stands his throne. And the same world which once saw the transitory triumph of his adversary, now sees his own abiding triumph, and pays to his divinity a perpetual homage. This glorious period the death of Christ principally respects. All previous conquests are unimportant. Those subdued by his grace during six thousand years, will be few compared with the number who shall crown his final triumph. How great that number will be I dare not even conjecture. But, though I dare not, I love to agitate the question; to recount the hundred and forty and four thousand; to contemplate, and to become absorbed, in that great multitude of the redeemed, from among all nations, a multitude which no man can number."

In relation to that happiness which believers will experience, at meeting in heaven, those, whom their charity has been instrumental of saving, the preacher exclaims,

"Moment of unutterable extacy! Angels, could angels covet, might emulate your bliss, and sigh to become partakers in it." p. 33.

Will not the angels experience as great bliss at beholding the redeemed of the Lord return to Zion, as any of their fellow beings, who may have been instrumental in bringing them thither?

Though we cannot give our unqualified approbation of this sermon, we, on the whole, consider it as possessing no ordinary degree of merit. It is evangelical and deeply impressive. The author imitates, with much success, the thundering eloquence of the French pulpit. One can hardly read the following paragraphs, without believing, that the writer had received the falling mantle of Pastor Saurin. In reference to the Pagan world he exclaims,

"And now, O my God, what more shall I say? Can the unfeeling heart of man contemplate miseries the most extreme, and not be moved?—From the hill of Zion, beaming with light, and smiling with life, let me direct your view to the vale of darkness, and the shadow of death.

"Yonder are the pagans. Friends of humanity, O that I could describe them to you!—cold, naked, famished, friendless; roaming the desert, burning with revenge, and thirsting for blood.—Yonder are the pagans. Friends of Immanuel, O that I could describe them to you, assembled on the ground of enchantment, practising the delusions of witchcraft, insulting the heavens by the sacrifice of dogs, and paying their impious adorations at the shrines of devils!

From these profane devotions, the hoary warrior retires. His steps totter with age, he reaches the threshold of his hut, and sinks beneath infirmi-

ties, on the cold earth, his bed of death. No sympathizing friend partakes in his misery, no filial hand is stretched out for his relief. The wife of his youth has forsaken him; his daughters are carried captive; his sons have been slain in battle. Exhausted with sufferings, and weary of life, he turns his eye upon the grave. But the grave to him is dark and silent. Not a whisper of comfort is heard from its caverns, or a beam of light glitters on its gloom. Here the curtain drops, time ceases, eternity begins: Mighty God, how awful is the scene which follows! But I dare not attempt to lift the veil that covers it. A moment since, and this immortal soul was within the reach of prayer: now its destiny is fixed, and just, eternal Sovereign! are thy decisions." p. 28, 29.

Again;

"Can it be that the tender mercies of such an auditory are exhausted? Have you then nothing more to lend to Jesus Christ? Have you no longer any alms to bestow on your suffering brethren, and shall I tell them you have not? shall I recall the missionaries you have sent them, and extinguish the hopes which your former charities have inspired? Shall I pronounce on the savages their doom, shall I say to the pagan just emerging from the gloom of nature and directing his steps towards the hill of life, *Go back into your forest, cover again your altar with victims, mutter your nightly orisons to the stars, and be satisfied with the vain hope of the country beyond the hills?* Are these the sentiments of Christians; Christians whose hearts have been softened by redeeming love, whose immortal hopes rest on sovereign mercy, and whose unceasing song, through eternal ages, will be, grace, rich grace!" p. 37, 38.

The Hurt that Sin doth to Believers; to which is added, a word of entreaty to all those, that name the name of Christ, to depart from iniquity. By Nathaniel McIntire. Boston. Belcher and Armstrong. 1806. pp. 41.

This little pamphlet, the production of a layman in a humble walk of life, bears the marks of piety and good sense. The author seems to possess an intimate acquaintance with the Scriptures. Some little inaccuracies must be expected, but they are readily overlooked by those, who wish for a plain representation of important truth, and who prefer a pious sentiment to an elegant period.

Religious Intelligence.

UNITED STATES.

Regular intercourse has for some years past subsisted between the General Assembly of the Presbyterian church, and the General Association of the State of Connecticut. Lately the Convention of the State of Vermont have been received into the connexion. Delegates from each of these representative bodies attend and act at their respective annual meetings, and communicate information concerning the state of religion, within their several jurisdictions, and confer together, with a view to devise measures best adapted to preserve the harmony and advance the prosperity of the churches. Much advantage to the cause of our common Christianity has already been the result; & it is earnestly hoped that the Congregational churches in Massachusetts and New Hampshire will speedily make the necessary arrangements for joining in this useful intercourse.

The General Assembly, at their meeting in May last, received the following report from the Rev. Gershom Williams, their delegate to the Convention of Vermont;

"That agreeably to appointment, he attended during the whole of their sessions, which were held at Pittsford—that he was received and treated in a manner, which discovered high respect for the General Assembly; that no very important business except the common concerns of their church, came before them—that very agreeable accounts were received of the revival of religion in various parts of the State—that the churches in that quarter appear to be dwelling together in harmony, and that within the term of three years past, a very great change, favourable to the cause of religion, has taken place—that it has been a time of refreshing, in which the visible church has been greatly increased—that they have come into more regular order; and are combining their councils in exercising the discipline of the church:—that they appear cordially desirous that the intercourse now begun between them and the General Assembly may be continued."

The Assembly, at their meeting in May, 1805, submitted to the consideration of the several Presbyteries in their connexion, "an Overture respecting the education of pious youth for the ministry." In May, 1806, the Assembly resumed this important subject, and having been made acquainted with the opinions of the several Presbyteries, which happily were in unison, they "determined, that *the part of the overture, which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is, indeed, an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the Presbyterian church, at present, is greatly disproportionate to the demand, which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth, who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of ministers, much greater than the existing state of things is likely to produce. The Assembly were, indeed, deeply affected by the view, which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures, which circumstances permit, to remedy the evil, which exists, and to prevent its augmentation. But, as the Presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the Presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both. With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth, who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth during the course both of their academical and theological studies, choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and

advantageous, so as eventually to bring them into the ministry, well furnished for their work—and the Assembly do hereby order, that every Presbytery under their care, make, annually, a report to the Assembly, stating particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it;—and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business.

"The Assembly called upon the synods, which manage the missionary business in a separate capacity, to report their diligence and success in this work.

"A report on this subject was presented by Mr. Matthews, in behalf of the synod of the Carolinas. From this, it appeared, that in the course of the year preceding the last meeting of synod, they had two missionaries employed for about nine months each, at the Natchez, and parts adjacent; and that the reports received from the missionaries gave great hopes of continued success, in the mission to that quarter:—that one other missionary had spent one month in missionary labour, in the North Western parts of the State of North Carolina: that some of the missionaries appointed by the synod, had been prevented from fulfilling their appointments; and that the synod have directed the Presbytery of Orange to ordain Mr. James Smilie, with a view to his returning as a missionary to the Natchez.

"The synod of Pittsburg did not make a formal report on this subject; but a letter to the chairman of the Committee of Missions, from the Board of Trust, which has the immediate direction of the missionary business in that synod, was laid before the Assembly and read.

"From this it appeared that the synod of Pittsburg, with a commendable zeal and flattering prospects of success are attempting the instruction and civilization of the *Wyandot Indians*, residing at, and near Sandusky; that the synod sent three missionaries thither last summer, each of whom spent two months or more in the service, and were well received by the Indians: that the Indians, having expressed a strong desire to have the gospel established in the nation, a school for the education of their children and the arts of civil life introduced among them; the synod, encouraged by these favourable appearances, had made the greatest efforts to follow the leadings of divine Providence in this case.

"That they have employed the Rev. Mr. Joseph Badger as a stated missionary for one year; two white men as labourers, of whom one to be eventually employed as a schoolmaster; one black man (acquainted with their language, and hopefully pious) and his wife: they have also purchased sundry live stock, household furniture, implements of husbandry, a boat for transportation, &c. all of which were to be forwarded to Sandusky, about the first of April last; that the synod, animated with a noble zeal in this glorious cause, are extending their views to the *Seneca Indians*, settled on the Alleghany river, and devising means for bringing them "out of darkness into marvellous light."—On the whole, the Assembly were highly gratified by the prospects opened to them by the synod of Pittsburg; and only regret the want of means to realize the blessings they present.

"The following letter having been read before the Assembly, they agreed to recommend, and do hereby recommend it to the attention of all their Presbyteries, and the youth concerned:

"THE College of New-Jersey was originally founded with a particular view to promote the interests of religion, as well as learning, by training up men of piety and talents for the ministry of the gospel. The Trustees of the institution have ever been attentive to this great object, and have made the most generous provision for the support and instruction of theological students. As the encouragements here offered to such students are but little known, the Faculty take the liberty of mentioning them to you, and requesting you to co-operate with them in carrying into effect the benevolent designs of the trustees, by sending hither any young men with whom you are acquainted,

who may need the advantages that are here to be enjoyed.

"All persons who are actually engaged in the study of theology, at whatever institution they may have received the preliminary parts of their education, may, on producing proper testimonials of their character, pursue their farther studies here at the moderate charge of one dollar a week for board, and enjoy the assistance of the President and Professor of Theology, without any fee for instruction. This professor gives lectures to the Theological Students twice in the week; and at each succeeding meeting examines them strictly on the subject of the preceding lecture. His course of Lectures embraces Divinity, Ecclesiastical History, Church Government, Christian and Jewish Antiquities, and the Duties of the pastoral Office. He instructs those who desire it, in the Hebrew language, so useful, and almost indispensable to a good divine.

"At every meeting, one or more of his pupils submits to his criticism and remarks, an essay or a sermon on a subject previously assigned. The Professor, together with the President of the College, holds a Theological society once in the week for the discussion of important questions, immediately relative to the science of Divinity.

"The emulation and encouragement communicated by a variety of fellow students, the opportunity of cultivating any branch of science, and an access, at all times, to a large and well selected Theological Library, are other advantages of no small consequence.

In behalf of the Faculty,
SAMUEL S. SMITH, *President.*"

We add a half sheet to the present Number to admit entire the following

Report of the Trustees of the Hampshire Missionary Society, made at their Annual Meeting in Northampton, the last Thursday in August, 1806.

THE Trustees inform the Society, that the missionaries, employed the last year, completed their respective Missions without any special inconvenience, with honour to themselves, and advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, laboured in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences and distributed the Society's books, as he had opportunity, and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his mission.

Rev. Royal Phelps performed a mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit, and laboured without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated: of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions almost every where thankfully owned. Often it was difficult for the people to utter all they wished and experienced. In divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart and ready to return. Impressions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word: renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements that they still greatly, and probably will long need all, which the funds of this society, and other societies, will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a

friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. Mr. SERGEANT. Something was said relative to a mission among some remote tribes of Indians; particularly the Miami and Delaware. Though at present your funds are small, and though few are qualified, and inclined to undertake such a mission, and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission, in the whole, of fifty-four weeks, in the counties of Oxford and Kennebec in the District of Maine. Mr. Field preached 83 times; 35 on the Lord's day, and 48 on other days; administered the Lord's supper four times, and seven baptisms, inspected schools and attended funerals. Mr. Sewall rode nearly 1400 miles, preached 133 sermons, visited private families, attended conferences, and performed other missionary labours.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the Society; their labours were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of labourers, and contracting the field of labour.

The labourers being few and their harvest plenteous, and desirous of doing more good, the field of labour may be improperly extended and the proposed effect diminished. Every thing cannot be effected, and should not be attempted, by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them, they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits, and a lengthening of their missions, much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, enlarge your funds, and furnish sufficient numbers to preach in remote parts the unsearchable riches of CHRIST, to the instruction, conversion and salvation of many thousands of precious and immortal souls. Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions, a sum not exceeding 900 dollars, and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and Kennebec counties, for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black river, for fifty-two weeks, making in the whole 102 weeks' service for 856 dollars.

As yet but a few communications have been received from the missionaries; these are of an encouraging and pleasing nature. As in former years the Trustees have attended to the distribution of books. They conceive that this object justly claims much attention, and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincent's Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoplist*, arising from the sales in this county, have been offered by the Editors for your benefit; and will add between

70 and 100 dollars to your funds for the present year. The Trustees state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has given *fifty dollars*; which has been acknowledged in a letter of thanks addressed to him.—Liberal sums have been received this year from the Female Association: see document (B). It is believed that many streams will yet flow from that source into your treasury, which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls 53 1-2 cts. The present state of the Treasury with the report of the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the LORD owned and prospered the institution. Many have been disposed to advance this great and good work. While some have readily honoured the LORD with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses; others have been found and inclined to carry into full effect, the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to GOD for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies for our distant settlements. But, since continued efforts require continued supplies, the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of Christian love. It will be useful frequently to recollect how many societies of Christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it: How their love and zeal, their faith and hope grow exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected and persons employed to spread the savour of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes, who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error, and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favoured with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad, and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled, and the word and institutions of CHRIST have proved the power of GOD and the wisdom of GOD unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been unstopped; the lame have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances and grace of Christ. This is the work of God; wondrous and joyous to our minds and hearts.

It is an high honour to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done; that much may be done by good people; that much is expected of them; that for this purpose God bestows his bounties; that all which they and others call their own is the Lord's; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable; an odour of a sweet smelling savour unto God. He can abundantly bless you for your labours of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fulness of Jesus Christ. Animated by such powerful considerations; impelled by such weighty motives, will not the friends of Christ and of mankind persevere in their prayers and liberalities, their services and efforts, until, by the grace of God, the wilderness shall universally become like Eden, and the desert like the garden of the Lord?

The Trustees suggest to the Society the expediency of recommending to the several Congregational and Presbyterian Societies in the county, a contribution to aid the funds of the society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible; and that this Report should be published, circulated and previously read in public. While doing good to others, you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing; and that he will increase the fruits of your righteousness; that you may be enriched unto all bountifulness; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,
SAMUEL HOPKINS, *V. Pres.*

At a meeting of the Society, Northampton, August 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest,
PAYSON WILLISTON, *R'g. Sec.*

DOCUMENT A.

Books sent for distribution into the new settlements, 1806.

	No.
BIBLES,	72
Select Sermons,	15
Doddridge's Rise and Progress,	45
Address to the Master,	124
Lathrop's 6 Sermons,	30
on the Christian Sabbath,	112
on the Church,	1
Religious Tradesman,	3
Connecticut Evangelical Magazine,	120
Hem. dis. to children,	31
Address from a Stranger,	61
Best way to defend the Bible,	88
Watts' Divine Songs,	100
Advice to a young man,	21
Coleman's Incomprehensibleness,	10
Catechisms,	24
Davidson's real Christian,	24
All's for the best,	25
Emerson's Ordination Sermon,	30
Hale's Sermon,	65
Report for 1802,	8
for 1803,	40
for 1804,	50
for 1805,	60
Instructions and address,	40
Plain Truths,	1
Porteus,	1
Joseph's discovering himself,	1
Vivian's Dialogues,	2
Whitaker's Address,	2
Bowles' last illness,	3
Life of Faith,	23
Drop of Honey,	1
Vincent,	72
Whole	1392

List of Books on hand, 1806.

	No.
Select Sermons,	16
Doddridge's Rise and Progress,	276
do. on the care of the soul,	390
do. Address to the master,	627
Lathrop's 6 Sermons,	120
do. on the Christian Sabbath,	458
Connecticut Evangelical Magazine,	360
Hemmenway's Discourse to Children,	61
Best way to defend the Bible,	178
Watts' Divine Songs,	570
Coleman's Incomprehensibleness,	40
Davidson's real Christian,	25
Hale's Sermon,	65
Report for 1802,	8
for 1803,	78
for 1804,	150
for 1805,	210
Instructions and address,	241
Vincent,	468
Whole	4331

DOCUMENT B. & C.

Increase of the funds of the Hampshire Missionary Society, from August 29, 1805, *to August* 28, 1806.

Donations of the Female Charitable Association.

	Dols.	cts.
In Amherst, first parish,	6	74
Ashfield,	8	25
Chester,	6	62
Goshen,	10	25
Hadley,	27	68
Hatfield,	19	00
Hawley,	8	00
Longmeadow,	60	16
Northampton,	18	77

	Dols.	cts.
Southampton,	34	57
Springfield,	22	00
Westhampton,	15	00
West-Springfield, first parish,	26	76
Williamsburgh,	14	37
Deerfield,	2	50
Total Female Association,	289	69
Balance in the Treasury last year,	234	45
Interest on the same,	16	65
Total of the fund of the female association,	540	80

Expended of this fund for

72 Bibles,	48	75
25 Select Sermons,	21	87
200 Trustees' Report, 1805, for distribution,	8	00
700 Vincent's Catechism,	266	00
Boxes, carriage, &c. of books,	12	43
Balance in the treasury,	183	74
	540	80

Donations in towns and parishes.

	Dols.	cts.
Amherst, 1st parish,	31	94
Amherst, 2d parish,	13	05
Ashfield,	22	32
Belchertown,	7	53
Buckland,	5	00
Charlemont,	1	50
Chesterfield,	10	37
Colrain,	9	00
Conway,	31	80
Cummington,	5	00
Deerfield,	6	00
Easthampton,	16	47
Granby,	11	25
Granville, middle parish,	19	00
Hadley,	64	77
Hatfield,	46	20
Hawley,	20	80
Heath,	12	25
Longmeadow,	*68	97
Northampton,	71	66
Norwich,	2	00
Palmer,	13	63
Plainfield,	29	80
Shelburne,	5	00
Southampton,	61	75
South-Hadley,	20	00
Springfield,	11	00
Sunderland,	54	30
Westfield,	20	75
Westhampton,	39	21
W. Springfield, 1st parish,	25	56
Whateley,	12	59
Williamsburgh,	56	47
Worthington,	24	50
	851	95

Donations made out of the county.

Hon. William Phillips, Boston,	50	00
Rev. John Dutton, Hartford, Ver.	2	00
Ladies in Brookfield, west parish,	10	50
Rev. Thomas H. Wood, Halifax, Ver.	2	00
Jedidiah Stark, Esq. Halifax, Ver.	2	00
	66	50
From Doddridge's Rise, &c. of Religion,	28	71

Donations made in the new settlements. In Maine.

Hebron, Gideon Cushman,	1	00
Norridgewalk,	4	10
Sumner and Hartford,	7	25
Poland,	16	00
Waterville,	12	00

* 10 *dolls. omitted by mistake last year are added to this.*

In New York.

	Dolls.	cts.
Camden, Mrs. Bloomfield,	2	00
Camden, No. 8,	3	37
Camden, No. 7,	2	00
Several others,	1	17
Florence, No. 4,	1	50
Sempronius, Esq. Stoyell,	0	25
Miss Sarah Stoyell,	1	00
Camillus, Jacob Sheldon,	1	00
Marcellus, Ell,	12	25
Scipio, Luke Taylor,	1	10
De Ruyter, Mrs. Catlin,	0	50
	66	49

SUMMARY.

By Female Charitable Associations,	289	69
Towns in the county,	851	95
Out of the county,	66	50
New settlements,	66	49
Profits of Doddridge's Rise and Progress,	28	71
	1303	34

DOCUMENT D.

Expenditures of the Hampshire Missionary Society, between August 1805, *and August* 1806.

Balance paid to Missionaries employed, 1805.

	Dols.	cts.		
Rev. Payson Williston,	72	14		
Rev. Thomas H. Wood,	60	00		
Rev. Joseph Field,	80	00		
Rev. John Dutton,	80	00		
Mr. Samuel Sewall,	72	00		
Mr. Royal Phelps,	31	00		
			395	14

In advance, 1806.

Rev. Royal Phelps,	72	00		
Rev. Nathaniel Dutton,	72	00		
Rev. Joseph Blodget,	100	00		
Rev. David H. Williston,	72	00		
			316	00
Total for Missionary service,			711	14

For Books.

72 Bibles,	48	75		
25 Select Sermons,	21	87		
670 Watts' Divine Songs,	28	04		
400 Trustees' Report, 1805,	16	00		
750 Vincent's Catechism,	266	00		
			380	66
For the education of two Indian youths,	10	00		
For boxes, carriage, &c. of books,	12	43		
Postages of letters, &c.	5	90		
Entertaining Committees,	11	06		
Stationary,	2	25		
Advertising,	4	08		
A counterfeit bill,	5	00		
	40	73		

Summary of Expenditures.

Missionaries,	711	14
Books,	380	66
Indian Youths,	10	00
Contingent,	40	73
	1142	53

DOCUMENT E.

THE Committee appointed by the Hampshire Missionary Society, at their meeting in August, 1805, to examine and report the state of the Treasury, ask leave to report:

That they have examined the Treasurer's accounts, and find them regularly charged, well vouched and right-

ly cast; that there is now in the hands of the Treasurer in cash the sum of	dolls. 26	63
In promissory notes, with good sureties, on interest, the sum of	2056	55
Amounting to the sum of	2083	20

Which is humbly submitted.

ASA WHITE,
JONATHAN WOODBRIDGE,
NATHANIEL ELY,
} *Auditing Committee.*

Northampton, August 26, 1806.

Officers of the Hampshire Missionary Society, appointed at their annual Meeting the last Thursday in Aug. 1806.

His Excellency CALEB STRONG, Esq. *President.*

Rev. SAMUEL HOPKINS, D.D. *Vice President.*

TRUSTEES.

Hon. JOHN HASTINGS, Esq.
Rev. JOSEPH LATHROP, D.D.
Hon. EBENEZER HUNT, Esq.
Rev. JOSEPH LYMAN, D.D.
JUSTIN ELY, Esq.
Rev. SOLOMON WILLIAMS,
WILLIAM BILLINGS, Esq.
Rev. DAVID PARSONS, D.D.
CHARLES PHELPS, Esq.
Rev. RICHARD S. STORRS,
RUGGLES WOODBRIDGE, Esq. *Treasurer,*
Rev. ENOCH HALE, *Corresponding Secretary,*
Rev. PAYSON WILLISTON, *Recording Secretary.*

Standing Committee of the Trustees.
Rev. JOSEPH LYMAN, D.D.
WILLIAM BILLINGS, ESQ.
Rev. ENOCH HALE,
Rev. SOLOMON WILLIAMS,
CHARLES PHELPS, Esq.

EVANGELICAL SOCIETY.

IN the Western District of Vermont, there has lately been formed an Association, by the name of "THE EVANGELICAL SOCIETY," whose object is to aid pious and ingenious young men, in indigent circumstances, to acquire education for the work of the Gospel Ministry. The great scarcity of regular ministers in this thrifty portion of our country, and the recent revivals of religion in that quarter, led to the establishment of this benevolent institution, which was first organized at Pawlet, March 6, 1804. The officers of the Society are a President, Vice-President, Secretary, Clerk, Treasurer, and a board of nine Trustees, chosen annually by ballot. The Trustees are empowered to judge of the qualifications and claims of candidates, and to give aid to the extent of their funds. None are to receive assistance but such as are hopefully pious, of orthodox religious faith, and members of some regular Congregational or Presbyterian church, and desirous to obtain an education with a view to be useful as teachers of religion. The Trustees are to direct and superintend the studies and moral conduct of the young men, and when they shall have acquired competent knowledge of theology, and other requisite branches of science, shall recommend them to some suitable board for examination and approbation for the work of the ministry. Such young men as receive aid from the society are laid under obligations to refund the loans made them without interest, should their circumstances ever after admit.

Persons of good moral character, and sound in the faith, are admitted members by a vote of the society. Each member pays one dollar at least into the treasury, on his admission, and the same sum afterward, annually. The society consists at present of between seventy and eighty members.

OFFICERS.

Rev. WILLIAM JACKSON, of Dorset, *President.*
Rev. NATHANIEL HALL, of Granville, *Vice-President.*
Rev. JOHN GRISWOLD, Pawlet, *Secretary.*
EZEKIEL HARMON, Esq. do. *Treasurer.*

The Directors, though their means are yet small, have already given aid to three or four young men, one of whom has commenced the study of Divinity. This seasonable and benevolent institution has our best wishes for its support and success. We hope it may be instrumental, under the divine direction and blessing, of drawing from obscurity many young men of talents and piety, who may prove faithful labourers in the vineyard of our Lord. Of this part of our country, as well as of others, it may truly be said, "The harvest is great, but the labourers are few."

We understand that the New-London Association, (Conn.) at their meeting in June last, passed, unanimously, the following vote, viz. "Whereas, it appears that Arian and Socinian errors are spreading in New England, we judge it our duty to declare our firm belief of the divine Trinity in Unity; and of the true and proper Divinity of our Lord and Saviour Jesus Christ, as taught in the Holy Scriptures, and for substance maintained in the Westminster confession of faith and catechism. And we recommend to the members of this Association carefully to avoid all ministerial communion with ministers who oppose these doctrines."

On Lord's day, May 25, 1806, was opened for public worship the new Independent or Congregational church in Charleston, South Carolina. Dr. Hollingshead preached in the morning from Isa. lvi. 7. "For mine house shall be called an house of prayer for all people." In the afternoon Dr. Keith delivered a discourse from Hag. ii. 7. "And I will fill this house with glory, saith the Lord of Hosts." This elegant edifice is built of brick, in a *circular* form, and of sufficient size to contain from 1500 to 2000 people. The whole expense is estimated at 60,000 dollars. It is hoped this beautiful edifice may stand for ages to come, an honour to those who erected it, an ornament to the city, and a commodious place for public worship, to a large and flourishing branch of the Christian Church.

SCOTLAND.

In consequence of a project for the revival of the stage-coaches between Glasgow and Edinburgh on Sundays, to accommodate a numerous body of travellers, who have occasion to pass and repass to those places on that day in particular, the Presbytery of Glasgow have had a meeting, to take the subject under their serious consideration, and oppose it by every possible means. In their observations, which they have published, they state, that "they contemplate with dread the awful change which must follow the introduction of this practice on the morals of the people of Scotland." They add, that "the mail-coach may be a work of necessity, but that the employment of stage-coaches on the Lord's day is a direct violation of the Fourth Commandment; and that if such abominable practices are suffered, they know not where the outrages upon the feelings of the public will stop, or how religion is to be maintained." *Ev. Mag.*

PALESTINE ASSOCIATION.

We understand that a society has been established for the purpose of promoting the knowledge of the Geography, Natural History, and Antiquities of Palestine and its vicinity, with a view to the illustration of the holy writings, and the promotion of Biblical and historical knowledge.

It has been regretted by all who have attended to the subject of Syrian Antiquities, that much valuable local information is still wanted for the illustration of the ancient historians, sacred and profane, who have treated on the affairs of that province; and that, notwithstanding the learned and laborious compilations of Adriconius, Revenelli, Cellarius, Fuller, and Lightfoot, the more recent details of Reland, Calmet, &c. many of the most important points are still left unexamined: that there are many chasms which ought to be filled up, and a variety of easy and obvious facts that have been little, if at all, attended to; which, if ascertained with precision, could not fail to elucidate many of the most difficult passages of the Sacred Scriptures.

It affords us pleasure to hear that this Society are now engaging proper persons to execute this plan. When we consider the high respectability of its original Institutors and Members, and the importance of its objects, we cannot but entertain hope, that they will meet with every requisite encouragement. *Evan. Mag.*

BIBLE SOCIETY.

The British and Foreign Bible Society have lately been favoured with a noble present from a lady of quality, of the sum of *one thousand guineas*.

THE SLAVE TRADE.

The Slave Trade has now continued 303 years, viz. from 1503 to the present. It appears on a moderate computation, in that period, that the number of slaves imported from Afri-

ca by the different powers of Europe, amounts to 573 millions! !

We hope that we may congratulate the Friends of Justice and Humanity on a more pleasing prospect than has ever before appeared, of the speedy abolition of the Slave Trade. Some weeks ago an act of parliament was passed, by which it is said that the abolition of nearly two thirds of the British Slave Trade has been effected. Since that period, a bill has been introduced into the House of Commons, to prohibit any more ships from being employed in that accursed traffic during the present season, beside those already employed. May God prosper the efforts now made to deliver this country from *blood-guiltiness!*

Evan. Mag.

By a letter from Rotterdam, information has been received that Mr. Kicherer's labours, since his return to Zak River, have been greatly blessed; and that the people who were dispersed, are in great part gathered again. *Ib.*

MEDINA.

The newspapers state that *Medina* has been captured by the *Wahabees*, whose army has overwhelmed the whole country, and taken the city by assault, with prodigious bloodshed and devastation. They set fire to Medina in various places, destroyed the mosques; and having ransacked them of their valuable shrines and treasures, completely destroyed *the tomb of the Prophet.* After which, some thousands of females of the first rank, and a number of the principal inhabitants, were carried off into the desert. A troop of camels were also sent away with jewels and other treasures to an immense amount.

Later accounts say, that "Since the taking of Medina, the Wahabees have made further progress: they have excited alarm at Mecca, and have made themselves masters of Gedda."

A war has also broken out in Bosnia. The Christians in that province, aided by their neighbours the Montenegrins and Herzogovins, have made a great slaughter among the Turks.

This extraordinary event will probably render some account of Mahomet's tomb acceptable to the reader. We transcribe it from "A faithful account of the religion and manners of the Mahometans, third edition, published in 1731. By Joseph Pitts, of Exeter," father, we believe, of the late Rev. Mr. Pitts, of Southwark. Mr. Pitts was taken prisoner when very young, by the Algerines, and sold for a slave. In the course of his journies with one of his masters, he visited Mecca and Medina.

"Medina," says this writer, "is but a little town, and poor; yet it is walled round, and hath in it a great mosque; but nothing near so big as the temple at Mecca. In one corner of the mosque is a place built about fourteen or fifteen paces square. About this place are great windows, fenced with brass grates. In the inside it is decked with some lamps and ornaments. It is arched all overhead. I find some relate, that there are no less than 3000 lamps about Mahomet's tomb; but there are not, as I verily believe, an hundred (and these not of silver, as some report; but almost all of glass.) I speak what I know, and have been an eye witness of. In the middle of this place is the tomb of Mahomet, where the corpse of that bloody impostor is laid, which hath silk curtains all around it, like a bed; which curtains are not costly nor beautiful. There is nothing of this tomb to be seen by any, by reason of the curtains round it: nor are any of the hagges (or devotees who visit it for worship) permitted to enter there. None go in but the eunuchs, who keep the watch over it: and they only to light the lamps which burn there by night, and to sweep and cleanse the place. All the privileges the hagges have, is only to thrust in their hands at the windows, between the brass grates, and to petition the dead juggler; which they do with a wonderful deal of reverence.

"It is storied by some, that the coffin of Mahomet hangs up by the attractive virtue of a loadstone to the roof of the mosque; but, believe me, it is a false story. When I looked through the brass grate, I saw as much as any of the hagges; and the top of the curtains which covered the tomb, were not half so high as the roof or arch; so that it is impossible his coffin should be hanging there. I

never heard the Mahometans say any thing like it." *Ib.*

BENGAL.

The Rev. C. Buchanan, Vice President of the College at Fort William, has proposed a prize of 500*l.* for the best work in English Prose, embracing the following subjects: 1. The probable design of Providence in submitting so large a portion of Asia to the British Dominion. 2. The duty, means, and consequences of translating the Scriptures into the Oriental tongues; and promoting Christian knowledge in Asia. 3. A brief historic view of the progress of the gospel, in the different nations, since its first promulgation. *Ib.*

Literary Intelligence.

UNITED STATES.

DR. TAPPAN'S WORKS.

We are happy to learn that proposals are shortly to be issued for the publication of the Works of that eminent divine, and excellent man, the late Rev. David Tappan, D. D. Hollis Professor of Divinity in Harvard College. These works, we understand, are to embrace his public lectures delivered to the students, on Theology, and on Jewish Antiquities, and a volume of his sermons. The whole to be comprised in four handsome octavo volumes. The profits arising from the sale of these works, which, from the high and far known reputation of Dr. Tappan, as a writer and divine, we anticipate will be very considerable, are to be given to his widow and children.

It has been recently ascertained, that the mammoth, or American elephant, was a herbivorous animal. In digging a well in Wythe county, in Virginia, after penetrating about five and a half feet from the surface, the labourers struck against the stomach of a mammoth, the contents of which were in a state of perfect preservation, consisting of half masticated reeds, twigs, and grass, or leaves. *Ch. Ob.*

GREAT-BRITAIN.

Proposals have been circulated for printing, by subscription, the original text, carefully collated with the most authentic MSS. of the Raymayu*nu*, a celebrated Shanscrit Poem; with an English Translation, accompanied with elucidatory Notes. It will form 9 vols. 4to. of 600 pages each, at 5 guineas per vol.: three volumes to be delivered annually. "This Poem," say the editors, who are the Baptist Missionaries at Serampore, "is far superior in antiquity to any of the Pooran*us*: and the veneration in which it has been held, throughout Hindo*o*sthan, for so many ages, is scarcely exceeded by that entertained for the Sacred Scriptures throughout the Christian world; a circumstance this, which renders it interesting, whatever be its intrinsic merit. The work, however, besides furnishing an important clue to the ancient history of India, gives us such a full idea of the Hindo*o* Mythology, and presents to us so interesting a picture of the almost unvarying manners and customs of the country, as must render it highly gratifying to the admirers of Oriental Literature." *Ch. Ob*

A general meeting of the proprietors of the London Institution, was held on the 24th April. By a report made to the proprietors, it appears that the managers have addressed themselves to the liberality of the city of London, for the grant of the site on which Blackwell hall now stands, for the erection of a commodious house for the institution. The total number of proprietors yet admitted is 950; and that of life sub-

scribers 72. A library has been already collected, which has cost 6700l; and consists of nearly 8000 volumes, comprising many works of great and increasing value. The whole sum received is 76,710l. 3s. 1d. of which 65,000, with an accumulation of interest amounting to about 2000l. is invested in Exchequer bills. Professor Richard Porson is appointed principal librarian, with a salary of 200l. per annum; under whom are two assistant librarians, each at 100l. per annum.

The *Marine Society* has, since its establishment in 1756, clothed 34,191 men, and 25,519 boys; and, in the quarter ending December, 1805, 133 men, and 107 boys; 47 of the boys being apprenticed to the merchants' service. This society has now 60 boys on board their ship at Deptford, ready and fit for his Majesty's and the merchants' service.

The BISHOP of LONDON's *Lectures on the Gospel of St. Matthew*, and MILNER's *History of the Church of Christ*, have been translated into the German language.

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DENMARK.

The Danish government is occupied in meliorating the condition of the inhabitants of Iceland; a people removed to the confines of the polar circle, but interesting on account of the zeal with which they cultivated the sciences in the 10th and 11th centuries; and on account of the voyages, which they made to America. Iceland, almost ruined by various physical and political evils, is about to be restored; a regular city is building, to be called Reykiavig; and it is already peopled by colonies of natives as well as strangers. A free port is opened; and a college, where the learned languages and natural history are taught, is in the full exercise of its functions.

EAST INDIES.

The Asiatic Society has united with the College of Fort William, in granting an annual stipend, by equal contributions, of 450*l*. sterling, to the Protestant missionaries in Bengal, towards defraying the expense of publishing the original text of the most ancient *Shanscrit writings*, and particularly of the *Vedas*, with an English translation.

The subject of the prize essay, proposed to the students at the College of Fort William, for the second term of 1805, is the following: "On the ultimate Improvement of the Natives of India, in the course of ages, under the influence of the British government, in learning and the arts, in morals, manners, and religion."

Captain CHARLES STEWART, Assistant Persian Professor, has commenced a *Descriptive Catalogue of the Oriental Books and MSS. belonging to the Library of* TIPPOO SAIB, now in the College of Fort William. He has discovered in that library, a valuable work in the Persian language, referred to by DON and ORME, as necessary for the illustration of an important period in Eastern history, and which was sought for in India by those historians without success. It is the *History of the Emperor* AURENGZEBE, from the 11th year of his reign to his death, a period of 40 years; written by the learned and authentic MAHOMMED SAKI.

M. V. LUNKAR, head Pundit on the Shanscrit and Bengalee languages at Fort William, has ready for the press in Bengalee, *A General History of the Hindoos, from the earliest ages to the present time:* compiled from Oriental authorities, and particularly from Shanscrit records. He is also preparing for the press, in the same language, *A View of the Manners and Customs of the Hindoos*, as they now exist; in which many popular practices are contrasted with the ancient observances prescribed by the Vedas.

Ch. Ob.

List of New Publications.

A SERMON, delivered at Hartford, at the funeral of John M'Curdy Strong, son of the Rev. Nathan Strong, D. D. who was drowned in Connecticut river, on the evening of Sept. 16. By Abel Flint. Hartford. Lincoln and Gleason, 1806.

A Sermon, delivered at New-Boston, N. H. Feb. 26, 1806, at the Ordination of the Rev. Ephraim P. Bradford, to the pastoral care of the Presbyterian Church and Society in that place. By Jesse Appleton. Amherst, N. H. Jos. Cushing. 1806.

A Sermon preached to the United Independent or Congregational Church of Dorchester and Beach-hill, (South-Carolina), at the Ordination of the Rev. James Adams, to the pastoral charge of said church. By the Rev. Daniel M'Calla, A. M. Charleston. W. P. Harrison. 1799.

The Christian Monitor, Vol. 2, a Religious periodical work. By "A Society for promoting Christian knowledge, piety, and charity." Boston. Munroe and Francis. 1806.

A Discourse commemorative of the late Maj. Gen. William Moultrie, delivered in the Independent Church, Charleston, (S. C.) on the 15th of Oct. 1805, at the request of the Society of the Cincinnati of South-Carolina, before that Society and the American Revolution Society. By William Hollingshead, D. D. Charleston. Peter Freneau. 1805.

The Acts of Incorporation, together with the Bye Laws and orders of the Massachusetts Medical Society. Salem. Joshua Cushing. 1806.

A Medical Discourse, on several Narcotic Vegetable Substances, read before the Massachusetts Medical Society, at their annual meeting, June 4th, 1806. By Joshua Fisher, M. D. Salem. Joshua Cushing.

An Address to the Members of the Merrimack Humane Society, at their annual meeting in Newburyport, Sept. 2, 1806. By Samuel Cary. Newburyport. Edmund M. Blunt.

On the advantages of public worship, a Sermon. By William Hollingshead, D. D. one of the Ministers of the Independent or Congregational Church, in Charleston, S. Carolina. Preached June 3, 1794, at the opening of the newly rebuilt house of worship of the Independent or Congregational Church, at Dorchester. Charleston. Markland, M'Iver, & Co.

A Sermon, delivered before the Hampshire Missionary Society, at their annual meeting at Northampton, August 28, 1806. By Jonathan L. Pemeroy, of Worthington. Northampton. William Butler.

Two Discourses, delivered in the North Meeting-house in Portsmouth, 16th June, 1805, it being the Sabbath succeeding the interment of Mrs. Mary Buckminster, consort of the Rev. Joseph Buckminster, D. D. By Jesse Appleton, Congregational Minister in Hampton. W. & D. Treadwell. Portsmouth.

Sacred Classics, containing the following works: 1. Hervey's Meditations. 2. Evidences of the Christian religion, by the right Hon. Joseph Addison. To which are added, Discourses against atheism and infidelity, with a preface; containing the sentiments of Mr. Boyle, Mr. Locke, and Sir Isaac Newton, concerning the gospel revelation. 3. The death of Abel, in 5 books, translated from the German of Mr. Gesner, by Mrs. Colver. To which is prefixed, the life of the author. 4. Devout Exercises of the Heart, in meditation and soliloquy, prayer and praise, by the late pious and ingenious Mrs. Elizabeth Rowe, revised and published at her request, by J. Watts, D. D. Friendship in Death, in letters from the dead to the living; to which are added, Letters, moral and entertaining, in prose & verse, by Mrs. Elizabeth Rowe. Reflections on Death, by Wm. Dodd, L. L. D. with the life of the author. The Centaur, not fabulous, in six letters to a friend, on the life in vogue: by Dr. Young: with the life of the author. The Pilgrim's Progress. Blackmore on Creation. The above works are in imitation of Cooke's edition of the Sacred Classics, embellished with elegant engravings. Price $1 per volume, neatly bound. New York. J. & T. Ronalds.

Ordinations.

On the 24th Sept. the Rev. Elijah Wheeler was ordained pastor of the Congregational church and society in Great Barrington. The day being pleasant, an unusually large concourse of people witnessed the solemn transaction. The Rev. Samuel Shepard, of Lenox, made the introductory prayer; the Rev. Dr. West, of Stockbridge, preached the Sermon; the Rev. Joseph Avery, of Tyringham, made the consecrating prayer; the Rev. Alvan Hyde, of Lee, gave the charge; the Rev. Oliver Ayer, of West Stockbridge, gave the right hand of fellowship; the Rev. Nathaniel Turner, of New Marlborough, made the concluding prayer.

In North Yarmouth, October 1, George Dutton, to the pastoral care of the third society in that town.

On the 8th of October, the Rev. David Tenny Kimball was ordained to the pastoral care of the first church and society in Ipswich. Rev. Mr. Abbot, of Beverly, introduced the solemnities of the day by an appropriate address to the audience; Rev. Mr. Eaton, of Boxford, made the introductory prayer; Rev. Mr. Allen, of Bradford, preached from 1 Cor. xii. 31. "*But covet earnestly the best gifts; and yet shew I unto you a more excellent way.*" The charge was given by the Rev. Dr. Cutler, of Hamilton; the fellowship of the churches by the Rev. Dr. Dana, of Ipswich; and the Rev. Mr. Whitaker, of Sharon, made the concluding prayer. The weather was very pleasant, and harmony and good order remarkably prevailed through the day.

At Colchester, (Con.) Oct. 1, 1806, the Rev. Ezra Stiles Ely. Sermon by his father, Rev. Zebulon Ely, of Lebanon.

At New London, (Con.) Oct. 22, 1806, Rev. Abel M'Ewen. Sermon by Rev. Dr. Dwight, President of Yale College, from Acts xxiv. 25. "*Felix trembled.*"

Obituary.

HON. WILLIAM PITT.

(Concluded from p. 191.)

The friends and the political enemies of Mr. Pitt have united in ascribing to him considerable praise since his decease. Indeed the readiness with which Mr. Fox not long since consented to serve with him in the same cabinet is no small testimony in his favour. It seems now agreed, that Mr. Pitt was a great man, a person of transcendent talents, of high courage, of honest intentions, of much patriotism and public spirit, and of eminent disinterestedness.

"Oh, my country," declared Mr. Rose, were nearly the last words which he uttered. The House of Commons has addressed the king, requesting that Mr. Pitt may be buried with public honours, in the same manner as his father, the Earl of Chatham, and a majority of 258 against 89 passed this vote, under the impression that a new administration, in which Mr. Fox will bear an eminent part, had been already agreed to by his Majesty. Mr. Pitt is termed in the address "an excellent statesman," and his "loss" is affirmed to be "irreparable;" expressions in which it is obvious that all parties in the House could not acquiesce with any consistency. But the deep and unfeigned sorrow which is generally expressed on this occasion, bears a stronger testimony than any vote can do, to the exalted place which Mr. Pitt held in the public esteem. We are sorry to add, that Mr. Pitt has died considerably in debt, we understand to the extent of 30 or 40,000 l. With all, or more than all his father's greatness, he appears to have inherited his contempt for money.

However we may agree that a com-

bination of all the talents of the country may now be essential to its protection, we cannot help considering the loss of Mr. Pitt at this awful period of our affairs to be an alarming aggravation of our national dangers and calamities. It has occurred at a time, when his acknowledged abilities, firmness and patriotism seemed to be more than ever requisite to the safety and welfare of his country. And we would not omit the opportunity of pressing upon our readers in general, and, did there exist any hope that this hasty sketch would meet their eyes, upon his successors in particular, the various affecting lessons, which the death of this eminent statesman, considered with all its circumstances, is calculated to afford, but which are too obvious to require a distinct specification.

We should have rejoiced had it been in our power to say more respecting the character of Mr. Pitt, in those points which we deem infinitely the most essential. There are, however, some other points, to which it would be unpardonable in us not to advert, and which entitle this great man to the grateful recollection of his country.

The history of Mr. Pitt's administration forms a distinct and most important chapter in the history of the world. Let it never be forgotten, that to him, as the instrument in the hand of divine Providence, we are indebted for the preservation of our social happiness; of that invaluable constitution, which our gallant forefathers bequeathed to us, as the noblest monument of genius, freedom, and humanity; and of those religious institutions, which serve as way marks to a still nobler inheritance. This he effected in the face of whatever could shake the stoutest heart. Through those tremendous storms, which the French revolution had raised, and which might have appalled the most courageous mind, his superior genius safely piloted the vessel of the state. If he had not possessed a mind sufficiently capacious to appreciate the extent of our danger, and sufficiently vigorous to withstand the desolating progress of revolutionary principles, the fabric of our policy must have crumbled into ruins, beneath the blows that were both openly and secretly levelled against it, by men of bold, enthusiastic, and ferocious spirits. Great Britain has lost in William Pitt the ablest champion of her constitution.

It becomes us also to remember the firm and unshaken resistance, made by this great statesman, to the secret machinations, and infuriated violence of the French anarchists; the courage with which he braved their rage, even when we were abandoned by our allies, the splendid eloquence with which he denounced their crimes, and animated his country to persevere in the awful struggle; services, which justly entitle him to the gratitude of the civilized world.

The first ten years of Mr. Pitt's administration was a period of peace; and also of prosperity, unexampled in the annals of this or any other country. By his wise and enlightened policy, under Providence, was Great Britain raised from the dust, from that state of imbecility, degradation, and dejection, to a state of power and opulence, far beyond any hope, which could have been previously framed. It was then she acquired that strength and consistency, and developed those resources, which have since enabled her to occupy the first place among the nations of the earth. The succeeding period of his administration was distinguished by scenes of turbulence and public disorder. The superiority, however, of his genius was still manifest. Internal factions were dismayed and silenced by him, while the foreign enemy was kept in alarm for his own safety. It was not merely that he electrified admiring senates, or withered, as with the force of lightning, the nerves of his opponents: his countrymen at large looked to him as an oracle; and felt their hopes revive as he spoke. They resigned themselves to his direction, and rushed on with confidence, in the path which he pointed out to them. At his call, even when out of office, we have seen half a million of freemen rush to arms, and array themselves in defence of their country. The force of eloquence never wrought greater prodigies among any people. Indeed, of the fascinations of Mr. Pitt's eloquence, it is impossible for any one who has not heard him to

form an adequate conception. Its effect, on some occasions, more resembled that of the electric fluid than any thing else with which it can be compared; while, on all occasions, it flowed from him with a clearness, copiousness, strength, and majesty, which left every rival orator at an immense distance.

A letter to a Friend, occasioned by the death of this great statesman, closes with the following striking and useful observations.

"What if the voice of Mr Pitt could now reach a British cabinet? What if it could now command the attention of a British senate? What are the suggestions which, with his present views, be it more or less that his views are corrected and enlarged; what are the suggestions, which, with his present views, he would now be earnest to enforce upon public men?

"With solicitude inexpressibly greater than he ever felt on any subject of temporary concern, he would entreat statesmen and politicians habitually to bear in mind not only that they have a country to protect, and a king to serve, but that they *have also a Master in heaven.* "Discharge your duty," he would exclaim, "to your country and to your king *in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men.* Be not ashamed of your God and your Redeemer. *Hold forth the word of life* before the eyes of all men, as the spring of action, as your supreme and universal law. Hold it forth by measures conformable to its dictates: hold it forth by the stedfast avowal of the principles which it teaches, of the motives which it enjoins. By the rules which it delivers, by the spirit which it inculcates, try all your proceedings. Urge not the difficulties of your situation as a plea for sin. To you, to every man, belongs the assurance, *My grace is sufficient for thee.* Expel iniquity from your system. Will you say that the machine of government cannot pursue its course, unless the path be smoothed by corruption? Will you say that the interests of your country cannot be upheld, unless a distant quarter of the globe be desolated to support them? Will you say that the security of the free Briton will be endangered, unless the *man-stealer,* against whom God has denounced his curse, receive from you licence and protection? Will you say, that if rapine and murder will at any rate be continued, you are warranted in becoming the despoilers and the murderers yourselves? Is this to be *a terror to evil doers?* Is this to *cleanse yourselves from all filthiness of the flesh and spirit?* Is this to *perfect holiness in the fear of God?* Is this to *abstain from all appearance of evil?* Is this to have *the answer of a good conscience towards God?* Is it not practically to aver to the Most High—The laws, O God, which Thou hast promulgated for the administration of Thine own world, are inadequate to their purpose. That which Thou commandest, we discover to be in many instances detrimental. That which Thou prohibitest, we perceive to be in many cases necessary. Forgive, approve, reward us, for introducing, as occasion requires, the needful alterations and exceptions. Do you start at the thoughts of such language? Speak it not by your deeds. Obey the precepts of your God; and leave consequences in his hands. Distrust not his truth. Dare to confide in his omnipotence. Believe that *it is righteousness which exalteth a nation:* that *sin is a reproach to any people:* that *nations shall be punished for their iniquities.* In unfeigned humility; in constant prayer; in watchfulnesss against transgression; *not slothful in business, but fervent in spirit, serving the Lord;* hope for the divine blessing on your counsels and exertions through that adorable Mediator, by whom all blessings are dispensed to man. Look to the day of account before his tribunal. Think *that* betimes, which you will think at last. Judge all things now by the standard by which you are to be judged. If you may not save your country, forfeit not the salvation of your soul." *Ch. Ob.*

Memoir of Mrs. Hannah Hodge, who died in Philadelphia, Dec. 17th, 1805, in the 85th year of her age.

(From the Assembly's Magazine.)

Of the subject of this memoir it may be said without exaggeration, that, for more than half a century, she had deserved the appellation of

a "mother in Israel." The circumstances of her early life were, likewise, closely interwoven with the most remarkable occurrences which attended the great revival of religion in Philadelphia, in common with many other places, through the instrumentality of the Rev. George Whitefield. For these reasons it is believed, that a biographical sketch, somewhat more ample than usual, of this truly excellent and remarkable woman, may not be devoid either of instruction or entertainment to the readers of the magazine.

Mrs. Hannah Hodge was born in Philadelphia, in January, 1721. Her father's name was John Harkum: he was by descent an Englishman, and by occupation a tobacconist. Her mother, whose maiden name was Doe, or Doz, was a descendant of a French protestant, who fled his country on account of his religion, in consequence of the revocation of the edict of Nantz by Lewis the 14th, A. D. 1685. This family of Doz, with other French Protestants, were principally instrumental in erecting the first Presbyterian church in the city of Philadelphia. Associating with a few English and Irish, whose sentiments they found substantially the same with their own, they built a small wooden house for public worship, where the first Presbyterian church now stands. Of this church the Rev. Jedidiah Andrews, a Congregational minister from New-England, was called to be the first pastor. His unyielding attachment to certain measures, which he judged to be important in organizing the congregation and settling its government and worship, dismembered it of several persons who had been most active in its formation, and who from that time joined the Episcopal church. Among these was the maternal grandfather of Mrs. Hodge. Her own father and mother, however, remained in connexion with the congregation of Mr. Andrews, and under his ministry she was born, and lived to the age of about eighteen years. From her childhood she was disposed to a degree of serious thoughtfulness, and was a constant attendant on public worship. But it was her settled opinion, in after life, that she was totally unacquainted with vital piety, while she remained under the pastoral care of Mr. Andrews. By him, notwithstanding, she was presuaded to join in the communion of his church, of which she was a member for two or three years.

When Mr. Whitefield first visited America, she was deeply affected by his preaching, on which she assiduously attended. She has often told her friends, that after the first sermon which she heard him preach, she was ready to say with the woman of Samaria, "Come see a man who told me all things that ever I did." The preacher, she said, had so exactly described all the secret workings of her heart, her views, her wishes, her thoughts, her imaginations, and her exercises, that she really believed he was either more than mortal, or else that he was supernaturally assisted to know her heart. So ignorant was she then, of what she well understood afterwards, that all corrupted human hearts are much alike; and that he who can paint one, justly and in lively colours, may present a picture which many will recognize as their own.

The effects produced in Philadelphia, at this time, by the preaching of Mr. Whitefield, were truly astonishing. Numbers of almost all religious denominations, and many who had no connexion with any denomination, were brought to inquire with the utmost earnestness, what they should do to be saved. Such was the engagedness of multitudes to listen to spiritual instruction, that there was public worship, regularly, twice a day, for the space of a year, and on the Lord's day it was celebrated generally thrice, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, and who is still living, has informed the writer, that the city (not then probably a third as large as it now is) contained twenty-six societies for social prayer and religious conference; and probably there were others not known to him. So great was the zeal and enthusiasm to hear Mr. Whitefield preach, that many from the city followed him on foot to Chester, to Abingdon, to Neshaminy, and some even to New-Brunswick, in New-Jersey, the distance of sixty miles. She, the narrative of whose early life has led to the notice of these circumstances, gave the writer

a particular account of an excursion of twenty miles, which she made to Neshaminy on foot, to attend a religious meeting there. But so far was she from applauding herself for it, that she condemned both herself and others, as chargeable with imprudence and extravagance. She said, that in these excursions, the youth of both sexes were often exposed to danger and temptation, and that the best apology which could be made for them was, that they were both young and ignorant, and that they had wanted either the opportunity or the inclination to hear faithful preaching, till their attention had been engaged by Mr. Whitefield. She used, indeed, often to remark, that the general ignorance of real piety and experimental religion was, at that time, truly surprising. After the first impressions made by Mr. Whitefield, four or five godly women in the city, were the principal counsellors to whom awakened and inquiring sinners used to resort, or could resort, for advice and direction. Even the public preaching of ministers of the gospel, some who were no doubt practically acquainted with religion, was not, it would seem, always the most seasonable and judicious. Mr. Rowland, a truly pious and eloquent man, being invited to preach in the Baptist church, proclaimed the terrors of the divine law with such energy, to those whose souls were already sinking under them, that not a few fainted away. On this occasion, however, his error was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: "Brother Rowland, is there no balm in Gilead, is there no physician there?" Mr. Rowland, on this, changed immediately the tenor of his address, and sought to direct to the Saviour, those who were overwhelmed with a sense of their guilt. But, before this had taken place, the subject of the present memoir had been carried out of the church, in a swoon, which lasted for a considerable time.

It has not been ascertained how long her mind remained subject to legal terror, without any measure of the comfortable hope of the gospel. Her exercises, however, are well known to have been of a very violent and distressing kind. At one time she was brought near to the borders of despair, insomuch that she even refused to listen to the counsel of Mr. Tennent, or even to suffer him to pray with her, under an apprehension that it would but aggravate her future condemnation. In this state of mind she was visited by the Rev. Dr. Finley, who prudently waved a direct discussion of her case, but gradually and insensibly drew her attention to the all-sufficiency of the Saviour: "And who knows," said he "but there may be mercy and pardon there for you?" He then left her. But the words "who knows but there may be mercy for you," melted her soul. They seemed to chime in her ears after he was gone. She fell upon her knees, and poured out her heart before God in secret; and she was enabled so to trust her soul into the Saviour's hands as to derive some hope of the divine acceptance, and a measure of consolation, from that time. She experienced, however, a number of fluctuations, before she gained any thing like an established peace of mind.

It was at this period, that she, with a number of others, endured persecution for conscience' sake, and were even excluded from their parents' houses, for considering and treating the salvation of their souls as the one thing needful. The subject of this narrative, during the time of her banishment from her home, supported herself by her needle. She had a sister who was similarly circumstanced with herself. They rented a room, and lived comfortably and reputably on the fruits of their own industry, and before their father's death, they had the happiness of seeing him fully reconciled to them, and of hearing him express his regret for the severity with which he had treated them.

In 1743 a church was formed by Mr. Gilbert Tennent, out of those who were denominated the followers and converts of Mr. Whitefield. No less than 140 individuals were received at first, after a strict examination, as members of this newly constituted church. The admission of a large number more was delayed, only because their exercises and spiritual

state had not yet attained such maturity as to afford satisfaction to themselves, or to the officers of the church. But among those received on the first examination was the eminent Christian, whose story is here recorded, and who was to be, for more than sixty years, one of the brightest ornaments and most useful members of the church with which she now became connected. [*To be continued.*]

Died in London, on the 13th Sept. The Right Hon. Charles Fox, Esq.

TO CORRESPONDENTS.

Memoirs of President Davies, in continuation, were received too late for this number.

J. C. will perceive that we have promptly complied with his request. Our pages are open to candid and useful discussions.

THEOPHILUS has very happily exhibited the perfection of Christ's example; and proved from that example the divinity of the gospel. This respected Correspondent is requested to add another number, presenting the proof of *Christ's true divinity*, which may be fairly deduced from the perfection of his moral character. This is a topic of argument to which several excellent writers have referred, but which none have exhausted.

T. on Infidelity, is in type for the next number.

The acknowledgements to SALVIAN, made in several former numbers of the Panoplist, render our present apology difficult. It must be perceived by intelligent readers, who have noticed past intimations to Salvian, and our delaying to publish his communication, that the expediency of its publication was not obvious. The Editors, after deliberately weighing the subject, have to request their ingenious and esteemed correspondent to excuse them, if they now express their full persuasion that the interest of the Panoplist forbids the admission of *metaphysical* discussion. Aware of entering on this ground, the Editors, with some hesitancy, admitted the 5th letter of CONSTANS, *entire*, and subjoined a note to guard against improper inferences. The well written performance of Salvian would probably call from Constans a laboured and minute reply; and there doubtless would be a wish on both sides to extend the controversy to an unprofitable length. Our readers expect to find in the Panoplist, the great principles of evangelical truth stated and defended in the plainest and most intelligible manner; and were metaphysical communications introduced, they would justly charge us with a departure from our professed original design. The public, we hope, will do us the justice to believe, that this resolution is adopted, not because we wish to discountenance the most free and thorough discussion; but because we apprehend, that the introduction of this controversy would not tend to the accomplishment of our prime objects, which are the elucidation and defence of the peculiar doctrines of the gospel, and the consequent advancement of Christian piety and morality.

Our correspondent, who handed us the communication concerning Bowdoin College, is informed that it did not contain the Address of the President, and is therefore omitted.

We received two reviews from different hands, of Dr. Nott's Sermon. Though we have adopted neither entire, we hope both will be satisfied.

LEIGHTON is received. We thank him for his seasonable communication.

We have added a *half-sheet* to this number, and omitted several reviews, to give room for interesting intelligence.

*** The addition to our list of more than *sixty* new subscribers, during the last month, animates us to pursue our arduous labours, with increased alacrity and zeal.

☞ The profits arising from the sales of the first volume of the Panoplist, and the uses to which they have been appropriated, will be announced in the next or succeeding number of this work.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 18.] NOVEMBER, 1806. [No. 6. Vol. II.

Biography.

MEMOIRS OF PRESIDENT DAVIES.

(Continued from page 160.)

HAVING detailed the leading incidents of the life of Mr. Davies, we will pause, and contemplate some of the prominent and most interesting features of his mind and heart.

The Father of spirits had endued him with the richest intellectual gifts; a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment, and a retentive memory. None, who read his works, can doubt that he possessed a portion of *original genius*, which falls to the lot of few. He was born for great undertakings. He was destined to excel in whatever he undertook. "The unavoidable consciousness of native power," says Dr. Finley, "made him bold and enterprising. Yet the event proved that his boldness arose not from a partial, groundless self-conceit, but from true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do; and what he could, when called to it, he attempted; and what he attempted, he accomplished."

How pleasing to contemplate a mind of such elevation and energy, divested of the pride of talents and of science, moulded into the temper of the gospel, and consecrating all its powers and exertions to the promotion of religion!—"I desire," says he, in a letter to his intimate friend, Dr. Gibbons, "seriously to devote to God and my dear country, all the labours of my head, my heart, my hand, and pen; and if he pleases to bless any of them, I hope I shall be thankful, and wonder at his condescending grace. O, my dear brother! could we spend and be spent, all our lives, in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am labouring to do a little to save my country, and, which is of much more consequence, to save souls from death, from that tremendous kind of death, which a *soul* can

die. I have but little success of late; but, blessed be God, it surpasses my expectation, and much more my desert. Some of my brethren labour to better purpose. The pleasure of the Lord prospers in their hands."

Mr. Davies' religion was, in principle and spirit, purely and eminently *evangelical*. It brought him to the foot of the cross, to receive salvation as a free gift. It penetrated his soul with the profoundest reverence for a pardoning God, and the tenderest gratitude to a dying Saviour. It engaged him in an ardent and vigorous pursuit of universal holiness, while, at the same time, it rendered him humble and dissatisfied with himself, amid his highest attainments. These traits of character are strongly illustrated by some passages in a letter to the friend above-mentioned, to whom he was accustomed to disclose the inmost recesses of his heart. Having spoken of a violent sickness, from which he was just recovering, he proceeds in this style: "Blessed be my Master's name, this disorder found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me. In about two months, I rode about five hundred miles, and preached about forty sermons. This affords me some pleasure in the review. But alas! the mixture of sin, and of many nameless imperfections that run through, and corrupt all my services, give me shame, sorrow and mortification. My fever made unusual ravages upon my understanding, and rendered me frequently delirious, and always stupid. But when I had any little sense of things, I generally felt pretty calm and serene; and death, that mighty terror, was disarmed. Indeed, the thought of leaving my dear family destitute, and my flock shepherdless, made me often start back, and cling to life; but in other respects, death appeared a kind of indifferency to me. Formerly I have wished to live longer, that I might be better prepared for heaven; but this consideration had but very little weight with me, and that for a very unusual reason, which was this:—After long trial, I found this world is a place so unfriendly to the growth of every thing *divine* and *heavenly*, that I was afraid, if I should live longer, I should be no better fitted for heaven than I am. Indeed, I have had hard any hopes of ever making any great attainments in holiness while in this world, though I should be doomed to stay in it as long as *Methuselah*. I see other Christians indeed around me make some progress, though they go on with but a snail-like motion. But when I consider that I set out about twelve years old, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O my good Master, if I may dare to call thee so, I am afraid I shall never serve thee much better on this side the region of perfection. The thought grieves me; it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labour under this complaint. No, my Lord, I

shall yet serve thee; serve thee through an immortal duration; with the activity, the fervour, the perfection of *the rapt seraph that adores and burns*. I very much suspect this desponding view of the matter is wrong, and I do not mention it with approbation, but only relate it as an unusual reason for my willingness to die, which I never felt before, and which I could not suppress.

"In my sickness, I found the unspeakable importance of a Mediator, in a religion for sinners. O! I could have given you the word of a dying man for it, that JESUS whom you preach is indeed a necessary, and an all-sufficient Saviour. Indeed he is the only support for a departing soul. *None but* CHRIST, *none but* CHRIST. Had I as many good works as *Abraham* or *Paul*, I would not have dared build my hopes on such a quicksand, but only on this firm, eternal rock.

"I am rising up, my brother, with a desire to recommend him better to my fellow-sinners, than I have done. But alas! I hardly hope to accomplish it. He has done a great deal more by me already, than I ever expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own, and of superior orders, that can perform him more worthy service. O! if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. I am no angel, nor would I murmur because I am not."

Mr. Davies cultivated an intimate acquaintance with his own heart. He scrupulously brought to the test the principles and motives of his actions, and severely condemned himself for every deviation from the perfect rule. Having been solicited to publish a volume of poems, he communicated to a friend the following ingenuous remarks: "What affords me the greatest discouragement, attended with painful reflections, in such cases, is the ambitious and selfish spirit I find working in me, and intermixing itself with all my most refined and disinterested aims. Fame, for which some professedly write, is a strong, though a resisted temptation to me; and I often conclude, my attempts will never be crowned with any remarkable success, till the divine glory be more sincerely my aim, and I be willing to decrease, that Jesus may increase. It is easy to reason down this vile lust of fame; but oh! it is hard to extirpate it from the heart. There is a paper in Dr. Watts' miscellaneous thoughts, on this subject, which characterizes me, in this respect, as exactly as any thing I have seen; and a poem of his, entitled, *Sincere Praise*, is often the language of my heart.

——"Pride, that busy sin,
Spoils all that I perform;
Curst pride, that creeps securely in,
And swells a little worm.
"The very songs I frame
Are faithless to thy cause;
And steal the honours of thy name,
To build their own applause."

But though rigid in judging himself, he was exemplarily catholic in the opinions he formed of others. He entertained a high regard for many, who differed from him in various points of faith and practice. Taking a large and luminous survey of the

field of religion, he accurately distinguished the comparative importance of things, and proportioned his zeal accordingly. While conscientiously tenacious on all great subjects, he was generously candid in points of minor consequence. Few indeed have so happily avoided the opposite extremes of bigotry and latitudinarianism. Few have exhibited so unwavering a zeal for evangelical truth, and the power of religion, yet in such uniform consistency with the sacred principles of love and meekness. His warm and liberal heart could never be confined within the narrow limits of a party. Real worth, wherever discovered, could not fail to engage his affection and esteem.

Truth he sought for its own sake, and loved for its native charms. The sentiments, which he embraced, he avowed with the simplicity of a Christian, and the courage of a man. Yet keeping his mind ever open to conviction, he retracted his opinions without reluctance, whenever they were proved to be mistakes: for he rightly judged that the knowledge of truth alone was real learning, and that attempting to defend an error, was but labouring to be ignorant.

He possessed an ardent benevolence, which rendered him the delight of his friends, and the admiration of all, who knew him. The gentleness and suavity of his disposition were remarkable. One of his friends declared, that he had never seen him angry during several years of unbounded intimacy, though he had repeatedly known him to be ungenerously treated. He was as ready to forgive injuries received, as solicitous to avoid offending others. His heart overflowed with tenderness and pity to the distressed; and in his generous eagerness to supply the wants of the poor, he often exceeded his ability. While thus eminent in his disposition to oblige, he was equally sensible of the kindness of others; and as he could bestow with generosity, so he could receive without servility.

His deportment in company was graceful and genteel, without ceremony. It united the grave with the pleasant, and the accomplished gentleman with the dignified and devout Christian.

He was among the brightest examples of filial piety. The virtues and example of his excellent mother made an indelible impression upon his memory and heart. While pouring blessings on her name, and humbly styling himself, a "degenerate plant," he declared, not only that her early dedication of him to God had been a strong inducement to devote himself by his own personal act, but that he looked upon the most important blessings of his life as immediate answers to her prayers. As a husband, he was kind, tender, and cordial; mingling a genuine and manly fondness with a delicate respect.

As a parent, he felt all the affectionate, trembling solicitudes, which nature and grace could inspire. "There is nothing," he writes to his friend, "that can wound a parent's heart so deeply, as the thought that he should bring up children to dishonour his God here, and be miserable hereafter. I beg your

prayers for mine, and you may expect a return in the same kind." In another letter, he says, "We have now three sons and two daughters; whose young minds, as they open, I am endeavouring to cultivate with my own hand, unwilling to trust them to a stranger; and I find the business of education much more difficult than I expected. My dear little creatures sob, and drop a tear now and then, under my instructions, but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me. Grace cannot be communicated by natural descent; and, if it could, they would receive but little from me."

Few have had a higher relish for friendship, than Mr. Davies. Few have better understood its delicacies, or more faithfully and judiciously discharged its duties. These and various other parts of his character, are agreeably unfolded in the following letter, written in the year 1751.

"*My very dear friend,*

"I redeem a few nocturnal hours to breathe out my benevolent wishes for you, and to assure you of my peculiar regards. Human life is extremely precarious and uncertain; and, perhaps, at your return, I may be above the reach of your correspondence; or, perhaps, your voyage may end on the eternal shore. I, therefore, write to you, dear Sir, in the last agonies of friendship, if I may use the expression. If, upon your return, you only hear my worthless name tost from tongue to tongue, and find this system of clay that now breathes, and moves, and writes, mouldering into its native element, you may safely indulge this reflection: "Well, once I had a friend; a friend, whose affection could find room for me in his retired importunities for mercy at the throne of grace, when his own wants were so numerous and great, that they might have engrossed all his concern." Or, if I am doomed to survive you, I shall have the melancholy satisfaction to reflect, "My friend did not live without such assurances of my tender affection as might engage his confidence in my useless friendship."

"And now, when I feel the soft emotions of friendship, and speak of the final period of this mortal state, I cannot restrain myself from intermixing some of the solemnities of religion. We shall have an interview beyond the grave, though we should never converse more beneath the skies, in the low language of mortals. But, oh! on what happy, or on what dismal coast shall we meet? On the verdant plains of the celestial paradise, or in the dreary regions of horror and despair? The human mind is incapable of forming a more important inquiry; and if the hurries or amusements of this infant state of things can banish it from our minds, we have forfeited the character of rational creatures; we are as really, and more perniciously mad than any wretch in bedlam, though we are not stigmatized as such by the world, who are seized with the same delirium. The valley of the shadow of death appears frequently gloomy and tremendous to me; but, it is in those un-

happy hours, when my views of the glorious method of salvation through a mediator appear in an obscure light, and my complacence in it is wavering or languid: when the fervour of devotion is abated, and my soul is lulled asleep in a carnal security: but my mind cannot rest under this uncertainty: it is too important a matter to make an implicit venture in. Oh! Sir, an eternity of consummate happiness! An eternity of the most intolerable misery!—My mind sinks beneath the unwieldy thought, and I cannot finish the sentence! If I am mistaken in this, if I form to myself some easy scheme of religion that may suit the humour of this world well enough, but will not obtain the approbation of the supreme Judge, then my reason is a pernicious superfluity, my very being an eternal curse; *Wo is me, my mother, that thou didst bear me.* But, in those joyful hours, when I can rest my guilty soul on an all-sufficient Redeemer with all the humble confidence of a confirmed faith; when I can read the evidences of regenerating grace upon my heart; when I can recollect the solemn transactions between God and my soul, and renew them in the most voluntary dedication of myself, and all I am and have, to him, through the blessed Mediator; then immortality is a glorious prospect; the grizzly phantom, death, is disarmed of all its horrors, and, with the inviting mildness of an angel, charms me into its cold embraces. Then the mortal pale, the dying cold, the quivering lips, the falling jaws, and all the grim attendants of the last agony, carry nothing terrible in them.

"Clasp'd in my heavenly Father's arms
I would resign my fleeting breath;
And lose my life amid the charms
Of so divine and blest a death."

"Dear, dear Sir, I have opened to you some of my sentiments on experimental religion, and, you know, we unhappily differ upon sundry points relating to it. Our differences on many other points, and sundry of them even with respect to this, have but a very remote connexion with everlasting salvation; and, no doubt, multitudes arrive in the same heaven, who are tenacious of different sides. But that thorough change of heart, usually denominated regeneration; that distressing conviction of our undone condition by sin, and utter inability to relieve ourselves by virtue of that strength common to mankind in general; that humble acceptance of Christ as our only Saviour and Lord, by a faith of divine operation, that humbling sense of the corruption of human nature, and eager pursuit and practice of universal holiness, which I have, I believe, mentioned in conversation and my letters, appear to me of absolute necessity.

"I should be glad you would read the second and third of Dr. Doddridge's Sermons on Regeneration, which, I think, give a very just and rational account of that important change. I would not venture my soul on a religion short of this for ten thousand worlds, and I am inexpressibly anxious, (pardon the perhaps needless anxiety of my love) lest you should fatally mis-

take here. My anxiety is heightened when I consider your favourite authors. Tillotson's and Sherlock's works, the Whole Duty of Man, and such authors, are truly valuable in their place, and handle many points to peculiar advantage; but if I know any thing of experimental Christianity, they treat of it very superficially, and, I think, in their most obvious sense, tend to mislead us in sundry things of great importance relating to it, not so much by asserting false doctrines, as by omitting sundry branches of it absolutely necessary. I have examined the matter with some care; and I am sure their delineation of Christianity is not an exact copy of what I must experience before I can see the Lord: I must indeed come up to their account of it; but I must not rest there; there is a necessity of experiencing something farther than they generally inculcate. The same thing I would inoffensively observe with respect to all the sermons I have heard in Virginia from the established clergy. Hence, by the by, you may see the peculiar safety of my scheme; if their scheme of religion be sufficient, I am as safe as they, since mine includes it; but if it should prove essentially defective, then you see where the advantage lies. This difference is not at all owing to their being of the church of England, for many of that church agree with me; and many Presbyterians with them; but it is owing to their imbibing the modern divinity, which, like a pernicious leaven, has diffused itself among all denominations: and however confidently some assert it, I could not embrace it without wilfully throwing myself into ruin.

"You know, Sir, what use I would have you make of these hints; and I am confident you will pardon the affectionate solicitude for you, which prompts me to them. I speak solemnly, dear Sir, solemnly as in the presence of God, and not with the contradictious spirit of a disputant. Of all the systems of practical religion, which have come under my examination, I have endeavoured to choose the most sure as the foundation of my hopes; and I should show a guilty and unfriendly indifference about your immortal interests, should I not recommend it to you, and caution you against those that appear insufficient. It matters little to me whether you use the ceremonial peculiarities of the church of England, or not; as I know they have but little concern with experimental religion: but our notions of the substance of vital piety ought to be well examined, and impartially formed; as a mistake here may be of pernicious consequences. But I must desist. May almighty grace prepare you for a glorious immortality! May divine Providence be your guardian through the dangers of the boisterous ocean!

"May He, whose nod the hurricanes and storms,
And blustering waves in all their dreadful forms,
With calm adoring reverence obey;
May He with friendly vigilance preside
O'er the outrageous winds and boist'rous tide,
And safe thro' crowds of deaths conduct your dang'rous way!

"I commit two letters to your care, one to Dr. Doddridge, and

one to Mr. Mauduit. Upon your arrival in London, please to write a few lines along with mine to Dr. Doddridge, informing him where to find you, that he may commit his answer to your care.

"And now, dear Sir, with affectionate salutations to your family, my whole self wishes you a most hearty farewel."

The ardent and active mind of Mr. Davies entered with a lively interest into the concerns of his country. Her prosperity and honour, her sufferings and her wrongs, he regarded as his own. During that gloomy period when the French and Indians were ravaging the frontiers of Virginia, and when a general listlessness and inactivity seemed to have seized the people, he exerted all his faculties to rouse a spirit of resistance. The sermons, which he preached for this purpose, exhibit him to great advantage as a *Christian patriot.*

(*To be continued.*)

MRS. ANNE STEELE.

The writings of this amiable and excellent lady have endeared her memory to every pious Christian, who has read them. Her Hymns, selected by Dr. Belknap, are among the best in his Collection. There are many others in her "*Miscellaneous Pieces,*" of equal excellence, not generally known in this country, with which we shall occasionally enrich the poetic department of the Panoplist. We feel confident that we shall gratify our readers by presenting them with the following biographical account of Mrs. Steele, drawn up by Dr. Evans of Bristol, and prefixed to a volume of her Miscellaneous Pieces.

Editors.

The father of Mrs. Steele was a dissenting minister, a man of primitive piety, the strictest integrity and benevolence, and the most amiable simplicity of manners. He was for many years the affectionate and faithful pastor of an affectionate congregation at Broughton in Hampshire, where he lived all his days greatly beloved, and died universally lamented. Mrs. Anne Steele, his eldest daughter, discovered in early life her love of the muses, and often entertained her friends with the truly poetical and pious productions of her pen: but it was not without extreme reluctance she was prevailed on to submit any of them to the public eye. It was her infelicity, as it has been of many of her kindred spirits, to have a capacious soaring mind enclosed in a very weak and languid body. Her health was never firm, but the death of her honoured father, to whom she was united by the strongest ties of affectionate duty and gratitude, gave such a shock to her feeble frame, that she never entirely recovered it, though she survived him some years.

Her state of mind upon that awful occasion will best be conceived from the following affecting discription of it by herself.

Still bleeds the deep, deep wound!
——Where is the friend
To pour with tender, kind, indulgent hand,
The lenient balm of comfort on my heart?
Alas, that friend is gone!—Ye angels say,
Who bore him raptur'd to your blest abode?
Can ought on earth compensate for my loss!
Ah, no! the world is poor, and what am I?

A helpless, solitary worm, that creeps
Complaining on the earth! Yet e'en to worms
The care of Heaven extends, and can I doubt
If that indulgent care extends to me?
Father of mercies, trembling at thy feet,
Give me to vent the heart oppressing grief,
And ask for comfort! Can I ask in vain
Of him whose name is Love? But O the boon
My craving wishes ask is large indeed!
Yet less will leave me wretched. Gracious God,
Give me to say without a rising doubt,
"Thou art my Father"—thy paternal love
Alone can cheer my soul, thy kind compassion,
Can ease the load of heart oppressing grief.
O may I know my Father pities me!
And if he pities, sure he will support:
What cannot love Omnipotent effect!
Ah! now one tender, one endearing tie,
That held me down to earth, death has torn off,
And with it rent my heart-strings—bid me come
To thee my refuge; prostrate at thy feet,
O bid me say, with faith and humble hope,
Heal, gracious Father, heal my bleeding heart:
Thy healing hand alone can bring relief
For woes like mine; can bring what most I want,
An humble resignation to thy will.
How hard the lesson! yet it must be learnt,
With full consent to say, "Thy will be done."

As the life of Mrs. Steele was for the most part a life of retirement in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those, who have moved in circles of greater activity. The duties of friendship and religion occupied her time, and the pleasures of both constituted her delight. Her heart was apt to feel too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet united with this exquisite sensibility she possessed a native cheerfulness of disposition, which not even the uncommon and agonizing pains she endured in the latter part of her life could deprive her of. In every short interval of abated sufferings, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was a life of unaffected humility, warm benevolence, sincere friendship and genuine devotion. A life which is not easy truly to describe, or faithfully to imitate.

Having been confined to her chamber some years before her death, she had long waited with Christian dignity for the awful hour of her departure. She often spoke, not merely with tranquillity, but joy of her decease. When the interesting hour came, she welcomed its arrival, and though her feeble body was excruciated with pain, her mind was perfectly serene. She uttered not a murmuring word, but was all resignation, peace, and holy joy. She took the most affectionate leave of her weeping friends around her, and at length, the happy moment of her dismission arriving, she closed her eyes, and with these animating words on her dying lips, *I know that my Redeemer liveth*, gently fell asleep in Jesus.

Her excellent writings, by which though dead she still speaketh, and which are the faithful counterpart of her amiable mind, exhibit to us the fairest picture of the original. The following lines are inscribed on her tomb.—

Silent the lyre, and dumb the tuneful tongue
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays.

Religious Communications.

THE DIVINITY OF THE GOSPEL PROVED FROM THE EXAMPLE OF ITS AUTHOR.

The miracles, which Jesus performed, demonstrate his heavenly mission. But had he wrought no miracles at all, his holy and blameless life would have been a proof, that he came from God, and taught the way of God in truth. No impostor ever lived in the manner in which he lived. Impostors always have some selfish, worldly design at heart; and though they may teach many useful truths, and may inculcate many excellent precepts, and may seem to practise some specious virtues, yet governed by their favourite object, they run into many inconsistencies of conduct, which betray their pride, avarice and ambition. They never support a uniformly virtuous character. They may for a while deceive the simple and credulous; but their folly and hypocrisy will, sooner or later, be manifest to the wise and discerning. By their fruits they will be known.

The character of Christ, from his first appearance to the close of his life, was the same; it was unexceptionably pure and pious. His enemies, who were numerous, learned and subtle, watched him with jealous and envious eyes; and though they used every artifice to ensnare and embarrass him, they could never convict him of sin. Their enmity to him arose, not from any fault, which they could find in him, but from his freedom in reproving their faults.

Enthusiasts may sometimes, from the warmth of natural passion, fancy themselves inspired, and may teach and practise irrational and absurd things under an impression, that these things are dictated to them by the Spirit of God. But in Christ there never was the remotest appearance of enthusiasm. We see in him no extravagance, no irregularity, or excess. His piety was warm, but calm; his temper was feeling, but serene; his devotions were frequent, but not ostentatious; his virtue was strict, but not austere; his teaching was affectionate, but rational; he inculcated the observance of instituted forms, but always made them subservient to justice, mercy and the love of God.

Such a man as this could not be an impostor. One, who had

not a good heart, could not live as he lived. One, who had a good heart, would not pretend to a mission from God, when he knew, he had no such mission, but spake merely of himself.

If then we believe, that there was such a person as Jesus Christ, and that he really sustained that holy and blameless character, which is ascribed to him, we must believe, that his gospel is divine, and that the religion, which it contains, is true and important. They, who profess to believe, that there was such a man, and yet disbelieve his divine authority, and heavenly mission, most palpably contradict themselves; for such a man would never have claimed an authority, and assumed a character, which did not belong to him.

An infidel will ask; "How do we know, that he was so perfect a man? May not this high character be a fiction of his disciples, who have written the memoirs of his life?" It must then be supposed, that his disciples were dishonest and wicked men. And would men of corrupt hearts and vile intentions have ascribed to their master a character, which must condemn themselves? The disciples of an impostor will always exhibit the example and doctrine of their master, in a manner, which tolerates their own vices. They will make him teach and practise a religion lax in those points, in which they wish for indulgence. Yea, is it supposable that wicked men; men, who were in heart utter strangers to true religion; (and such the disciples of Christ were, if they were deceivers and liars;) I ask, *Is* it supposable, that they could conceive and draw such a pure, consistent and exalted character, as they have ascribed to Christ, if they had never seen it? The disciples of Socrates, and the followers of Mahomet have given their respective masters no such character: and yet their zeal for and attachment to their cause certainly would have induced them to say as much, as truth could justify, or their own imagination could suggest. It was not in their power to frame such a character, as is given of Christ, for such a character had never existed in their minds. They had never seen or heard of the like. What the disciples of Jesus saw & heard, that they have declared; for if they had not seen or heard it, they could not have declared it; nor would it have come into their imagination.

They appear to be men of honesty and candour. In their histories they freely relate their own and each other's faults, their weakness, unbelief, dulness of apprehension, mistake of the prophecies, ambition of preferment, expectation of a worldly kingdom, the treachery of one in betraying their Master, the falsehood of another in denying him, the cowardice of all in forsaking him at the time of his crucifixion. If they had seen any faults in him, would they not as readily have related these, as their own and each other's faults? The candour, with which they have written, shews, that they were honest and faithful historians, and that the character, which they have given of Jesus, is perfectly just. In short, it shews, that as his enemies, who malignantly watched him, could

find no fault in him, so his friends, who were intimately conversant with him, knew of none. Therefore, from the example of Christ recorded by the Evangelists, we have full evidence, that the religion of the gospel is divine.

Christ has left us an example, not only that we should believe in him, but also that we should follow his steps. If the same mind be in us, as was in him, we have a witness in ourselves, that his gospel is divine, and that we are interested in the salvation which it reveals.

THEOPHILUS.

JESUS, SAVING HIS PEOPLE FROM THEIR SINS.

THE wonderful personage, on whose character and work, the writer of this paper has turned his thoughts, is that *Seed of the woman*, which was to *bruise the serpent's head*. He is "the true light which lighteth every man that cometh into the world." To reveal this Jesus is the grand scope of the Holy Scriptures. To him pointed all the sacrifices under the Mosaic dispensation; and of him spake all the prophets, from the patriarchs to John the Baptist. The inspired penmen of the various books, composing the New Testament, have also one great object in view, which is to unfold the character, illustrate the doctrines, and make known the kingdom of Jesus. Were we to exclude Jesus Christ and his kingdom from the Holy Scriptures, we should render every part of them uninteresting and unmeaning.

This wonderful personage, though born and brought up in the family of an obscure man, and though he assumed no earthly pomp, was infinitely greater than the greatest king that ever flourished in this world. He was *God manifest in the flesh*. As *God*, he is equal with the Father, possessing all the divine perfections. He is eternal, omniscient, infinite in power, and perfect in goodness. As *man*, he possessed powers and faculties, which were derived and limited. As *man*, he was the descendant of David, and never had existence, until he was born of the virgin Mary. Viewed in the mysterious character of *God-Man*, he is David's Lord, and, at the same time, David's Son. To this two-fold character he evidently referred, in the following remarkable words, recorded in the Revelation of John; *I am the Root and the Offspring of David.*

The WORD of GOD, or the second person in the Trinity, being thus made flesh, had power to lay down his life, as a sacrifice for sin, and he had power to take it again, that he might become, as he is declared to be, the *resurrection* and the *life*. By the angel who announced to Mary, and afterwards to Joseph his birth, it was foretold that he should be called Jesus, a name peculiarly expressive of his glorious and divine person, and of the great work, which he came into the world to perform. The word *Jesus*, means *a Saviour*. It is the same as Joshua, who was an eminent type of Christ. The incarnate God, or the great Mediator, was thus called, because it was to be his office and work to *save his people from their sins*.

This divine Saviour is to be considered, as the Father of the

spirits of all men, because it is expressly declared in the Holy Scriptures, that "all things were made by him." But, though all men are Christ's by creation and preservation; yet they are not all his by covenant and adoption. By his people in the restricted sense in which they are spoken of by the inspired writers, we are to understand that part of the fallen race of Adam, which was given to Christ in the covenant of redemption. Some, who were given to him by the Father, have long since finished their mortal race, and are now in heaven, liberated from all sin, and, in ceaseless anthems, praising God and the Lamb. Others are now dwelling in the flesh, subject to labour and toil, and struggling against foes without and foes within. A far greater number, we have reason to believe, are yet unborn, and are reserved as future trophies of the victorious grace of the incarnate God.

Before the Lord Jesus will have done with this world, he will renew by his grace, and call into his kingdom, the whole of this chosen number, from all nations and languages. They will then be known to be his people, "his jewels," in distinction from the rest of men, and he will "spare them, as a man spareth his own son that serveth him." He is now, as he has been for many ages, *sealing* them, and he will shortly make it manifest, that he "knows them that are his." He will say to the Father, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word."

One part of his work, as the Saviour of his people, is to deliver them from the *punishment* of their sins. No language can describe the greatness of the evil to which sin exposes those who commit it. To be a sinner is to be a transgressor of that law, which threatens eternal death, and which knows no mercy. The sinner, therefore, viewed out of Christ, as he must be while he remains in unbelief, is in a ruined, helpless state. He is represented in the word of God to be a lost creature. No created arm can rescue him from eternal punishment, nor give a ransom which will meliorate, in the least, his condition. They, who are given to Christ, are by nature, like all other men, in this ruined state. But, he has come to save them from the punishment to which their sins expose them. To effect this great and important work, he gave his own life a ransom. He died in their stead. It is true, there is efficacy enough in his blood to atone for the sins of the *whole world;* and the finally impenitent will be condemned, in the great day, for rejecting mercy, freely offered to them, through his mediation. But, meritorious and extensive as is the atonement, it will eventually benefit none who are not united to Christ. The unbelieving and incorrigible it will not save from the punishment of their sins. On the contrary, it will be a mean of greatly aggravating their condemnation, and will, in fact, be to them a "savour of death unto death." Widely different from this are the condition and prospects of believers. Though their sins are numerous and aggravated

beyond all description, yet they are pardoned for Christ's sake, and through him, they will be saved from deserved wrath. They will experience the worth of Christ as a *Saviour*. Reflecting, as they now often do, on the demerit of sin, and the punishment threatened to sinners in the divine law, they are led to exclaim in the language of the evangelical prophet; "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" From such a punishment, yea from everlasting burnings, Jesus came to save his people. The language of the gospel is, "He that believeth on the Son hath everlasting life." "There is now no condemnation to them that are in Christ Jesus." From these Scriptures, however, we are not to infer, that since Christ has come, the law is abated, either in its requirements, or in its penalty. The law stands in full force. Christ did not come to destroy, but to fulfil it. He took on him the iniquities of us all, and by offering his own precious life a sacrifice for sin, he became the end of the law for righteousness to every one that believeth."

Another part of the work of Jesus is to save his people from the *love* and *dominion* of sin. All men are by nature in bondage to their vile affections. They are bound with a chain, which is so strong, that no created arm can break it; and this chain is their *unconquerable love* of sin. Though sin destroys all their present peace, and brings a dark, impenetrable cloud over all their future prospects, yet they roll it as a sweet morsel under their tongues. It renders them deaf to all that can be said of the wretchedness of the wicked in hell, on the one hand, and of the blessedness of the righteous in glory on the other. While in this state all their actions are defiled, and are so far from recommending them to the favour of God, that they are an abomination in his sight. They are restless and unhappy in every condition, and are continually "treasuring up wrath against the day of wrath." This is a faint representation of what it is to be under the dominion of sin, and to be chained down in unbelief. Who can name any kind of bondage that is so unfriendly to peace, and so destructive in its nature as this? From this bondage the Lord Jesus saves his people. He can do that which no created arm could effect. He can speak the word, and they, who are *dead in sin*, will hear his voice, and come out of their bondage. To this salvation from the dominion of sin the Saviour referred in his conference with the Jews, John viii. He said to them, "The truth shall make you free." They, not understanding him, answered, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them; Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son, therefore, shall make you free, ye shall be free indeed."

In effecting this deliverance, so happy in its consequences, Christ acts as a physician. He heals the maladies of the soul, and gives spiritual life, where before reigned spiritual death.

This is a work, which is consequent on the atonement; but no less essential; a work which the Saviour performs by the agency of the Holy Spirit, whom he sends from the Father.

When the eyes of men are thus opened by the Holy Spirit, they behold wondrous things in the law and in the gospel. Convinced of the turpitude of sin, they condemn themselves, and lie low before God. They wonder at their former stupidity and blindness, and feel as if they could not do or say enough to mortify themselves, at the foot-stool of Him, on whose authority they have trampled, and who, they are conscious, has pondered all their steps. Were they before addicted to bad habits? Were they enslaved by the love of the world, or by their corrupt appetites and passions? They now feel themselves in a measure liberated. Jesus has come, by the influences of the Holy Spirit, and made them free. They are willing to part with sins, which once appeared as dear to them, as a right hand, or a right eye. Did they before view all religious duties as a weariness? They now have been taught, that in keeping God's commandments there is great reward. Never have they more enjoyment than when they can be doing something, which they trust, will promote the honour of God.

Although imperfection will be found in Christ's people, as long as they dwell in the flesh, yet they have an assured hope, that after they have finished their warfare on earth, he will raise them to a state of perfect holiness and happiness. The work which he began in their hearts in *regeneration*, he has engaged to carry on, until they are ripened for glory. Having "come out of great tribulation," occasioned by the wickedness of the world, and the remaining corruption of their own hearts, and having "washed their robes, and made them white in the blood of the Lamb," they will be "before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." H.

ON INFIDELITY.

In noticing the moral evils of the present day, we may with peculiar propriety direct our attention to *Infidelity*, or a speculative disbelief and rejection of divine revelation. No other history was ever so fully attested, as the gospel; and no other system of doctrines and morals ever exhibited such clear intrinsic evidences of a divine original. Considering that it is a system so admirably calculated to promote civil, social, and personal happiness in this life, as well as to train up creatures, formed for immortality, in a course of preparation for a state of everlasting felicity hereafter; one would think that a fair proposal of it to the understanding would be alone sufficient to induce mankind to receive it. But experience has taught the con-

trary. There have been some in every age, who have taken unwearied pains to oppose and discredit divine revelation; but at no former period has either their number, their influence, or their assurance of success, been so considerable, as in the present day.

The late revolution in France, conducted avowedly on the principles of universal *skepticism*, if not of absolute *atheism*, has had a tendency to render infidelity more popular. It is not to be doubted, that the secret influence of such demoralizing principles has been much more extensive, than their open avowal. As the truly virtuous man loves religion, and chooses wisdom's ways for their pleasantness, as well as for the peace, which they afford, he feels a disposition candidly to examine the evidences of Christianity, and is well pleased with the thought of finding it true; on the other hand, as the vicious man has an inward dislike to religious restraints; he is disposed to listen with partiality to whatever tends to weaken or invalidate the testimony in its favour. It is not to be doubted, that in this way, a sense of moral obligation is often greatly weakened, and in some instances nearly destroyed, although the pernicious maxims of infidelity are not openly espoused. When it is but barely suggested to a person, predisposed to free himself from religious restraints, and to stifle the painful remonstrances of conscience, that such and such eminent men, men of great literary endowments, statesmen, and philosophers, disbelieved revelation, and esteemed and treated Christianity, as a fable; it is natural to lend a favourable ear to that, which he wishes to find true. In proportion as arguments are palatable, they will appear plausible. The moral principle is weakened, the probable success of the gospel is marred, and the way prepared for his becoming a thorough infidel.

Temptations of this kind are at this day numerous, and many have listened to them with too much partiality; and while books, calculated to instil the fatal poison, circulate freely, and are read with avidity, what can we reasonably expect, but a gradual, if not a rapid increase of infidelity? For, although real Christians, who love the duties, and have tasted the comforts of vital religion, are in little danger from such writers, as Boulanger, Thomas Paine, &c. and rather turn with horror from their blasphemy; yet, as evil men and seducers are evidently, at this day, waxing worse and worse, deceiving and being deceived; as it is natural for one, who has been deceived himself, to wish to deceive others; and as there are always some to be found, ready to swallow the pernicious bait; the scheme becomes fatally successful. Doubtless one reason of this rapid success is, that infidelity usually begins rather in the heart, than in the head. The heavenly and spiritual doctrines, and the holy precepts of the gospel, are in the first place disrelished and disliked, because contrary to those corrupt inclinations, which cannot brook restraint; and, that conscience may give no disturbance, while violating the precepts of religion, its evidences are called in ques-

tion, disputed, and denied. But the proofs of our holy religion have hitherto always brightened by opposition. In the most virulent attacks, which have been made upon Christianity from time to time, it has in the issue constantly appeared, like gold tried in the furnace. This will be the result of the late and present attacks. The religion of Jesus carries its own evidences. Had man been the framer of the system, the complexion of it would have been totally different. It has hitherto prevailed in spite of the fiercest opposition, and it will prevail, until the stone, cut out of the mountain without hands, shall become great, and fill the whole earth.

The evidences of Christianity need not now be particularly considered. I will only remark, that if the Christian religion be a forgery, it must be one, which has been effected by the worst of men, for the worst of purposes; under the influence of some very powerful, though corrupt motives. But to suppose that the most benevolent system ever devised and published to the world, a system every way calculated to promote civil, social, and individual happiness in this world, as well as to open the prospect of a glorious immortality hereafter, owed its origin to a combination of the worst of men for the worst of purposes, and acting under the influence of the basest of motives; not only without any of those incitements, derived from the prospect of riches and honour, which have frequently great influence on the human mind and conduct, but in direct opposition to every such inducement, and with a certain prospect of poverty, disgrace, and dishonour, and even of death itself in the most cruel forms; and, if they believed an hereafter, in expectation of future misery; is a supposition so extravagant, that to admit it would require a degree of faith, or rather of blind credulity, infinitely stonger, than is requisite for the belief of any of the supposed mysterious, or improbable doctrines of Christianity.

Of late the opposition to Christianity has been conducted by appeals to the passions, rather than to the reason of mankind. One popular topic, much insisted on by the enemies of revelation, in order to invalidate its evidences, has been to charge Christianity, as being the cause of all the wars, by which the world has been ravaged. This topic has been abundantly urged by almost every infidel writer from Voltaire down to the meanest scribbler in the cause of impiety. Could we give full credit to their assertions, we must believe that, if Christianity, and with it all pretences to revealed religion, were discarded, as useless and pernicious, and reason set up, as the only universal guide in all matters of religion and morality, all mankind would quickly be united, as a band of brothers, and a reign of peace, benevolence and harmony would soon universally prevail throughout the world. How fluently have the French philosophers, from time to time, declaimed on this topic? The deluded nation, listening to the syren song, has proceeded to make the fatal experiment; Christianity has been formally and publicly renounced. The Bible has been, in some places,

burnt with every circumstance of malicious contempt, and Reason has been set up, as the only guide, and even appealed to, as a species of divinity. But what have been the consequences? Have the promised halcyon days of peace returned? Have we not rather witnessed the entire dissolution of every moral principle, the most unbounded licentiousness, the most open avowal of bribery and corruption, and such a series of inhuman murders, or rather of promiscuous butcheries, as have had no parallel from the days of Nero, to the present time; accompanied too with a lawless thirst of dominion, which has not been equalled in any civilized nation?

Many wars have been in the world, it is true, ostensibly on account of religion, but really for the want of it. But, in order to substantiate the charge against Christianity, as being the principal cause of wars throughout the world, it ought to be proved, that before its introduction mankind were troubled with no wars, and that those nations, which are ignorant of revelation, constantly enjoy the blessings of peace. To this kind of evidence the enemies of revelation will not appeal. The most stubborn facts stare them in the face. The gospel breathes nothing, but peace and love; and, wherever the spirit of it prevails, it will prove a check to the asperity of war. Notwithstanding the comparatively slender influence, which religion has had on the minds of mankind in general, it is an undoubted fact, that since the introduction of Christianity into the world, wars have been carried on with less barbarity than formerly, and in modern times with less in those countries, called Christian, than where the benevolent principles of that religion are unknown. Notwithstanding all the fair pretences and promises of modern philosophers to the contrary, we find, that instead of that peace and harmony which had been so liberally promised, the renouncing of Christianity is attended with the revival of the ancient asperity of war in all its horrors.

But right or wrong, Christianity must be overthrown; and so self consistent are its opposers, who have raised the hue and cry against it, on account of its being the cause of cruelty, war, and bloodshed, that in the next breath, they accuse it of making its votaries mean spirited slaves, and cowards.

It is apparent, that in these observations infidelity is not considered as barely a speculative error of great magnitude, but as a moral evil, arguing a depraved heart. This will be more or less criminal, according to the degrees of light, and the several advantages, which people enjoy. In our country, particularly in New England, there is something to aggravate the guilt of rejecting Christianity, beyond what occurs in France. The French nation have long seen their national worship debased by superstition, and the simplicity of the gospel veiled by human invention. Many of their more enlightened characters have confounded these additions, which were the effect of superstition, with religion itself; and, while they saw the absurdity of the one, rejected both together with-

out any examination; and upon these superstitious additions built the principal part of their arguments against Christianity itself. But in our country, where we have free access to the lively oracles, and the gospel is exhibited in a clear and convincing light, undebased by superstition, the guilt of rejecting it will be more aggravated. "You only have I known of all the families of the earth," saith God to Israel, "therefore will I punish you for all your iniquities." T.

For the Panoplist.

MESSRS. EDITORS,

I HAVE read with considerable interest, the life of *Rev. William Tennent*. Among many uncommon incidents recorded in this account, one presents itself, which is thought to deserve particular inquiry.

When Mr. Tennent had the affliction to be indicted for perjury, and the time of his trial came, he is represented as having a very extraordinary confidence, that he should be acquitted; which confidence induced him to proceed to trial, when he knew of very strong evidence to be produced against him, little or none in his favour, and in direct opposition to the united opinions and warm remonstrances of his counsel.

The weight of Mr. Tennent's piety and talents ought never to be thrown into the scale of error. I do not affirm, that this conduct of his was erroneous; but, with a sincere desire to be informed, would humbly submit the following inquiries.

Mr. Tennent proceeded to trial, against all human probability of a right issue, on the ground of these considerations, "I know my innocence; and that God, whose I am and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants."*

Now my inquiry is, how he could be confident of this. From Scripture and the perfections of God, the Christian has sure ground for believing, that God will do all things well, that he will restrain human wrath, whenever it is most fit that he should restrain it, and that he will interpose for the deliverance of his persecuted children, on all occasions, on which infinite wisdom and goodness dictate such interposition. He may therefore with confidence commit his ways to the Lord, in a prudent use of his own reason and of all lawful means for his security. But it could not, without immediate revelation, be certainly known, that the contemplated trial was an occasion, on which the perfections of God would require him to interpose. God's ways are unsearchable; he does, in his infinite wisdom, sometimes permit the wicked to prosper against the just. The God, whom *Stephen* served, "suffered him to fall by the snares of the devil, or by the wicked machinations of his agents or servants;" and Stephen's Master, though he did always the things, which pleased his heavenly Father, was *by wicked hands crucified and slain.*

* Panoplist, July, 1806, page 61.

The indictment on which Jesus Christ was tried, was for blasphemy and sedition; the first of which was no less a charge, nor better supported, than was the alleged perjury of Mr. Tennent. Without recurring to these illustrious instances, *Mr. Anderson** might be mentioned, who was actually put in the pillory, on the same indictment.

Mr. Tennent's faith, if good, must have been supported on some ground; but what ground there could have been, it is not easy to see. Scripture ground, it is conceived, there could be none. Scripture assures us that God will do well, and that *all things shall work for good to them that love God;* but it no where tells us, that they shall not be pilloried, stoned, sawn asunder, or crucified.

But it will be said, that the event proved the faith of Mr. Tennent to be well grounded. I answer, the event proved no such thing. The providence of God was indeed very visible in the issue; but this proved nothing, as to the propriety of going to trial, under the circumstances which we have noticed. I may be persuaded that a large quantity of wine will recover my friend from a fever; and may administer wine contrary to all prudence, and the best medical advice. My friend may recover; but will this prove the prudence of my conduct? Another person has a fever; and, influenced by the same confidence, which no remonstrances will shake or diminish, I give him wine. The patient dies! Now my faith was just as good in one case as in the other. A rash action is sometimes attended with good consequences; a prudent action is sometimes accompanied with bad.

The preceding remarks are made with much deference to the venerable personage to whose life they relate.

The same inquiries, which have been made concerning Mr. Tennent's confidence, will apply to the confidence of some persons concerning their temporal circumstances. Some persons, when engaging in a particular pursuit, have a strong confidence of success, though they acknowledge that all appearances are against them. "I have an unshaken faith," says such a person, "that God will never suffer me to be reduced to extreme poverty." Pray what supports such a faith as this? We are bound to believe God's word and rest upon it. But where has God told us, that no good person shall become extremely poor? Was not Job poor? Was not Lazarus reduced to wretchedness and beggary? Was not Jesus Christ himself in such circumstances that he had not where to lay his head? How can I assure myself of future competency, or a freedom from extreme want, when some, the latchets of whose shoes, I am unworthy to stoop down and unloose, have actually experienced such want?

True confidence in God, it is conceived, does not lead men to believe, that he will do this particular thing for them, but only, in general, that he will do right. The language of a rational Christian is not, "I have faith to believe that God will always preserve me from worldly embarrassments;" it is this, "I know

* See Panoplist, for July, p. 60.

not what God has in reserve, nor am I anxious: it is sufficient that he governs in perfect wisdom and goodness. If he bestow prosperity, I will rejoice: if he call me to suffering, by his gracious support, I will still exclaim, "*Even so, Father, for so it hath seemed good in thy sight.*"

LEIGHTON.

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from p. 216.)

ANOTHER evil, which threatens the welfare of our churches, is *the neglect or abuse of catechetical instruction.* Catechising is one of the best and most approved methods of teaching children the principles of religion. No other method has ever been found so well adapted to the state of the youthful mind. Christian catechisms have been the successful means of conveying from one generation to another the saving knowledge of the gospel. The general neglect of this mode of instruction forebodes incalculable injury. A family is a seminary of church and state. Unless children are educated in the nurture and admonition of the Lord, they are likely to grow up in ignorance and vice. What, in a moral view, will distinguish them from the heathen, if they are left without gospel information? Every parent is obliged, by the express command of Scripture; by the solemn vows which he makes, when he offers up his children in baptism; and by those affections which tenderly bind him to their welfare, to instil into their minds the principles of Christian morality and piety. And as this is so important and difficult a duty, the individual members of the church, and the church, as a body, ought to do what in them lies to assist parents in discharging it. But through the inattention of parents and of churches to this great duty, there is little ground to expect that our youth will be a generation to seek the Lord.

But there is something more than bare neglect. An evil, formerly unknown in New England, has been lately introduced into the mode of catechising. It is obviously very desirable, that there be a *general uniformity* in the method of instructing youth. The importance of this must be felt by all who consider, that unity of faith among Christians is intimately connected with the honour of Christ and the prosperity of his church. It is to be expected, that the mode of instruction will have a powerful influence on the youthful mind. Children, who are instructed in the peculiar sentiments of Christianity, and see the happy effect of those sentiments exemplified in the lives of their parents, are under advantages to receive the most valuable impressions. They will be strongly guarded against the danger of licentious opinions, and, after they come to maturity of understanding, will be likely to embrace the truths of revelation. The earlier they are taught the principles of religion, the better will they ultimately understand them, the more perfectly remember them, and the more constantly and deeply feel their influence. How highly important, then, that the mode of juvenile instruction should

comprise the system of divine truth. And as there is, and can be, *only one such system*; as the particular method of stating it will probably produce such durable effects on the mind; and as it is so necessary to the harmony of believers and the peace of the church, that the same sentiments on religious subjects should generally prevail; it is evidently of much consequence, that there be a general uniformity in the mode of instruction. Religious education ought to rest on the same foundation, to proceed on the same principles, to be regulated by the same maxims. Now there is no way, in which this uniformity can be preserved so effectually, as by the general adoption of the same catechism for youth, and the same confession of faith in the churches.

But it is a question still to be considered, *what catechism shall be adopted?* This leads directly to an inquiry concerning *the essential properties of a good Christian catechism.*

On this subject it is a remark which *first* occurs, that *a Christian catechism ought to contain all the distinguishing doctrines of the gospel.* If the Christian revelation is designed to make known any truths not taught by the light of nature; to exhibit those truths should be a primary object of a Christian catechism. A philosophical catechism may properly be restricted to philosophical truth. A political catechism may extend no further than political principles. A catechism formed merely by the aid of unenlightened, unsanctified reason, we expect, will comprise those truths only, which unenlightened, unsanctified reason discovers. But a catechism, professedly constructed on Christian principles, and designed to instruct the rising age in the truths of the Christian religion, must be exceedingly defective, if it do not contain the peculiar doctrines revealed in the gospel. Suppose it is free from error, and contains much moral and religious truth. Yet, if it want those truths, which distinguish the *evangelical revelation*, it deserves not the title of *a Christian catechism.* It is indispensable in a Christian catechism, that it exhibit those views of God and his law, of the moral condition of man, of the character and work of the Redeemer, and of the method of salvation by grace, which compose the essence of the gospel, and make the Christian religion what it is.

Secondly. A Christian catechism ought to be composed in *plain, definite, precise language.* Being designed to convey instruction to people in general, it should be written in language which they can understand. Being designed to convey instruction on subjects, which are most weighty in themselves, and which it is of infinite importance that all should rightly apprehend, it should, in every part, be expressed *definitely, and with precision.* The words employed should be such, as will give a complete and exact idea of the truths under consideration; such, as will clearly mark their limits, so that they may be neither stretched to any excess, nor confounded with different sentiments. Every thing, in short, should be so expressed, that the

attentive, unprejudiced reader shall apprehend neither more nor less, than what is meant.

Thirdly. A Christian catechism ought to be of a *suitable length.* If it be too long, it will encumber the memory; if too short, it will want some material part.

Fourthly. If a catechism possess the above mentioned requisite qualities, *the longer it has been approved by the Christian world, the more highly should it be esteemed.* A catechism may be so constructed, as, on its first appearance, to meet the unqualified approbation of wise and good men, while at the same time it will not endure a thorough trial. Long experience often discovers defects, which were concealed from the most discerning eye. If, therefore, a catechism, in addition to other requisite properties, has been sanctioned by experience and derives authority from its antiquity, it is the more strongly recommended to our confidence.

Now let us examine, by these rules, *the Assembly's shorter catechism*, and see whether it is not a composition of superior merit. It seems, indeed, unnecessary to bestow encomiums on that, which so manifestly carries its own recommendation. "Gold needs no varnish, and diamonds no painting." Yet it may be useful, in these infected times, to recal the public attention to those excellencies of *the catechism*, for which it deserves the countenance of all who love the interest of evangelical truth, but for which we expect the enemies of the truth will endeavour to overwhelm it with infamy.

In the first place it is recommended by *its fulness.* Of all human composures of such a moderate length, *the catechism* contains the most complete summary of Christian knowledge. In this we find, either more or less explicitly, all the great doctrines of our holy religion. There is scarcely one truth of importance, which is not here asserted. Those truths especially, which relate to salvation by Jesus Christ; those truths, which are the glory of the gospel, and constitute the main object of our faith and joy; those substantial truths, which tend savingly to enlighten our minds, and to purify our hearts and lives, are held forth in their divine beauty and glory. Although the catechism was composed more than a hundred and fifty years ago, it is remarkably accommodated to the present state of religion, and fitted to counteract the errors which now prevail in the world. By this means it conduces more to the necessary information of the people, than many large volumes on divinity.

Its language is plain, definite, and precise. Considering the mysterious nature of many gospel truths, and the ambiguity and sophistry, which have been artfully associated with theological expressions, we have reason to admire the perspicuity and precision of the catechism. It utters nothing in dark or unintelligible phrases. It leaves nothing indeterminate or doubtful. It cautiously shuns those intricate and metaphysical terms, which often perplex divinity, and furnish to the bulk of mankind perpetual occasion of division and strife.

Should it be objected against

the catechism, that *it is above the understanding of children;* we answer; the reason of this must be sought, not in the obscurity of the sentiments or expressions in the catechism, but in children's mental incapacity. No catechism can convey clear and adequate ideas to their minds before they are capable of receiving them. Still every one who well considers the nature of mankind, especially of children, will readily see, that it is both important and necessary to their intellectual and moral improvement, constantly to direct their attention to things above their reach, and lay in their retentive memories an early foundation for their knowledge and faith, when years shall mature their faculties.

As to the length of the catechism; it is a circumstance to be noticed with pious gratitude, that so many momentous truths are contained in so short a compass. It is of such a moderate length, that it may be often perused by all, and, with little labour, fully committed to memory.

The catechism is peculiarly recommended by the manner in which it was introduced, and by the testimony of long experience. It was, with great labour and fervent prayer, composed by an assembly of more than a hundred divines, eminent for extensive learning and Christian holiness. After being agreed upon by that large and respectable assembly, it was most seriously examined and approved by the general assembly of the church of Scotland. With such care was it received, as a directory for catechising. Its excellence has been more and more apparent, the longer it has been used. It is believed, that no volume of human composure has been productive of so much good. What a distinguished instrument has it been of promoting among men the saving knowledge of divine things! What a precious seed planted in the youthful mind, yielding in their season the excellent fruits of wisdom and goodness! What a permanent treasure, abundantly enriching the church of God from generation to generation! The testimony of ages stamps it with unspeakable value. There is no composition of the kind, possessing so many recommendations; none which, in the most important respects, will bear comparison with this.

The *Assembly's shorter catechism*, therefore, is evidently entitled to the universal approbation of Christians; and, while no other of equal merit is offered, ought to be resolutely supported by ministers and churches, as *a directory for the instruction of the rising generation.*

The same rules, by which we determine the excellence of the Assembly's catechism, show that most of those catechisms, which are obtruded upon the world at this day, have little or nothing to recommend them. Their *novelty* may, indeed, be thought a recommendation. But this, on impartial inquiry, will be found a circumstance greatly to their disadvantage. Prudently to reform abuses and make valuable improvements is always a good work. But *a spirit of innovation*, which is justly accounted so hazardous in political affairs, is infinitely more hazardous in religion. He, that leads the way,

must be responsible for all the mischief, which he directly brings upon the church, and, in a measure, for all which will be occasioned by others following his example.*

If men would introduce a new catechism, it becomes them to present one, which deserves to be preferred before the *Assembly's*. Let us, then, examine the catechisms, which have been lately poured upon the land. What do we find, that entitles them to public regard? On almost every great subject of revelation, we meet either palpable error, studied ambiguity, or total silence. And it is often the case, that those divine truths, which seem to be held forth, are either half expressed, or distorted and misapplied. How great the inconsideration and rashness, if not the criminality of those, who endeavour to substitute, in the place of our excellent catechism, other models of instruction, which, comparably, have scarcely a shadow of excellence! How can we reflect upon it, without a mixture of grief and indignation, that so many covert, and so many open measures should take place, which have a direct tendency to create a disesteem and neglect of such an excellent *form of sound words*; particularly, that ministers of God's word should be so forward to supersede it entirely, when the cause of gospel truth

....

* It may be thought that some remarks, here made, are injurious to the character of the pious Dr. Watts, who composed and published several catechisms for children; and his example may be urged, as justifying the conduct which we have taken the liberty to censure. But it will be found, on inquiry, that our remarks imply no censure of Dr. Watts. He entertained the highest esteem for the Assembly's Catechism, and never meant that it should be superseded by any which he composed. His views are satisfactorily learned from the following quotations. He lays it down as his first rule for composing catechisms for children, "that different catechisms be composed for different ages and capacities, each of which should contain an abstract of Christianity, or a view of our whole religion in miniature. In the first of these all the questions should be as short, plain, and easy as possible, for young children; and others should be gradually more large and full, and enter a little further into the things of God, which they should learn according to their increasing age, and the growth of their understanding; and the last of them may be that comprehensive system of Christian religion, which is commonly called the Assembly's Catechism." Again, he says, "All that I presume to propose to my friends is, that the Assembly's Catechism might be put into the hands of children when they are grown up to twelve or thirteen years of age, or more, and that there might be some shorter and easier forms of instruction provided for young children, to lay the foundation of the knowledge of religion in their tender minds, and to train them up by degrees till they are capable of using the Assembly's Catechism with understanding and judgment." The plan of instruction proposed by Dr. Watts, is deemed worthy of high regard. But let it be well considered, how different his design was from the design of others, who pretend to imitate his example. He viewed the Assembly's Catechism as holding the highest place in the best scheme of catechetical instruction. He had no idea of doing any thing to set it aside, or to sink its credit; but wished that it might be used, after some easier forms, *to perfect the religious education of children*. How different the object of those, who wish, either gradually, or at once, to *exclude* it from the scheme of religious education.

requires them to use the most diligent means to restore its salutary influence, and to awaken the attention of parents and children to its all important contents. They may pretend a wish for an improved plan of religious education. But the methods adopted are sufficient to convince the attentive observer, that they are either governed by a desire to supplant that system of theology, which the reformed church has generally embraced, or, at least, are criminally indifferent respecting it.

Such are the circumstances of the present times, that we cannot help lamenting, as hostile to the religious improvement of the young, and to the cause of the Redeemer, every attempt to sink that catechism, which was so piously composed and so cautiously introduced; which is characterized by such internal excellence; and is, besides, so extensively supported by the public authority of the church, and ratified by the uniform testimony of ages. Let the churches of God awake; let them *ask for the old way*, and walk in *the footsteps of the flock*; and let them always beware of men destitute of the truth, whose imposing arts and devious example would lead them into paths, where *fatal* danger lurks, and the SAVIOUR is not seen. PASTOR.

Selections.

ORIGINAL LETTER BY REV. MR. RICHARD BAXTER TO A PRODIGAL SON.

Sir,

THE many obligations laid upon me by the kindness of your parents, and the last request of your mother on your behalf, command me to make known my thoughts to you concerning your present and everlasting state.

I know the grace of God is free, and that many parents are in heaven, whose children are in hell; but yet, some respect the mercy of God hath to children for their parents' sake; which puts me in some hope of you; and, for myself, I cannot think of your mother, whose soul is now with God, without a strong affection to her offspring; which will not suffer me to see you perish in utter silence, and to forbear my admonition, how ungrateful soever it may prove to your corruption.

I have long inquired after your welfare; and, from the voice of Fame, I heard a very sad report of you: That you were quite given up to drinking, sporting, idle company and courses, in flat licentiousness, in your disobedience to your father, and to the grief of his heart; and that, as you were a child when you should have been a man, so now you grow worse than man or child; so that your father has purposed to marry, and disinherit you, that he might not leave his estate to such———. I was loath to credit this report; but made

further inquiry of some that I knew to be your friends, and all confirmed it; so that I am in great fears lest it be true.

Sir, believe it, these lines are not begun to you without tears. Alas! that the only son, the too much beloved darling of my dear deceased friend, should prove a wretch, an invincible neglecter of God and his salvation, and an heir of everlasting misery (without conversion!) Shall the soul of such an affectionate, careful mother see you in damnation? Shall the heart of a loving father, who looked for much of his earthly comfort in *you*, have his greatest earthly sorrow from you? Is it not sorrow enough to put him to part with half himself, but he must see his only son as lost and dead while he is alive?

Sir, if you cannot feel words, you shall shortly have that which will make you feel. What! is your heart become a stone? Have you so lately seen the face of death in a deceased mother, and do you no better bethink you of your own? I beseech you for the sake of her that charged you by her last word to you, to be ruled by me; nay, I beseech you, for the sake of God and of your soul, that you would take these lines a little into your private serious thoughts, if you know how to be serious; and that you will not proceed any further in your folly, till you can tell how to answer the question which I shall now put to you.

Sir, what do you think on? Do you not believe that the infinite God beholdeth you, and that you live in his presence? Is God's presence nothing to you? Are you affected with nothing but what you see? Do you live only by sense, and not by faith? *Say* not so, without an acknowledgment of brutishness; *do* not so, unless you will disown your manhood.

I beseech you, tell me, do you ever think of dying, and of what follows? If not, what shift do you make to overcome your wit, so far as to forget it? If you do, what shift make you to overcome your wit and sense itself so far as to disregard it? Can your guilty soul endure the terrors of an offended Majesty? Is it nothing to be condemned by the most holy God to everlasting torments?

Sir, you had best bethink you quickly whom you have to do with. It is not only an earthly father that you offend, but you are a creature and a subject of eternal Majesty. You owe him your highest love and obedience..... He will make you know yourself, and know your Maker, and know his laws, and know your duty, or he will make you howl in endless misery for it. You may make bold with a man like yourself; but be not too bold with the consuming fire. The sun is darkness in comparison of his glory; the heavens and earth are but as an hand breadth, in comparison of his infiniteness. Thousands and ten thousands of glorious angels are praising HIM, while such a thing as you are slighting, forgetting and disobeying HIM. And do you think he will long put up with this at your hands? If you dare take your Prince by the throat, if you dare play with a raging hungry lion, yet do not play with the wrath of God. If you dare

venture on fire or water, yet learn more wit than to venture on hell-fire.

Do you think these are but empty words? Believe you not a life to come? If you do not, your unbelief shall not procure your escape: but experience shall convince you, and make you, in despite of you, believe or confess that there is an endless life that you should have provided for. If you do believe it, you are out of your wits, man, to believe one thing, and do another; to believe that you are near to heaven or hell, and yet make light of it!

O, Sir, it is but a few days that you have to take your fleshly pleasures in; but it is long and long indeed that you must suffer for it, if speedy sound conversion prevent it not. How many years must your flesh and bones lie in the earth, while your soul is paying dear for your wilfulness! And how many millions of years after must soul and body lie in hell! Will you take comfort in the remembrance of your present pleasures? Will it ease your torments, think you, to remember that once you had your will, and once you gratified your flesh?

Sir, deal plainly and not deceitfully with yourself. Are you considerately resolved to sell all your hopes of heaven for your pleasure? Are you resolved of it? Will you make so mad a bargain? Will you venture upon hell for a little sensual delight? If this be your deliberate resolution, you be not worthy the name of a man, nor worthy to come into the company of men. If it be not, what mean you, to do it? The Governor and Judge of the world hath told you, that "they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit:" that "to be carnally minded is death; that if ye live after the flesh ye shall die; that they who are in the flesh cannot please God; and that if any man have not the Spirit of Christ, he is none of his."

Sir, all these, and a hundred more such, are the true words of God, which I mind you of, that you may see who it is that you are so bold with, and what it is that you cast your soul on. Jest not with damnation. Hearken not to the suggestions of your vain imagination, nor to the deceitful words of prating sensualists, when you see the words of God against them. Remember who you are and where you stand. Though you are a gentleman, you are but a lump of walking dirt, as to that bodily part which you pamper. You are continually in the hand of God. How afraid am I, lest I should ere long hear of your death, and so you should be past recovery in hell, and out of the reach of warnings and advice! and what a base dishonour is it to your understanding, that you should set so high an estimate on the sordid delights of your fleshly mind, as to cast away God and Christ, and heaven, and soul, and friends, and credit, and conscience, and all for them!

Why, Sir, is it really your judgment that your fleshly pleasures are worth all these? If it be, what a blind and sottish mind have you? I dare say and profess, that no man in Bedlam hath a greater error. If it be

not your judgment, will you go against your own judgment? Why, in this, you are far worse than any beast; for a beast hath no reason to rule his appetite, and so disobeyeth not his reason; but you have reason, if you will not stifle and bury it, but use it. What is it that you love so much better than God, than Christ, than heaven and all? Is it drink and play, and fleshly pleasure? Why a heathen, a Turk, a dog, a swine, hath his part in these as well as you. Take it not ill that I speak to you in so plain and homely a phrase. I tell you the day is even at hand, when your tongue shall confess that I spoke not half so ill of your way of folly as it doth deserve. You have read in Luke, (the sixteenth) of him that was tormented in hell, because he had his good things in this life, in gay clothing and delicious fare: and how much worse than this do you!

O, Sir, remember sin is deceitful, the flesh is base, the world is worthless, pleasures here are but short; but God is of infinite perfection; heaven is a certain durable possession; holiness is sweet and amiable; the life of godliness is clean, and safe, and pleasant.

I am loath to word with you any further; but address myself to you, in the grief of my heart, for your sin and misery, with these three important requests, which I entreat you, that you will not deny me.

First, That you will, patiently and considerately, read over and over this letter, which I write to you.

Secondly, That you will deliberately read over this treatise of conversion, which herewith I send you; and as you go, examine your soul by it, and allow it your most sober solitary thoughts.

Thirdly, That you would presently, this night, betake yourself to God in prayer on your knees, and lament with tears your former folly, and earnestly beg his pardoning grace, and beseech him to give you a new, a holy, a mortified mind; and make this seriously your daily practice; and then, go to your father, and on your knees, confess your sin and disobedience, and beg his pardon, and promise unfeignedly to do so no more; and that from this day forward, you will take your fleshly disposition for the great and dangerous enemy of your soul; on the conquest of which your salvation lieth; and which you must study to subdue, and not to please. Read what Paul himself thought necessary, 1 Cor. ix. 25—27; and that you never more meddle with sports and recreations, or drink, or fleshly pleasures, but soberly and ordinately, and no more than is needful to fit you for the service of God; and that your care and business, and every day's work may be (when you have bewailed your youthful folly) to do God all the service that you can, and make ready for your appearing before the Lord; and make sure of that everlasting glory, which you have forfeited.

Go not out of doors till you have examined yourself whether you go on your Master's business; and whether your work be such that you would be comfortably found in, if death shall call you before you come in again.

"One thing is needful," and all things else are toys. Choose the better part, which shall never be taken from you, Luke x. 42; hate such a disposition as hankers after sensual, brutish delights, and loveth pleasures more than God; and had rather be at sports or drinking, than in his service; and loves the company of merry jovial fools better than of them that fear the Lord, Psal. xv. 4; and had rather sport and talk away time, than spend it in preparing for eternal glory; for if this be the present frame of your mind, as true as the word of God is true, you are dead in sin, and an heir of hell; and cannot be saved, unless converting, saving grace, do make you a new creature, and give you a new heart, so that "old things pass away, and all things become new," with you, 2 Cor. v. 17.

Sir, I again beseech you to grant me these three requests that I have made to you. It would rejoice me much to hear of your conversion, as it grieves me to hear what you are, and fear what you will be. If you yield this much to God and me, you will have the everlasting comfort of it. If you will not, I do testify to your face, that it is not your fleshly pleasures, nor idle, delusory companions, nor your unbelief, stupidity, false imaginations, or childish folly, that shall save you from the burning wrath of God; and I profess, I had rather be a toad than you. And let me add, the words of a dying mother, and the earnest requests of her and your yet surviving friend, shall witness against you before the Lord, and aggravate that load that must be on your soul to all eternity.

Sir, nobody shall know from me what I write to you, if you keep it to yourself and amend; and as long as no eye seeth it but your own, the plainest dealing, in so great a cause, can be no injury to you. But let me tell you, if you shall go on in folly, and turn not unto God, and live not in his fear, perhaps I may publish to the knowledge of the world the admonition, which I have given you, that.....it may appear, that if you were disobedient to a dying mother, yet, I was faithful to the last charge of a dying friend; and if you durst abuse the Lord by sinning, so durst not I by letting you alone. But God forbid that you should put me to this! I cannot, I will not yet give up my hope, that God hath mercy for a son of so many prayers and tears, which have been poured out for you by a saint now in heaven; and which the Lord is witness are seconded with the tears of your surviving monitor, with which these lines were begun, and are now ending; and which shall be followed with my prayers while God will give me a heart to pray, that you may presently prove a returning prodigal; that both your earthly and heavenly Father may rejoice, and say, "This our son was dead, and is alive again; was lost and is found." (Luke xv. 32.) I pray you read the whole chapter.

Sir, I remain an earnest desirer of your conversion and salvation,

RICHARD BAXTER.

Scott's Mag.

MISCELLANIES.

FRAGMENTS.

AMONG many other charitable institutions in the city of Glasgow, Scotland, is "a neat, quiet, comfortable retreat for *old people*, which has this inscription over the gate.

"When this fabric was built, is uncertain; but in the year 1567, it was made an *Hospital* for *old people*. The fabric became ruinous in a great measure, and some parts uninhabitable. In the year 1726 the reparations were begun, and fifteen new rooms added by charitable donations, which will be supplied by old persons as the *revenue* is increased by *donations*. Three hundred pounds sterling entitles the donor to a presentation of a burgess, widow of a burgess, or child of a burgess, male or female; and 350*l.* sterling gives the donor a right to present any person whatsoever, not married nor under fifty years of age."

In this hospital each person has his own room, eleven feet by eight and a half, in which is a cupboard and window. These rooms open into a passage twelve feet and a half wide, at the end of which is a sitting room, for such as choose to associate together. A chaplain reads prayers morning and evening. There is a garden and other conveniences. They have roast meat three times a week, and boiled three times, and eleven bottles of good beer; coals, clothes and linen are also provided; but the allowance for washing is only sixpence a month. The circumstance of each person's having a window at command was very agreeable to me, as I have often observed, and lately a *Norwich Hospital* for *old people* where many lodge in the same room, that the infirmity, or peevishness of one person has been the cause of half stifling the rest for the want of the admission of (that cordial of life) air. *Howard.*

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SEMINARIES of learning are the springs of society, which, as they flow, foul or pure, diffuse through successive generations *depravity* and *misery*, or on the contrary, virtue and happiness. On the bent given to our minds, as they open and expand, depends their subsequent fate; and on the general management of *education*, depend the honour and dignity of our species.

Dr. Price.

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"IT is the opinion of Dr. *Arbuthnot*, that renewing and cooling the air in a patient's room by opening the bed-curtains, door, and windows, in some cases letting it in by pipes, and in general the right management of air in the bed-chamber, is among the chief branches of regimen in inflammatory diseases, provided still that the intention of keeping up a due quantity of perspiration be not disappointed." And Dr. *Fordyce* adds, "By the officious and mistaken care of silly nurses in this respect, the disease is often increased and lengthened, or even proves fatal. Numberless indeed are the mischiefs, which arise from depriving the patient of cool air, the changing of which, so as to remove the putrid streams, is most of all necessary in putrid diseases." I

hope I shall be excused in adding, "In the beginning of putrid fevers (and many putrid fevers come upon full habit) the patient abhors, without knowing the reason, foods, which easily putrify, but pants after acid drinks and fruits, and such are allowed by some physicians, who follow nature. Oranges, lemons, citrons, grapes, peaches, currants, nectarines, are devoured with eagerness and gratitude. Can the distillery or the apothecary's shop boast of such cordials? It appears, then, on the whole, that the food, in a putrid fever, should consist of barley, rice, oatmeal, wheat bread, sago, salop mixed with wine, lemon, orange, citron, or chaddock juice, jellies made of currants, and other acescent fruits; and when broths are thought absolutely necessary, which probably seldom happens, they should be mixed with currant jellies, citron, lemons, and orange juices."

Dr. Fordyce on inflammatory fevers.

SOLON'S OPINION OF THE MORAL EFFECTS OF THE STAGE.

THIS great Athenian lawgiver, being present at the performance of a tragedy by Thespis, who may be called the father of the stage, asked him, when he had done, if he was not ashamed to tell so many lies before so great an assembly. Thespis answered, it was no great matter, if he spoke or acted in jest. To this Solon replied, striking the ground violently with his staff, "If we encourage such jesting as this, we shall quickly find it in our contracts."

ANECDOTES.

WE are informed of Dr. Marryat, that after he was somewhat advanced in youth, having a strong memory, he thought it his duty to make it a secret repository of the works of divine revelation.

Accordingly, "he treasured up," says one, "a larger portion of the Scriptures than, perhaps, any one besides, whom we have known, ever did. For there are some, who can assure us, they had the account immediately from himself, that he has committed to memory not a few whole books, both of the Old Testament and the New. When he mentioned this, he named distinctly, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and Jeremiah, with all the minor prophets: and every one of the epistles likewise in the New Testament, with the book of the Revelation. And that he might carefully retain the whole of what he had thus learnt, he declared, it was his practice to repeat them memoriter once a year. The special reason or motive, which he assigned for his entering upon this method, deserves a particular notice. He began it in the younger part of life, when, being under a deep sense of the evil of sin, and his mind sadly ignorant of God's ways of salvation by the righteousness of the glorious Messiah, or being in the dark as to his own personal interest in it, he was sorely distressed with fears, that hell must be his portion. At that time it was put into his heart, that, if he must go to hell, he would endeavour to carry with him as much of the word of God as pos-

sibly he could. And it seems to me to have been a secret, latent principle of the fear and love of God, that established him in this purpose. For it looks as if he desired to have a supply of scripture materials for his mind to work upon, choosing it should ever be employed in recollecting and reflecting upon those records, that thereby, if possible, it might be kept from blaspheming God, like the rest of the spirits in the infernal prison.

Buck's Anecdotes.

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FREDERIC II.

"Frederic," says M. T. "divided his books into two classes, for study or for amusement. The second class, which was infinitely the most numerous, he read only once: the first was considerably less extensive, and was composed of books, which he wished to study and have recourse to from time to time during his life; these he took down, one after the other, in the order in which they stood, except when he wanted to verify, cite, or imitate, some passage. He had five libraries, all exactly alike, and containing the same books, ranged in the same order; one at Potsdam, a second at Sans Souci, a third at Berlin, a fourth at Charlottenburg, and a fifth at Breslaw. On removing to either of these places, he had only to make a note of the part of his subject at which he left off, to pursue it without interruption on his arrival.

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The following was an humorous cure for unclerical practices.

THE CURATE RELIEVED.

A violent Welch 'squire having taken offence at a poor curate, who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph, with a formal complaint against him for impiously carrying on a trade contrary to the statute. His lordship having heard the complaint, told the 'squire he might depend upon it that the strictest justice should be done in the case; accordingly the mechanic divine was sent for a few days after, when the bishop asked him, "How he dared to disgrace his diocese by becoming a mender of clocks and watches." The other, with all humility, answered, "To satisfy the wants of a wife and ten children." "That won't do with me," rejoined the prelate, "I'll inflict such a punishment upon you as shall make you leave off your pitiful trade, I promise you;" and immediately calling in his secretary, ordered him to make out a presentation for the astonished curate to a living of at least one hundred and fifty pounds per annum.

Buck's Anecdotes.

Review of New Publications.

The Triumph of the Gospel. A sermon delivered before the New York Missionary Society, at their annual meeting, April 3, 1804. By John H. Livingston, *D. D. S. T. P. To which are added, an appendix, the annual report of the directors, and other papers relating to American Missions.* New York, T. & J. Swords. pp. 97.

Rev. xiv. 6, 7. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

The design of the sermon is, *first, to ascertain the object of this prophecy; secondly, to investigate the period of its accomplishment.*

With a view to the object of the prophecy, or the event predicted, the author gives this explanation of the text.

"That John foresaw a period, when a zealous ministry would arise in the midst of the churches, with a new and extraordinary spirit; a ministry singular in its views and exertions, and remarkable for its plans and success; a ministry which would arrest the public attention, and be a prelude to momentous changes in the church and in the world."

He gives the meaning of the prophecy still more particularly in the following paragraph;

"John saw in vision, that after a lapse of time, a singular movement would commence, not in a solitary corner, but in the very midst of the churches; that the gospel, in its purity, would be sent to the most distant lands, and success crown the benevolent work. The ordinary exercise of the ministry.....was not the object of this vision. It was something beyond the common standard.... It was such preaching and such propagation of the gospel, as John never before contemplated. There was a magnitude in the plan, a concurrence of sentiment, a speed in the execution, a zeal in the efforts, and a prosperity in the enterprise, which distinguished this from all former periods. The event here described comprehends a series of causes and effects, a succession of means and ends, not to be completed in a day, or finished by a single exertion. It is represented as a permanent and growing work. It commences from small beginnings in the midst of the churches, but it proceeds, and will increase in going. There are no limits to the progress of the angel. From the time he begins to fly and preach, he will continue to fly and preach, until he has brought the everlasting gospel to all nations, and tongues, and kindred, and people in the earth. Hail, happy period! hail, cheering prospect! When will that blessed hour arrive? When will the angel commence his flight?"

This introduces the *second head*, under which the author discovers great ingenuity, and advances sentiments highly interesting to the Christian world.

"Prophecy," he observes, "is furnished, like history, with a chronological calendar; and the predictions, with respect to the time of their accomplishment, may be referred to three distinct classes. Some expressly specify the period when the thing foretold shall take place..... Other predictions do not specify any series of years from which a computation can proceed, but connect the event with something preceding or

subsequent. In such the key of explanation must be found in the *order* of events. To the third class belong those prophecies, in which no time is mentioned, and no order established, but other events are predicted, and declared to be co-existent."

Agreeably to this arrangement, the author concludes, that the prediction now under consideration belongs to the *second* class.

"To the *order* of the event," he observes, "we must be principally indebted for information. The vision before us is the second recorded in this chapter. Consistently with an established rule.....the time when the angel will commence his preaching must be after what is intended by the first vision, and before the third. At some period between these two extremes this prophecy will be accomplished."

The object of the first vision is determined to be the great event, which is commonly called the REFORMATION, which happened in the beginning of the sixteenth century.

By *great Babylon* in the third vision

"Is indisputably intended the seat and dominion of that powerful adversary, who for many ages has encroached upon the prerogatives of Jesus Christ, and persecuted his faithful followers. The duration of this enemy is limited to twelve hundred and sixty prophetic years..... The latest date, which has been, or, indeed, can be fixed for his rise, extends his continuance to the year 1999; consequently his fall must, at farthest, be immediately before the year 2000, when the millennium will be fully introduced.

"Here then we have found two extremes, between which the prediction in question will be fulfilled. It must be *after the Reformation, and before the fall of antichrist.* The angel must begin his flight after the year 1500, and before the year 2000. This brings our inquiry within the space of five hundred years. These boundaries will be abridged, when we reflect that three hundred years have elapsed since the Reformation, and nothing corresponding to the vision has yet been seen.....Great things were achieved at the Reformation. But this is *another* angel,...this foretels *another* preaching, vastly more enlarged and interesting in its consequences, than any thing, which happened then, or at any period since. It delineates an event, which, when estimated in all its concurring circumstances, cannot fail of establishing the conviction, that it is not yet fulfilled.....We are compelled, therefore, to look forward for the accomplishment; and are now reduced to the short remaining space of two hundred years.....At some period of time from, and including the present day, and before the close of two hundred years, the angel must begin to fly in the midst of the churches, and preach the everlasting gospel to all nations, and tongues, and kindred, and people in the earth.

"Thus far the prophecy, taken in its connexion and order, has assisted us in our calculation.... We shall, perhaps, approach nearer, if we attend to some momentous events, which we know are to happen previously to the millennium, and, consequently, within two hundred years. If these be such, as will necessarily require considerable time, and if the event in question be inseparably connected with them, and stand foremost in the series, we may be enabled to form a rational conclusion of the probable season when this will commence.

"The events to which we allude are, the punishment of the nations, who aided antichrist in murdering the servants of God, the conversion of the Jews, the bringing in of the fulness of the Gentiles, and the fall of mystical Babylon."

The author mentions these events distinctly, and makes observations in order to assist us in forming a just estimate of the time required for their accomplishment.

"I. *The punishment of the nations, who aided antichrist in murdering the servants of God*....But, what conflicts, what revolutions, what risings of nations, who are to be the mutual exe-

cutioners of this terrible sentence, are here implied!

"2. *The Jews are to be converted*.... The Jews will assuredly be converted, and with raptures of faith and love, hail the adorable Jesus, as the true Messiah.....To their own land they will again return, and flourish there under a government adapted to their new and exalted condition. There they will constitute the centre, the most distinguished and dignified point, to which the whole Christian church will stand related. But to effect all this,...what instruction, what arrangements, what assistance from other nations, what journeyings, what concurring providences must here combine!

"3. *The fulness of the Gentiles* is to be brought into the church....But what means and ends, what causes and effects, what a train of events are comprised in the conversion of the world to the obedience of Christ! What prejudices must be conquered, what old foundations razed, what new structures erected!.....Should Pentecost seasons be frequently repeated, and the *work be cut short*, still a number of years must necessarily elapse in accomplishing this blessed purpose.

"4. *The destruction of antichrist*..... His destruction began at the Reformation, and will increase in the same degree in which the gospel is preached with success....Every thing that militates against revealed religion, and the worship of God the Redeemer, throughout the whole earth, shall be overthrown.

"What changes in the moral world, what revolutions in the civil, are impending! Attend to each of the enumerated articles; estimate their magnitude;....and then determine whether two hundred years are not a short space for the consummation of such events! And if the extensive propagation of the gospel is to precede the conversion of the Jews, the bringing in of the fulness of the Gentiles, and the destruction of antichrist, say, whether we may not indulge the expectation, that it will soon commence, if it be not already begun?

"With this conclusion, if, now, we compare existing facts; if we view the missionary spirit, which has suddenly pervaded the churches, and estimate the efforts lately made, and still making, for sending the gospel to those, who know not the precious name of Jesus;....do we not discover a striking resemblance of what the vision describes? May we not exclaim, behold the angel! his flight is begun!"

This prediction, in our author's view, is comprised also under the *third* class of prophecies, and receives additional light from the rules of explication respecting *co-existing* events. *The hour of God's judgment* he considers, as the very hour when the angel begins to fly. God's judgment against the nations, who are chargeable with the murder of the saints, appears already begun. "What are the singular, what the desolating scenes, which have opened, and are still enlarging in prospect? Why are convulsed nations rising in a new and terrific form to exterminate each other?" By such questions the author expresses his apprehension, that God is now coming out of his place to judge the earth, and accordingly, that the angel is about to begin, if he has not already begun his flight. Here the investigation ends in the following manner.

"Let this suffice. You have attended to the prophecy, and estimated the period of its accomplishment. You have compared existing facts with the prediction, and drawn a conclusion. Do you now call, *Watchman, what of the night? Watchman, what of the night? The watchman saith, the morning cometh, and also the night.* Clouds and darkness still remain, and the gloom may even thicken at its close; but the rising dawn will soon dispel the shades, and shine *more and more unto the perfect day.* THE MORNING COMETH!"

From the numerous reflections

suggested by this subject, the author selects the following.

"1. *How mysterious are the ways of God.*...The time which elapsed before the birth of the Messiah; the narrow boundaries within which the church was circumscribed during the dispensation of the Old Testament; the sufferings which overwhelmed her immediately after the primitive ages of Christianity; and the small progress of truth and righteousness for so many centuries to the present day, are all, to us, mysterious and inexplicable. What difficulties hold us in suspense! How many inquiries arise! If the everlasting gospel is to be preached to the whole world, why are the nations permitted to remain so long in ignorance and wickedness? If the heathen be given to the Lord Jesus, why doth he delay to take possession of them? Why a discrimination? Why?....*But, O man, who art thou that repliest against God?*...."

"2. The *magnitude* of this event next arrests our attention. Vast in its nature and consequences, it involves renovations in the moral world more extensive and stupendous, than any hitherto experienced; it implicates radical changes in the manners and customs of mankind, and even.... revolutions in the principles and administration of civil government, which surpass the power of anticipation....When all nations receive the gospel; when men of every rank, from the least to the greatest, shall know the Lord,.....then all will be happy, individuals will be happy, society will be happy, and peace, joy, and holiness prevail throughout the whole world.... Alarmed at the prospect, infidels raise objections, and ridicule the hope of believers. *All things*, say they, *continue as they were from the beginning of the creation;* and all things will forever so remain. Nothing can produce the mighty change you Christians contemplate. You cherish fictions, chimeras, and dreams.....What! convince the ferocious followers of Mahomet, that their prophet was an impostor, their Alcoran a rhapsody! persuade the Chinese to abandon their ancient habits! induce the myriads in India to demolish their pagodas, and erect temples to Jesus Christ! curb the roving Tartars! elevate the grovelling Africans! or tame the savages of America! How can these things be? Not by human *power or might*, we reply. We know, more than infidels can inform us, of the stupendous heights and horrid abysses over which the promise has to pass; but none of these things move us....*It is the work of God.* This answers all questions; this silences every cavil. Are not all things possible with him that *doth according to his will in the army of heaven, and among the inhabitants of the earth?*...."

The 3d reflection is on the *certain accomplishment* of the great event under consideration. After mentioning the present exertions in the churches, as the first strirrings for accomplishing that great end, the author breaks forth in the following animated, impressive manner:

"Eventful period! a time replete with occurrences of the highest importance to the world! Long lives for many generations have passed in uniform succession, and men have grown old without witnessing any remarkable deviation from the ordinary course of Providence. But now a new era is commencing. The close of the last, and the opening of the present century exhibit strange and astonishing things. Principles and achievements, revolutions and designs, events uncommon and portentous, in rapid succession, arrest our attention. Each year, each day is pregnant with something great, and all human calculations are set at defiance. The infidel, with his impious philosophy, stands aghast, and destitute of resources, with trembling forebodings, wonders how and where the perplexed scene will end; while the Christian, instructed by the word and spirit of his Saviour, calmly views the turning of the dreadful wheels, and knows which way they proceed. Strengthened by divine grace, he stands undaunted in the mighty commotion, and looks up, rejoicing that his prayers are heard, and that his redemption draweth nigh."

In the remaining part of the discourse, the author urges Christians, and especially mis-

sionary societies to ascend the prophetic mount, to enjoy the vast prospect laid open to their view, and to engage in strenuous, persevering exertions to propagate the gospel. The close is full of rapture.

"We wait in confidence for the full accomplishment of the promise, and participate gladly in *the triumph of the gospel.* What John saw in vision, we now behold an existing fact. We see *another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.* With fervent prayers and raised affections we cordially *bid him God speed.* Go, welcome messenger of good tidings, bear the invaluable treasure to *every nation, and kindred, and tongue, and people.* Proclaim with a loud voice that *the hour of his judgment is come;* cry aloud, spare not, until the whole world shall learn to fear God, to give glory to him, and worship him as their CREATOR and REDEEMER. Amen."

Such is the sermon, of which we think it useful to exhibit this particular review. Some parts of the discourse might, with advantage, have been abridged, particularly the illustration, page 10, 11, 12. An appendix of unusual length, made up of learned & very useful notes, closes this valuable pamphlet. The theme of this discourse is judiciously chosen; the division of the subject and the arrangement of the parts marked with natural simplicity and correct taste, and the whole is evidently executed by the hand of a master. But the highest encomium, which can be bestowed, is found in the impression, which the sermon has made on devout attentive minds.

Religious Intelligence.

The Twelfth General Meeting of the London Missionary Society, held May 14, 15, and 16, 1806.

"WHAT hath God wrought!" Is an exclamation, which has seldom been uttered with more sensibility than by the members of the Missionary Society at their sucessive meetings, and especially at their twelfth meeting; the particulars of which we have now the pleasure to record.

"What hath God wrought!" said our friends in 1795, when the measure of forming the Missionary Society was so unanimously adopted,—when the solemn vote was passed on the evening of September 21, "It is the opinion of this meeting, That the establishment of a society, for sending missionaries to the heathen, and unenlightened countries, is highly desirable,"—when the places chosen for the first public services were crowded with attentive hearers,—when about two hundred ministers testified their cordial approbation of the design,—and when, in a few months, many thousand pounds flowed into the treasury of the society, then, again and again, did the pious exclamation proceed from a thousand tongues, "What hath God wrought!"

But surely there is now more abundant cause than there was eleven years ago, to admire the good hand of God in this matter. It is more than ever evident, that "the thing proceedeth from the Lord;" and that he deigns to accept and prove the ardent desires, the holy breathings, and the active exertions of his people, to diffuse the fragrant name of Jesus among those who never heard his fame, nor saw his glory. Every succeeding anniversary strengthens this confidence in God, this lively hope of his effectual blessing; and, to say the least, no preceding Anniversary more than the last. Of this, we believe, none could doubt who were present;—to other

Christian friends we can convey but a faint idea of the general impression by the following detail:—

On the evening of Tuesday, May 13, a considerable number of the ministers who had arrived in town, assembled at Haberdasher's Hall, when some arrangements were made respecting the public services of the following days.

On Wednesday morning, a great congregation was assembled at Surry Chapel, long before the time appointed for the commencement of the worship, and notwithstanding an incessant rain, which fell for several hours. Mr. Charles, a minister of the establishment, resident at Bala, in Merionethshire, Wales, preached a sermon from Isaiah x. 27, "And the yoke shall be destroyed, because of the anointing." The preacher considered the text as expressive of a distressing calamity, the bondage and slavery of sinners; and of the means of deliverance by Christ, the anointed Saviour.

In the evening the Rev. Mr. Bradley, of Manchester, delivered a discourse at the Tabernacle, which was exceedingly crowded, from Psalm lxxxiv. 20, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." After some general observations on the Psalm, the preacher shewed, by a detail of various particulars, that the Heathen countries are filled with cruelty,—that the great cause of this is moral darkness,—the interest the church of God feels in the state of the Heathen,—the way in which it should be expressed,—that God's covenant secures to the church success in undertaking missions to the Heathen.

On Thursday morning the Society held their General Meeting for the Annual Business at Haberdasher's Hall. Mr. J. A. Knight began with prayer. The Minutes of last Annual Meeting were read, together with the original Plan of the Institution. The Report of the Directors, containing an account of their proceedings during the last year, and the present state of the several missions undertaken by the Society, was read; and, we believe, afforded much satisfaction to the Members, of whom there was a more numerous attendance than on any former occasion. The Rev. Mr. Hall, of Edinburgh, delivered an animated and impressive Address to the Society, exhorting them to perseverance in the good work, and suggesting many encouraging considerations to strengthen their hearts and hands.

On Thursday evening, Mr. Bogue preached on the appointed subject, from Rom. x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Mr. Bogue considered the state of the Jews in three periods, viz. of past excellence, present degradation, and future glory; the obligations under which we are laid to seek the conversion of the Jews, arising from the claims of gratitude, compassion, equity, justice, and benevolence:—the means to be adopted, in order to effect this object:—and some encouraging considerations by which the duty may be urged. Mr. Frey, one of the house of Israel, concluded the service by prayer.

On Friday morning, a large congregation assembled. Mr. Whittingham, of Everton (the successor of the memorable Mr. Berridge) delivered a discourse from Isaiah xi. 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Mr. Whittingham considered the prophetical declaration concerning the Messiah, which the text contains,—the glorious effects arising from the full accomplishment of this prophecy; and he improved the subject by applying it to the design of the Missionary Society.

The pleasing solemnities of this Anniversary were concluded as usual, by a Sacramental Communion; to which the friends of the Society were admitted by tickets, previously distributed by the Ministers among the Stated Communicants, of various denominations of Christians: so anxious were many persons for accommodation, that they were seated in Sion Chapel nearly three hours before the time fixed for beginning. Much care was taken by dividing the whole area of this vast place into distinct compartments, marked with large figures, to facilitate the distribution of the elements by the ministers to the great assembly, and to avoid confusion as much as possible

The whole area of this vast chapel being devoted to communicants, a far greater number than on any former occasion united in commemorating the dying love of that adorable Saviour, whose kingdom among men, it is the object of the Society to extend.

The liberality of the religious public has had another opportunity to manifest itself. It was supposed, last year, that the novelty of the measure of making collections, might occasion a larger sum than could afterwards be expected; but experience has now evinced that it was genuine philanthropy that opened the hearts and hands of our fellow Christians, so that about one third more was produced by the collections of the present year than of the past. The Directors of the Society derive no small encouragement from this circumstance; as it affords additional reason to hope that, however widely the operations of the Society may be extended, and consequently the expenditure increased, the liberality of the church of Christ will proportionally be enlarged. This circumstance, coupled with the great increase of Missionaries, who have consecrated their services to this object during the year past, enlivens every heart with the most cheerful hope, that the work of God among the Heathen will prosper yet more and more! *Ev. Mag.*

RELIGIOUS TRACT SOCIETY, LONDON.

May 15, 1806, this Society held their seventh annual meeting at St. Paul's coffee-house, London, which was more numerously attended than any former one, and proved a meeting of peculiar interest, from the extended exertions and growing usefulness of that institution.

The zeal for the diffusion of divine truth, which induced the formation of this society, appears to increase in proportion as new objects present themselves, and as the means of attending to them are afforded to the committee, from whose report it appears, that in the course of the last year, seven new tracts, of the first series, have been published. Five have been translated and published by the society in the Welch language, one in the Gaelic, one in the Spanish, one in the Italian, and two in the German languages. That since the last report, about 600,000 of the first series have been issued from the depository; and that the whole number issued since the commencement of the institution, in 1799, exceeds 2,700,000.

That the committee have gratuitously distributed among the army and navy, to foreign prisoners of war, among the Roman Catholics in Ireland, and to other places where the necessity was urgent, 110,000 tracts.

That the committee had commenced the important attempt, which was sanctioned by the last annual meeting, of subverting the pernicious tracts, so extensively circulated by hawkers throughout the kingdom, by the publication of a new series of tracts, peculiarly adapted for sale by such persons; designed to be both entertaining and instructive, having cuts, and being printed in the same form as those usually sold by the hawkers; three of which have been translated and published in the Welch language; and, as an inducement to such persons to engage in the sale of them, the committee have fixed the price so low as to yield to the venders and hawkers a profit superior to that on any other tracts hitherto published.

A very extensive correspondence has been opened for the furtherance of this concern, and about 260,000 of the new series of tracts have been already issued; but as returns have not yet been received from many of the society's agents, the exact number sold cannot be ascertained.

The committee strongly recommend to their Christian brethren to consider the vast importance of subverting the vicious tracts, and profane ballads, which supply temptation and corruption to the rising generation; and they earnestly entreat every friend to religion and virtue to look around on the shops near his residence, which are the depositories of such vehicles of vice, and to exert his influence to introduce in their place the tracts published by this society; and it is especially desirable that wholesale venders, who at present supply the small shops and the hawkers, should be made fully acquainted with the circumstance of

the increased profit of two pence in the shilling to be obtained by the sale of them. As it must rejoice the heart of every Christian to be able, in any degree, to eject the poison, or to counteract its deadly influence, let every reader use immediate exertion for that important purpose.

The committee have recently published a uniform edition of the first series of tracts in two handsome volumes, the price of which is fixed *extremely low*; but as it has necessarily occasioned a heavy expense to the society, they earnestly entreat every friend to promote the sale of them, for the purpose of replenishing the funds, and promoting the interest of the institution.

Several very encouraging accounts were related, by members present, of the conversion of sinners to God by the reading of tracts published by this society; some of which, we hope, will be made public, as an encouragement to perseverance in the distribution; and as a persuasive to those, who have not yet begun this work, to delay it no longer, and to reflect how many opportunities they have lost of putting tracts into the hands of others, which might have been instrumental in saving souls from eternal punishment, and leading them to joys, which will never cease. *Ev. Mag.*

BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the society, as was stated in the report of last year, had extended its influence to the continent, and has, as now appears, produced there very beneficial effects.

The *Nuremberg* Bible Society, which owed its origin to the British society, has printed a German Protestant edition of the New Testament, which is sold at the low price of five pence each copy; the use of standing types having enabled the society to supply New Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testaments by standing types, and in an improved form; but although the expense was estimated only at 1000*l.* it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The committee resolved to assist the Nuremberg society by a farther donation of 200*l.* This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types*, *the stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor Protestants of Germany, probably for some years to come.

The expectation held out in the report of last year, of establishing a Bible society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approbation of it, but has assisted the funds by a donation. In the prospectus of this institution, its formation is expressly ascribed to the example and aid of the society in England; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low prices, of Bibles and Testaments, and the printing of a new edition of the Bohemian Scriptures. Another 100*l.* has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this country and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman

Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Gallicia, who are in great want of the Scriptures, with Bibles from the Bible Institution, which has been established at Halle for more than a century.

To the Bible Society at Basle 100*l.* has been sent for the purpose of purchasing French Protestant Bibles to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of 150*l.* to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible; and in the mean time 100*l.* has been expended in distributing French Testaments among them; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Committee has been gratefully acknowledged by the prisoners, and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with 1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms, on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty; a Society has been formed for that express purpose; and the admission of them into schools has been recommended, even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signalized themselves. And *the Society for propagating Christian Knowledge* in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the island, were become very scarce, the Committee have directed 300 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been delayed, notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of stereotype printing. The Welch New Testament has however been at length completed, and the whole Bible, it is hoped, will in no long time be ready for distribution. Twenty thousand co-

pies of the entire Bible, and ten thousand more of the New Testament in 12mo. will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March, 1805, the translation of the book of Genesis and the Gospel of St. Matthew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India.*

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depositary, 19, Little Moorfields. A large edition of the complete Bible is in the press.†

An Association has been formed in London, for contributing to the fund of the British and Foreign Bible Society, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

In closing the report, the committee wish to guard the friends of the society against relaxing their exertions to procure contributions to its funds, under an idea that they are sufficiently ample. The completion of the various works already resolved on, will require large disbursements: The extent to which the Scriptures are circulated will materially depend on the moderation of the price at which they can be sold: and the reduction of price must be regulated by a regard to the society's funds. It would be highly desirable that the price could be so reduced as to suit the circumstances of the lower classes. In short, there is no limit to the beneficial operations of the institution both at home and abroad, but what its funds may prescribe. Much, it is admitted, has been done towards accomplishing the Society's object; but that object must be regarded as imperfectly accomplished whilst any nations remain, to whom the blessings of the Holy Scriptures have not yet been conveyed. "And what object," the committee observe in conclusion, "can be more important; what more worthy the united efforts of all Christians? If the Scriptures contain the doctrines of salvation; and if there be thousands and tens of thousands, even among those professing the religion of Christ, and capable of reading the sacred records in which it is contained, who are yet prevented by poverty or other circumstances from possessing them, an institution, the sole object of which is to supply these wants, can stand in need of no recommendation. Such an object will sufficiently account for the deep interest, which the Bible Society has excited in the United Kingdom, and authorizes the fairest hopes that it will continue to receive the support of the friends of revealed religion. When we reflect on the alarming and afflictive dispensations of Providence, which have visited foreign nations, whilst we have been blessed with an exemption from them, gratitude to the great Disposer of events in every possible way is more than a common duty; and in endeavouring to promote his honour by the diffusion of the Holy Scriptures, we discharge but a small part of those solemn obligations, which his singular favour so peculiarly imposes on us. What effects may flow from the most successful labours of the Society, is not within the limits of human foresight: Paul may plant, Apollos may water, but it is God alone, who giveth the increase. But we may be allowed to entertain a reasonable expectation, that the seed of the word will not be sown in vain; and that amongst the numbers to whom it will be conveyed by the Society, many will receive it with joy, and cultivate it with profit; and that the beneficial effects of the institution will extend to generations yet unborn." *Ch. Observ.*

* *We understand that a donation of* 1000*l. has since been voted by the Committee in aid of this grand design.*

† *Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of* 20 *per cent.*

The Bristol Society, for promoting Religious Knowledge among the Poor, have published a Third Annual Report, stating, That, since their commencement, they have distributed 110,000 Religious Tracts ; and encouraging their friends to new and increased exertions.

At the late Anniversary of the Magdalen Charity, which was the forty-eighth, it was reported, That since the commencement of that institution, no fewer than 2,400 young women, a considerable majority of whom were under twenty-one years of age, have been rescued from the vices and miseries of prostitution. The evil, however, still continues to a most alarming extent; and additional remedies are imperiously demanded. Another institution of a similar kind, conducted by pious persons of evangelical principles, and under the direction of Christian Ladies, would do honour to the sex and to the nation. *Ev. Mag.*

CONNECTICUT.

At a meeting of the General Association of Connecticut in Weathersfield, June 17, 1806, "Inquiry was made with respect to the state of religion, in the churches with which we have connexion, from which it resulted, that although much coldness and lukewarmness in spiritual concerns, appear in many places, yet in others, the spirit of vital piety eminently prevails; and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render praise to the great Lord of the vineyard, and to persevere in prayer that showers may descend in plentiful effusions."

A committee was appointed to consider whether it would be regular to exchange ministerial labours with any one, who openly denies the divinity and atonement of Christ, and made the following report, which was accepted.

"Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, *Voted*, That this association, feeling it a duty to bear testimony against principles so subversive of the pillars of gospel truth, of vital piety and morality, do recommend to their brethren in the State, earnestly to contend for the faith once delivered to the saints ; to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

The following motion was made and approved :

"Whereas the relation between a minister and his people is one of the most solemn that can be formed in this world, *Voted*, That this body do disapprove of the growing usage in the churches, by which this relation is dissolved, without making public the true reasons of discontent in the parties, as tending on the one hand, to shield the immoralities and erroneous opinions of a minister, and on the other, to gloss over the unreasonable discontents and vices of a people."

Attest, JOHN ELLIOT, *Scribe.*
Con. Evan. Mag.

Literary Intelligence.

MUNGO PARKE.

As there have lately appeared various accounts of Mr. Parke and his fellow-travellers in Africa, the following extract of a letter from him to his friend at Goree, being the only authentic information received since he reached the river Niger, will no doubt prove acceptable to those who feel an interest in the fate of that enterprising man :—

"*Sansanding, Bamboura, Nov.* 10, 1804.

"My dear friend—We left the Gambia in good health and spirits, and continued travelling with the greatest and most flattering prospect of success, till we had crossed the Falam River, and entered Minskoodo: here, alas! the rainy season commenced, and the soldiers were affected with fevers. The fever had at the

first appearance of typhus, but in a few days the yellow tinge of the skin convinced us that we had a more dangerous disease to contend with. [Here he relates his method of treatment, which he says, he has every reason to believe would have been very successful, had they had proper convenience, and not been exposed to the heat of the sun.] Our numbers diminished very rapidly; for, as the rainy season advanced, the dysentery made its appearance, and we reached the river Niger, 22d August, in a very weak and sickly state. On our arrival we had a long palaver with the king of Bamboura, and received permission to pass to the eastward, and arrived at Thirpla, (Sansanding) where we have resided near two months, fitting out our schooner, and laying in provisions. The healthy season is now set in, and I indulge the hope of reaching the coast before any more of us drop off. Out of 44 Europeans, who left the Gambia in good health, only lieutenant Martin, and three soldiers, of the royal African corps, and myself, remain alive. I have not had a day's sickness since I left Goree. Mr. Anderson, my brother, friend, and companion, died of a dysentery on the 28th of October, and Mr. Scott of a fever two months ago.

"I am yours, &c.

[Signed] "MUNGO PARKE."

The guide who brought these letters, says, that he saw Mr. Parke to the eastward of Sansanding, after the date of his letter. He also reports, that there was an English ship in the Gambia that had letters on board from Mr. Parke, for his majesty's secretary of state.—*Lon. paper.*

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The Executors of Lord Macartney have confided his papers to Mr. Barrow; and they will soon be given to the public, accompanied with accurate Memoirs of his Lordship's Life.

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FRANCE.

The Colleges for the education of the English, Irish, and Scotch Catholics in Paris, have, by a decree of the Emperor, been united into one establishment: and a course of Lectures on Philosophy is now delivering there in the Latin language.

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ITALY.

Among the MSS. dug out from the ruins of Herculaneum, a fragment of a Latin Poem has been discovered, containing above 60 hexameter verses, which relate to the battle of Actium and the death of Cleopatra. The MS. is written in large letters, and all the words are separated by points. Some hopes are entertained, that this will prove to be the poem of Varius, the friend of Horace and of Virgil; and that the whole of that work will be recovered.

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NEW ENGLAND.

The number of young gentlemen, who received the degree of Bachelor of Arts, in the different Colleges in New England, in 1806, follows:

At Harvard, in Cambridge, (Ms.)	41
Yale, New-Haven, (Con.)	73
Brown, Providence, (R.I)	18
Dartmouth, Hanover, (N.H.)	25
Williams, Williamstown, (Ms.)	26
Middlebury, Middlebury, (Vt.)	14
Burlington, Burlington, (Vt.)	6
Bowdoin, Brunswick, (Me.)	7
Total,	210
In 1805, the whole number was	188
Increase	22

List of New Publications.

NATURE Displayed, in her mode of teaching language to man; or a new and infallible method of acquiring a Language, in the shortest time possible, deduced from the Analysis of the Human Mind, and consequently suited to every capacity. Adapted to the French. By N. G. Dufief. Second edition, with considerable additions and corrections. Vol. I. containing the conversation, phrases, and Le Lecteur Francais premiere parte. Philadelphia. John Watts. 1806. pp. 460.

Two Discourses, occasioned by the sudden deaths of Joseph Brown, jun. Æt. 23, and James Jenness, Æt. 24; who were drowned near Rye-beach, (N. H.) on the evening of the 9th Sept. 1806. The former delivered Sept. 10th, at the time of interment; the latter delivered the Lord's day following. By William Pidgin, A.M. Minister of a Presbyterian Church in Hampton. Newburyport. E. W. Allen. 1806.

A Sermon, preached at the meeting-house in the vicinity of Dartmouth College, on the Sabbath preceding Commencement, 1806; and published at the request of the inhabitants and students. By Elijah Parish, A.M. Pastor of the Church of Christ in Byefield, Mass. Hanover, N. H. Davis. 1806.

Free Communion of all Christians at the Lord's Table; illustrated and defended, in a discourse. To which is added, a short specimen of the proceedings of the Baptist Church and Council, in their labour with, and withdrawing fellowship from the author. By Elder Simeon Snow, late Elder of a Baptist Church in Guilford. Greenfield. Denio.

An Epitome of Ecclesiastical History. By David S. Rowland, late Minister of the First Church in Windsor. Hartford. Lincoln & Gleason.

The Trial of Virtue, a sacred poem; being a paraphrase of the whole book of Job, and designed as an explanatory comment upon the divine original, interspersed with critical notes upon a variety of its passages. In six parts. To which is annexed a dissertation on the book of Job. By Rev. Chauncey Lee, A.M. Pastor of a Church in Colebrook. Hartford. Lincoln and Gleason.

Lectures on Natural and Experimental Philosophy, considered in its present state of improvement; describing, in a familiar and easy manner, the principal phenomena of nature; and shewing that they are co-operate in displaying the goodness, wisdom, and power of God. By the late George Adams, mathematical instrument maker to his majesty, &c. In four volumes. Illustrated with 43 large copperplates, elegantly engraved. This American edition, printed from the last London edition, edited by William Jones, is carefully revised and corrected by Robert Patterson, professor of mathematics and teacher of natural philosophy, in the university of Pennsylvania. Vol. I. To this volume is subjoined, by the American editor, A brief outline or compendious system of modern chemistry: compiled from the latest publications on that subject. Price to subscribers $11,50 the set. Philadelphia. Woodward.

Travels in Louisiana and the Floridas, in the year 1802, giving a correct picture of those countries. Translated from the French, with notes, &c. By John Davis. 12mo. pp. 182. New-York. Printed by and for I. Riley and Co.

Columbian Eloquence; being the speeches of the most celebrated American orators, as delivered in the late trial of the Hon. Samuel Chase, before the Senate of the United States. 3 vols. 12mo. Price $1,50. Baltimore.

Discoveries made in exploring the Missouri, Red, and Washita rivers, and countries adjacent, by Captains Lewis and Clarke, Dr. Sibley, Wm. Dunbar, Esq. and Dr. Hunter; with an appendix, by Mr. Dunbar, not before published, containing lists of stages and distances on the Red and Washita rivers to the Hot Springs; lists of the most obvious vegetable productions of the Washita country, which are indigenous or growing without cultivation; notice of certain vegetables, part of which are supposed to be new; of the medical properties of the salt springs, &c. 8vo. Natchez, Louisiana.

The Clergyman's Companion, containing the official offices of the Protestant Episcopal Church, used by the clergy of the said church in the discharge of their parochial rites. To which are added, Extracts from the writings of distinguished divines on the qualifications and duties of the clerical office. 12mo. Price $1,25. New-York. Peter A. Mesier.

A discourse delivered at the dedication of the new academy in Fryeburg, June 4, 1806. By Rev. Nathaniel Porter, A. M. Published at the request of the trustees. Portland, B. Wait. 8vo.

A Sermon preached at the ordination of the Rev. Nathan Waldo, A.B. in Williamstown, Vt. Feb. 26, 1806.

By Elijah Parish, A. M. pastor of the church in Byefield, Mass. Hanover, N. H. Moses Davis. pp. 16.

Vol. II. Part I. of the New Cyclopedia, or Universal Dictionary of Arts and Sciences—To be completed in 20 vols. quarto. Formed upon a more enlarged plan of arrangement than the dictionary of Mr. Chambers. By Abraham Rees. $3 the half vol. Philadelphia. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

Biographical memoirs of lord viscount Nelson, with observations critical and explanatory. By John Charnock, author of the Biographia Navalis, &c. 8vo. pp. 350. Second American edition. Price $1,50 boards. Boston. Etheridge and Bliss.

Strictures on seven sermons, with an appendix, by Rev. Daniel Merrill, of Sedgwick, (Me.) on the Mode and Subjects of Baptism. In twelve sections. By Joseph Field, A. M. pastor of the church in Charlemont. Northampton. Pomroy. 1806. pp. 88.

The Deity of Jesus Christ essential to the Christian Religion: a treatise on the Divinity of our Lord Jesus Christ, written originally in French. By James Abbadie, D. D. and Dean of Killaloe, in Ireland. A new edition of the English translation. Revised, corrected, and, in a few places, abridged. By Abraham Booth, A.M. Pastor of the Baptist Church, Goodman's Fields, London. Burlington, N. J. Ustick. pp. 324.

Proposals are issued for publishing, by subscription, a volume of sermons by the Rev. Joseph Washburn, late pastor of a church of Christ in Farmington. To which will be added, the sermon of the Rev. Asahel Hooker, delivered on the occasion of Mr. Washburn's death. Price $1. Hartford. Lincoln & Gleason.

☞ *The profits arising from the sale of 1000 volumes, the least contemplated number, will be applied to the benefit of Mrs. Washburn, and her orphan children, left with slender means of support; and the work will prolong the memory of a worthy minister of Christ, and tend to promote the cause of religion. Subscriptions are received by E. Lincoln, Water Street.*

FOREIGN.

The beneficial effects of Christianity on the temporal concerns of mankind. Proved from history and facts, by Bielby, Bishop of London.

Instruction and consolations to the aged, the sick and dying; extracted from the works of Richard Baxter. Being a sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. By S. Palmer.

A Supplement to the Dissertation on the Period of 1260 Years; by G. S. Faber, B. D. in 8vo. price 4s.

A Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings; preached at the Lecture founded by the Hon. Robert Boyle, in the Parish Church of St. Mary le Bow, from the year 1802 to the year 1805; by W. Van Mildert, M. A. Rector: in 2 vols. 8vo. London.

Ordinations.

Ordained at Bridgwater, on the 29th Oct. Rev. James Flint, to the Pastoral care of the Church and Society in the East Parish. The solemnities of the ordination commenced with a prayer by Rev. Mr. Gurney of Middleboro'. Sermon by Rev. Jacob Flint, of Cohasset, from 2 Tim. iv. 2. "Preach the word; be instant in season; out of season." Ordaining prayer by Rev. Mr. Sanger of South Bridgwater. Charge by Rev. Mr. Stone of Reading. Fellowship of the churches by Rev. Dr. Reed, of W. Bridgwater; and concluding prayer by Rev. Timothy Flint of Lunenberg.

Oct. 1st. Installed over the 3d Church and Society in North-Yarmouth, the Rev. John Dutton. The Rev. Mr. Smith of Turner, offered the introductory prayer. The Rev. Mr. Lyman of Bath, preached the sermon from Ezekiel iii. 17, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth and give

them warning from me." The Rev. Mr. Gillet of Hallowell, offered the installing prayer. The Rev. Mr. Mosely of New-Gloucester, gave the charge. The Rev. Mr. Weston of Grey, expressed the fellowship of the churches, and the Rev. Mr. Ward of New Milford, offered the concluding prayer.

☞ *Memoirs of Mrs. Anne Hodge shall be concluded in our next.*

Poetry.

The following tender and elegant little poem is from the pen of Mr. JAMES MONTGOMERY, *the celebrated author of "The Wanderer of Switzerland."*

THE JOY OF GRIEF. *Ossian.*

Sweet the hour of tribulation,
When the heart can freely sigh;
And the tear of resignation
Twinkles in the mournful eye.

Have you felt a kind emotion
Tremble thro' your troubled breast;
Soft as evening o'er the ocean,
When she charms the waves to rest?

Have you lost a friend, a brother?
Heard a father's parting breath?
Gaz'd upon a lifeless mother,
Till she seem'd to wake from death?

Have you felt a spouse expiring
In your arms before your view?
Watch'd the lovely soul retiring
From her eyes that broke on you?

Did not grief then grow romantic,
Raving on remember'd bliss?
Did you not, with fervour frantic,
Kiss the lips that felt no kiss?

Yes! but when you had resign'd her,
Life and you were reconcil'd;
Anna left---she left behind her
One, one dear, one only child.

But before the green moss peeping,
His poor mother's grave array'd,
In that grave, the infant sleeping
On the mother's lap was laid.

Horror then your heart congealing,
Chill'd you with intense despair;
Can you recollect the feeling?
No! there was no feeling there!

From that gloomy trance of sorrow,
When you woke to pangs unknown,
How unwelcome was the morrow,
For it rose on you alone!

Sunk in self-consuming anguish,
Can the poor heart always ache?
No, the tortur'd nerve will languish,
Or the strings of life must break.

O'er the yielding brow of sadness
One faint smile of comfort stole;
One soft pang of tender gladness
Exquisitely thrill'd your soul.

While the wounds of woare healing,
While the heart is all resign'd,
'Tis the solemn feast of feeling,
'Tis the sabbath of the mind.

Pensive mem'ry then retraces
Scenes of bliss forever fled,
Lives in former times and places,
Holds communion with the dead.

And when night's prophetic slumbers
Rend the veil to mortal eyes,
From their tombs the sainted numbers
Of our lost companions rise.

You have seen a friend, a brother,
Heard a dear dead father speak,
Prov'd the fondness of a mother,
Felt her tears upon your cheek!

Dreams of love your grief beguiling,
You have clasp'd a consort's charms,
And receiv'd your infant smiling
From his mother's sacred arms.

Trembling, pale and agonizing,
While you mourn'd the vision gone,
Bright the morning star arising,
Open'd heav'n, from whence it shone.

Thither all your wishes bending
Rose in extacy sublime,
Thither all your hopes ascending
Triumph'd over death and time.

Thus afflicted, bruis'd and broken,
Have you known such sweet relief?
Yes, my friend! and by this token
You have felt "the joy of grief."

TO CORRESPONDENTS.

A. on "*the Piety of the Ancients*," is received. We wish often to hear from this writer.

Leighton, on *the Imprecations in Scripture*, shall appear in our next.

We invite the particular attention of all, who are concerned for the purity and prosperity of our churches, to the pieces signed PASTOR.

Several communications, which have been some time delayed, shall appear in our next number.

Correspondents are requested to forward their communications early in the month.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 19.] DECEMBER, 1806. [No. 7. Vol. II.

SOLEMN PROSPECTS AT THE COMMENCEMENT OF THE NEW YEAR.

IT is a just though trite remark, that the world in which we live is never stationary. Itself, and all things in it, are suffering perpetual change. The effects produced in external nature, by the revolutions of day and night, and by the regular succession of seasons from year to year, are obvious, even to the most common observer; and have often furnished the subject of many a delightful song, to those who have viewed them with a poetic eye.

Though human society never becomes extinct, yet the individuals of which it is composed are continually changing. Every day that passes, removes many individuals from life; and the number must certainly be great, which each succeeding year consigns to their eternal home. Many, in every department of society, of every condition, of every age, and of every character, are cut down by the stroke of death; so that the places which they formerly occupied "know them now no more." Such changes have happened in all the years that are past, and similar events will undoubtedly occur, in those that are to come. Whilst multitudes of unthinking mortals spend their days and years in vanity, regarding, with a brutish insensibility, the most striking facts which the progress of time exhibits; let us be wise, and attend for a little to those *solemn prospects*, which the commencement of a new year opens to our view. Let us admit the possibility of dying in the course of it; and O that the writer, as well as every reader of this paper, might be enabled, through divine grace, suitably to improve the interesting prospect!

"This year thou shalt die," was the message of God by the mouth of Jeremiah, to the false prophet Hananiah: "This year thou shalt die," is the voice of God this day, to many who are putting far from them the thoughts of death, and exulting in the hope of many future years of prosperity and joy.

Ye men of rank and figure, this message is addressed to many of you; who, placed in the commanding stations of society, are raised to a proud pre-eminence above your fellow creatures. This day ye are receiving the adulation and homage of servile dependents and flatterers;

but before its anniversary return, your power and patronage shall have passed to other hands: The venal crowd shall have forsaken your threshold; death shall have laid you low, and brought you to that house where the small and the great, the servant and the master, lie down undistinguished together! Prepare to appear before the tribunal of that supreme Judge, "with whom there is no respect of persons, and who shall render to every man according to his works."

Ye high-minded possessors of the wealth of this world, who "trust in your wealth and boast yourselves of the multitude of your riches!" How many such are this day saying by their conduct, with the rich man in the parable, each to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry!" but the day is coming forward, within this year, when God shall say to this or the other secure worldling, "Thou fool, this night thy soul shall be required of thee." "Turn away thine eyes, then, from beholding vanity." Seek the true riches, the unfading inheritance; seek them in the right order, and they are assuredly thine forever.

Ye who are devoted to sensual enjoyments! "whose god is your belly;" who are led captive by "the lust of the flesh, the lust of the eyes, and the pride of life"—this year, Death, unwelcome messenger! may snatch some of you away from the haunts of dissipation, from the assemblies of gaiety, or from the convivial board, where you labour, in noisy mirth, to drown the recollection of the past, and the care of the future; saying, with the disciples of Epicurus, "Let us eat and drink to-day, for to-morrow we die." Should the awful summons meet you in such circumstances as these, with what consternation will your souls be overwhelmed? Like the king of Babylon, when at his impious feast he beheld the hand-writing on the wall, "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other."

Many poor afflicted ones, who have spent their days in obscurity, under the pressure of accumulated hardships, shall, indeed, this year, obtain a release from the troubles of a present life, and pass, according to their respective characters, to regions of perfect bliss, or of severer endless wo.

This year too, as in all those that have gone before, *Death shall approach his destined victims in various ways and forms.* Growing infirmities, slow wasting disease, or the multitude of years, shall prove to many the sure harbingers of mortality. Acute disease frequently makes the transition short, from the vigour of health to an untimely grave. Should war continue its ravages, how many lives, dragged forth by mad ambition, or engaged in the honourable defence of their country, may be expected to fall in deadly conflict! Of those "who go down to the sea in ships," it may be feared, that not a few shall, in the raging deep, find a watery grave. Nor shall even the merciless element of fire, probably, want its

victims. Nay, some souls, it may be presumed, without the least previous warning, escaping almost the sensation of dying, may suddenly, in a moment, drop their mortal bodies, and launch into eternity, whilst engaged in their ordinary occupations or duties, in the market or in the field, in their own house, or in the house of God. Whatever the designs of Providence to such individuals may be, their example sounds aloud to survivors the momentous admonition, "Whatsoever thy hand findeth to do, do it with thy might. Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

Youth and Beauty, whilst rejoicing in the days of youth, in the days of the gladness and gaiety of their heart, intent only on present joy, may receive the unwelcome call to go down to the dark and silent grave, and to appear before God in judgment.

The man of business, in the vigour of age, careful and cumbered about many things, unmindful that one thing is needful, anxious to advance his fortune, and lay up a provision for old age; who has no time to think of his soul, and to prepare for eternity; may yet, in the course of this year, find leisure to die, and give account of himself to God.

This year too, as in every former year, is there not reason to apprehend, that *Death, by unwelcome visits, may destroy, in many cases, the happiness of domestic society?* disjoining, by a heart-rending stroke, the strongest and most endearing ties by which human hearts can be united; snatching the smiling, prattling child, from the embrace of the fond reluctant parent; cutting down by a stroke the more advanced offspring, the promised staff and solace of parental age; or, by taking away its natural head and protector, constraining the bereaved family to say, "We are orphans and fatherless; our mothers are as widows!" Such scenes as these exhibit, in the most affecting form, the vanity of human comforts, and strongly enforce the apostle's admonition, "But this I say, brethren, the time is short; it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as tho' they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

Amidst all the vicissitudes of time, "the word of the Lord abideth forever." And the *relation which individuals bear to the dispensation of mercy*, discovers farther, and deeply interesting prospects, in consequence of the changes that may be expected, in the course of the year that is now begun.

"*Do the prophets live forever?*" The gospel of Christ is justly denominated, The Everlasting Gospel; but those, who preach it, "are not suffered to continue by reason of death." To many invested with the sacred office, the great Lord will ere long say, "Give an account of thy stewardship, for thou mayest be no longer steward." To the unfaithful servant, how tremendous the summons! Blessed is that minister, who, having

studied through life to approve himself to God, and to commend himself to the consciences of men, is able, in such a prospect, to say with Paul, "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness."

The gospel is appointed to be preached "to every creature," but *multitudes of wretched mortals refuse to hear it.* They make light of the gospel, and despise its ordinances; they forsake the Christian assemblies, and profane the day of God. Enslaved by vice, they are forced to take refuge in infidelity; and joining the tribe of scoffers, they mutually harden one another, and make strong the bands of wickedness. How many such shall, in the course of this year, be arrested in the career of impiety! Yes, proud and haughty scorner, know that the day is at hand, when thou shalt appear before the despised Saviour, provoked by thine impenitence and hardness of heart to act as the righteous Judge, and pronounce the irreversible sentence, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

How difficult is it to convince many, who profess the gospel, of the reality of eternal things, and to engage their attention to the great concerns of salvation! Though their character be remote from infidelity or profligacy, they are strangers to the power of vital godliness. They hear the truths of the gospel, and perhaps avow an approbation of them; but they perceive not their intrinsic glory, nor feel the importance of them to their own happiness. They pass their days in security, and expect that all shall be well with them at last. But "wo to them that are at ease in Zion!" To many of this description the last year of life is arrived. The day of salvation shall quickly go down; all opportunities of improvement shall soon be past; and to a long eternity they shall bewail their folly, because "the things that belong to their peace are hid from their eyes" forever.

It is the glory of the gospel, that it reveals a method of divine acceptance, at once honourable to God, and safe for sinful men; "For therein is the righteousness of God revealed from faith to faith." "Christ is the end of the law for righteousness, to every one that believeth." Much is it to be lamented, that many "being ignorant of the righteousness of God," or too proud to submit to it, "go about to establish their own righteousness." They expect eternal life as the reward of some good thing done by themselves: or, if they admit (as who can refuse to admit?) that they are chargeable with some imperfections, they will be indebted to Jesus for that portion of righteousness, which is necessary to supply their own deficiency; and are willing, at most, to divide with the Saviour of sinners the glory of their salvation. Thus they fatally stumble at that very stone which God has laid in Zion, as the only "sure foundation, and chief corner stone." No description of human characters is more inac-

cessible than this, to the truth and grace of the gospel. If to any such *self-righteous, self-deceiving* souls, this shall prove a dying year, they shall, alas! too late discover, that they are indeed "wretched, and miserable, and poor, and blind, and naked."

How awful the thought, that amongst the professors of Christianity, *some assume that sacred name with no other view than to* "make a gain of godliness!" Tho' conscious of the insincerity of their hearts, they call Jesus, Lord, and join themselves to the number of his disciples, only that they may acquire reputation among men, or in some other way promote their worldly interest. But "let the sinners in Zion be afraid; let fearfulness surprise the hypocrites;" the year of vengeance may now be come. This year, O false professor, in some fatal hour, death may place thee before the Judge of all. Though thou shouldst succeed in deceiving thy fellow mortals to the end of life, "God will not be mocked." Thy secret hypocrisy shall at last be unveiled; "the hidden things of dishonesty shall be brought to light;" and "what is the hope of the hypocrite," or what hath he gained, "in the day that God taketh away his soul?"

How vast the number of individuals, belonging to these various classes of ungodly or unbelieving men, to whom the year which hath now commenced is pregnant with everlasting destruction!

But "though all men have not faith," yet *there are some who believe and obey the gospel.* Amidst all the degeneracy of the times, the Lord has still reserved a people for himself, who know his name, and have tasted his love; who "live by the faith of the Son of God," and "walk in holiness and righteousness before him, all the days of their life. To the friends of Jesus, the prospect of dying this year, ought to give no dismay. They have reason rather to expect it with joyful hope. Many "old disciples" shall this year arrive at their Father's house. Many who "groan being burdened in this earthly tabernacle," shall soon obtain the long desired release, and enter into rest. And, O thou afflicted soul, "tossed with tempest, and not comforted," by reason of perplexing doubts and fears, and the tedious painful conflict with temptation and sin, rejoice, and "lift up thy head, for the day of thy redemption" draweth nigh. Soon shall "the days of thy mourning be ended." "Thy warfare shall be accomplished," and thou thyself be "more than a conqueror through him that loved us." Are any cut down in the midst of their days, and in the midst of useful service to the church and to the world? Those who survive may have cause to regret the loss, but the servant of God is called to a more extensive sphere of service; to sublimer enjoyments; to a purer and nobler society above. In every possible case, "blessed are the dead who die in the Lord; they rest from their labours and their works do follow them." Happy art thou, O Christian, if the commencement of this year beholds thee "abounding in the work of the Lord," and "waiting for his salvation." But it shall indeed be the happiest of all the years thou hast ever seen,

if its conclusion find thee with Christ, and with God above, "serving him day and night in his temple."

Such are some of the prospects which this, the first day of the year, presents to our contemplation. Thousands, amongst whom there may be some who now read these lines, shall find them fully realized before its next return.

Reader, before the subject be dismissed——perhaps forever! pause for a moment, and lift up thy soul to Heaven, and address to thyself this solemn inquiry, If I should die this year, where shall my eternal habitation be?

"O that they were wise; that they understood this; that they would consider their latter end."

"Lord, so teach us to number our days, that we may apply our hearts to wisdom."

Rel. Monitor.

Biography.

MEMOIRS OF PRESIDENT DAVIES.

(Concluded from page 256.)

The eminence and lustre of Mr. Davies' character as a *President*, were generally confessed. In his mode of governing the college, the firmness of authority was tempered with benignity, mildness and condescension. He watched over his pupils with the tender solicitude of a father. He repressed their youthful irregularities by the gentlest methods possible; nor did he ever inflict punishment, without evident reluctance and pain. The consequence was, that he was equally revered and loved by every member of his literary family. They esteemed it not a confinement, but a privilege and happiness, to be under his care. They complied with his injunctions, and the general regulations of the seminary, less from fear, than from principle and inclination. In his method of instruction, there was something unusually captivating and impressive. Conveying his ideas with the utmost facility, and, by the aid of a lively imagination, imparting the charms of novelty, even to common subjects, he could not fail to rivet the attention of his pupils. And generously communicative, as he was, of his ample intellectual treasures, he was scarcely less sure to enrich their minds. But while thus assiduous to promote the literary improvement of the youth committed to his charge, he was still more anxious and engaged to cultivate their *hearts*. He considered religion as unspeakably the best and brightest of all accomplishments; the only sure foundation, either of usefulness, honour or felicity. He therefore bent his principal attention, as every instructor should, to impress the youthful mind with the importance of this object. He seized with avidity every occasion to inculcate on his pupils, in private, the worth of their souls, and the pressing necessity of

their immediately securing the blessings of salvation. And his public discourses bear frequent witness how near their immortal interests were to his heart. Toward the close of a new year's sermon, he expresses himself in this tender, glowing language: "I beg leave of my promiscuous auditory, to employ a few minutes in addressing myself to my important family, whom my paternal affection would always single out from the rest, even when I am speaking in general terms to a mixed crowd. Therefore, my dear charge, my pupils, my children, and every tender and endearing name! Ye young immortals, ye embryo angels or infant fiends, ye blooming, lovely, fading flowers of human nature, the hope of your parents and friends, of church and state; the hope, joy and glory of your teachers! Hear one that loves you; one that has nothing to do in the world, but to promote your best interest; one that would account this the greatest blessing he could enjoy in his pilgrimage; and whose nights and days are sometimes made almost equally restless, by his affectionate anxieties for you: Hear him upon a subject in which you are most intimately interested; a subject the most important that even an apostle or an angel could address you upon, and that is, the right improvement of time, the present time, and preparation for eternity." He then proceeds to urge their immediate attention to religion, by the most cogent arguments, and in a manner peculiarly awakening and persuasive.

In another sermon, on this text; *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;*—we find the following pungent address to his pupils: "There is not one in a thousand of the sons of men that enjoys your advantages. Light, human and divine, natural and supernatural, ancient and modern; that is, knowledge of every kind shines upon you, and you are every day basking under its rays. You have nothing to do but to polish your minds, and, as it were, render them luminous. But let me put you in mind, that unless you admit the light of the glorious gospel of Christ to shine in your hearts, you will still be the children of darkness, and confined in the blackness of darkness forever. This is intolerably shocking, even in supposition. Suppose any of you should be surrounded with more light than others, for no other purpose but that you may have a stronger conflict with conviction, and that your consciences may with greater force raise tumults and insurrections within you; suppose your sins should be the sins of men of learning and knowledge, the most daring and gigantic sins on this side hell; suppose you should turn out sinners of great parts, fine geniuses, like the fallen angels, those vast intellects; wise, but wicked; wise to do evil, but without knowledge to do good; suppose it should be your highest character that you can harangue well, that you know a few dead languages, that you have passed through a course of philosophy; but as to that knowledge which sanctifies all the rest, and renders them useful to yourselves or

others ; that knowledge which alone can make you wise to salvation, and guide you to avoid the paths of destruction, you shun it, you hate it, and choose to remain contentedly ignorant in this important respect ; suppose your parents, who have been at the expense of your education ; your friends, who have entertained such high and pleasing expectations concerning you ; church and state, that look to you for help, and depend upon you to fill stations of importance in the world ; and your careful instructors, who observe your growing improvements with proportional pleasure ; suppose that after all this generous labour, and all these pleasing prospects, they should see you at last doomed to everlasting darkness, for your voluntary abuse of the light you now enjoy ; suppose these things, and ——— but the consequences of these suppositions are so terrible, that I am not hardy enough to mention them. And, O ! shall they ever become matters of fact !

" Therefore, my dear youth, admit the light, love it, and pursue it, though at first it should make such discoveries, as may be painful to you ; for the pain will prove medicinal. By discovering your danger in time, you may be able to escape it ; but never expect to remove it by the silly expedient of shutting your eyes. Be impartial inquirers after truth, as to yourselves, as well as other things, and no longer attempt to put a cheat upon yourselves. Alas ! how childish and foolish, as well as wicked and ruinous, would such an imposture be ! The gospel, in this particular, only requires you to be honest men ; and surely this is a most moderate and reasonable demand. Therefore, be ye *children of the light and of the day*, and walk as such, and then it will be a blessing to the world, and to yourselves, that you ever were born."

Instructions thus faithful, delivered with the greatest tenderness, and enforced by a life of ardent, uniform piety, could scarcely fail to make the most important and salutary impressions on the minds of his youthful charge.

The public and official appearances of President Davies were marked with dignity, decorum and elegance. His performances at anniversary commencements reflected equal honour on himself and the institution, and afforded the highest gratification to the crowded auditories, which those occasions brought together. But the work of the ministry was his chief delight. Here, emphatically, he was in his element. Here he was at home. He had, indeed, a lively and almost overwhelming sense of the magnitude of the sacred office, and of his own insufficiency for its discharge. This is strikingly apparent from some passages in a letter to his friend, Dr. Gibbons. " It is an easy thing," says he, " to make a noise in the world, to flourish and harangue, *to dazzle the crowd, and set them all agape ;* but deeply to imbibe the spirit of Christianity ; to maintain a secret walk with God ; to be holy as he is holy ; *this is the labour, this is the work.* The difficulty of the ministerial work seems to grow upon my hands. Perhaps, once in three or four months, I preach in some measure as I could wish : that is, I

preach as in the sight of GOD, and as if I were to step from the pulpit to the supreme tribunal. I *feel* my subject. I melt into tears, or I shudder with horror, when I denounce the terrors of the Lord. I glow, I soar in sacred extacies, when the love of Jesus is my theme; and, as Mr. Baxter was wont to express it, in lines more striking to me, than all the fine poetry in the world,

"I preach as if I ne'er should preach again;
And as a dying man to dying men."

But alas! my spirits soon flag, my devotions languish, and my zeal cools. It is really an afflicting thought, that I serve so good a Master with so much inconstancy: but so it is, and my soul mourns upon that account."

The same humble and self-diffident spirit breathes in the following paragraph, which we find at the beginning of one of his discourses: "To preside in the solemnities of public worship, to direct your thoughts, and choose for you the subjects of your meditation in those sacred hours which you spend in the house of God, & upon the right improvement of which your everlasting happiness so much depends--this is a province of the most tremendous importance that can be devolved on a mortal: and every man of the sacred character, who knows what he is about, must tremble at the thought, and be often anxiously perplexed what subject he shall choose, what he shall say upon it, and in what manner he shall deliver his message. His success in a great measure depends upon his choice; for though the blessed Spirit is the proper agent, and though the best means, without his efficacious concurrence, are altogether fruitless, yet he is wont to bless those means that are best adapted to do good. After a long course of languid and fruitless efforts, which seem to have been unusually disowned by my divine Master, what text shall I choose out of the inexhaustible treasure of God's word? In what new method shall I speak upon it? What new, untried experiments shall I make? Blessed Jesus! my heavenly Master! direct thy poor perplexed servant, who is at a loss, and knows not what to do: direct him that has tried, and tried again, all the expedients he could think of, but almost in vain, and now scarcely knows what it is to hope for success."

Respecting Mr. Davies' appearance in the pulpit, an eminent minister,* who intimately knew him, has given the following testimony: "His manner of delivery, as to pronunciation, gesture, and modulation of voice, seemed to be a perfect model of the most moving and striking oratory. Whenever he ascended the sacred desk, he seemed to have not only the attention, but all the various passions of his auditory, entirely at his command. And as his personal appearance was august and venerable, yet benevolent and mild, so he could speak with the most commanding authority, or melting tenderness, according to the variation of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illus-

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* Rev. Mr. Bostwick, of New-York.

trate the truths, and inculcate the duties of Christianity! Mount Sinai seemed to thunder from his lips, when he denounced the tremendous curses of the law, and sounded the dreadful alarm to guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view, when he arraigned, tried, and convicted self-deceivers and formal hypocrites. And how did the balm of Gilead distil from his lips, when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign remedy for the wounded heart, and anguished conscience! In a word, whatever subject he undertook, persuasive eloquence dwelt upon his tongue; and his audience was all attention. He spoke as on the borders of eternity, and as viewing the glories and terrors of the unseen world; and conveyed the most grand and affecting ideas of these important realities."

Though to some, this description may seem like the partial, undistinguishing panegyric of a friend, there is much reason to rely on its truth and accuracy. There are those still living, who repeatedly heard Mr. Davies preach, and who speak of his public performances as combining a solemnity, a pathos and animation truly wonderful, such as seemed directly to result from a lively sense of a present Deity, together with a most tender, fervent benevolence to the souls of men. The effects were in some measure answerable. It is said, that he seldom preached, without producing some visible emotions in great numbers present; and seldom, without some saving impressions being left on one or more of his auditory. That this should have been the case, will not probably appear surprising to those who attentively peruse the volumes of his printed discourses, and reflect that the selection was made, after his death, from such as he ordinarily preached. The world is in possession of a great variety of excellent and invaluable sermons. Yet, if aptitude to accomplish the great ends for which sermons are needed, be considered as the standard of merit, few extant are superior to those of President Davies.

Their chief and prominent excellence is doubtless this: that they abound in clear, forcible and affecting delineations of the distinguishing doctrines of the gospel. The utter depravity and impotence of man; the sovereignly free grace of Jehovah; the divinity of Christ; the atonement in his blood; justification through his righteousness; regeneration and sanctification by the Holy Spirit; these were his favourite themes. On these he never ceased to insist and expatiate. He viewed these doctrines as constituting the essence of the Christian scheme; the grand support of vital and practical religion. He considered their intelligent and cordial reception as of the highest importance; and viewed every attempt to subvert and explain them away, as equally hostile to the truth of God, and the best interests of men. On these points, he was uniformly explicit, decided, and strenuous.

Still he defended the truth, and even repelled those errors, which he viewed most dangerous, in the spirit of love and meekness. None could be more

distant from pressing unhallowed human passion into the service of God. In his sermons, we find none of those asperities by which religion has too often been dishonoured. Truth appears in an attitude and aspect, not only majestic, but graceful and attractive.

Even in his most pungent and awakening addresses to the unconverted, the spirit of benevolence and compassion is obviously predominant. Perhaps there are no sermons, which depict, in more striking and awful colours, the guilt, the wretchedness and danger of the impenitent. Yet, who does not see, that a tender, trembling concern for their best interests prompts and pervades the whole? And where is the sinner, who can refrain from taking the preacher's part against himself?

These sermons contain frequent descriptions of the nature and evidences of real religion. They exhibit it as commencing in repentance and faith, as continued by a course of mortification and self-denial, and as manifesting itself by substantial fruits of holiness and virtue. So luminous and striking are these delineations, and so accurately do they distinguish genuine religion, both from its opposites and counterfeits, that it seems scarcely possible that any one should attentively peruse them, and yet remain ignorant of his real state. His discourses upon the *poor and contrite in spirit*, upon the *bruised reed*, and upon the *spiritually whole and sick*, abound with discriminating remarks on character, and with consolations for the weakest, the most dejected and trembling believer.

It is no small recommendation of the sermons of Mr. Davies, that, while intelligible to the meanest capacities, they are calculated to gratify persons of the greatest knowledge and refinement. They abound with striking thoughts, with the beauties and elegancies of expression, and with the richest imagery. Some fastidious critics may perhaps object to his style, as florid and ornamented in the extreme. But it should be remembered that nature made him a poet; and that a brilliant imagination, operating on a warm heart, familiarized him to forms of expression, which, in others, might seem unnatural and affected. On the whole, it may be properly remarked, that his style, though rich and entertaining, is rather a dangerous model for imitation. Young preachers, by following it too closely, might be betrayed into a manner ill suited to their genius. Let them study to resemble President Davies in his piety, his zeal, his fidelity in exploring and communicating truth; but let them not be too emulous of soaring upon the wing of his vigorous and excursive imagination.

Z.

Religious Communications.

ON THE IMPRECATIONS IN THE SCRIPTURES.

When a passage, in the original language of the Scripture, may be fairly translated two ways, it will hardly be denied, that we ought to adopt that translation, which is attended with fewest difficulties.

The writer of these remarks pretends to no critical knowledge of the Hebrew language, but believes it to be generally conceded, as it is by bishop Horne and Mr. Scott, that those passages in Psalms, 69, 109, and 137, which are rendered, by our translators, as imprecations of temporal and spiritual judgments, on the writer's enemies, are capable of being translated, as if they were a prediction.

The latter supposition is attended with no very important difficulties. The greatest difficulty, which presents itself, is, that the psalmist should be supposed certainly to know the destiny of his enemies. Once suppose him possessed of this knowledge, and it is easy enough to conceive that he should communicate it to others.

The difficulties attending the opinion, that the psalmist prayed for various temporal disasters to descend on his enemies and their connexions in this world, and for their everlasting damnation, in the world to come, are neither few nor trifling.

1. To pray for the destruction of enemies appears not to savour of an evangelical temper. The apostle's direction is, *Bless, and curse not.* A greater than the apostle hath said, *Bless them that curse you.*

2. To imprecate wrath against enemies does not appear to coincide with other parts of David's conduct. In Psal. xxxv. 12, &c. the psalmist is represented as being very deeply afflicted, when his enemies were in distress. Christ, on the cross, prayed, not that his enemies might be destroyed, but forgiven. Stephen, in the agonies of death, preferred a similar request.

The language of imprecation and cursing does not seem to have been common to saints. Jeremiah did, indeed, use it in the 20th chapter of his prophecy. His words, at that time, as well as those of Moses on a particular occasion, give humiliating proof of the power of corruption, even in God's children. They are not to be imitated.

But you imagine, perhaps, that *benevolence* may lead a man to imprecate present and eternal misery on his enemies, on supposition that his enemies are the enemies of God.

The crucifiers of Christ were enemies to God by wicked works; so were the murderers of Stephen, yet both were the objects of intercession, and not of imprecation. Those enemies of David, for whom great tenderness is expressed in the 35th psalm, must have been of a similar character to those others, of whom he speaks in psalm 109. Nay, there is an important sense in which all unrenewed persons

are enemies to God. Are we, on that account, to pray for their eternal undoing?

But David's enemies deserved destruction. Ah, doubtless they did. So does the writer of these remarks, and so do all his fellow sinners. Still he hopes, that none, through benevolence, desire either his, or their reprobation.

But you proceed farther, and say, the enemies of David were incorrigible. Who knows this? David himself could not know it, saving from special revelation; and if such revelation were made to him, it removes the most important objection against the opinion of *Bishop Horne* and *Mr. Scott*, who believe that the psalmist did not imprecate, but only foretel. If their destiny were revealed to him, it is not very surprising, that he should communicate a knowledge of it to others.

That the Scriptures do not commend impatience towards the wicked, is very certain. God endures sinners with much long suffering, and encourages his children to do the like. Many persons, after enormous profligacy, have yet been the monuments of grace. It would, indeed, be an extraordinary occurrence in the Christian world, should any humble saint, under a sense of his own unworthiness and the divine forbearance towards himself, adopt the following language in relation to others, "I have frequently prayed that they might repent and obtain salvation; but as they still remain impenitent, and deserve wrath, I now pray, in opposition to my former requests, that they may not repent, but be damned forever." Were such a prayer offered, would not the Lord answer, *Oughtest thou not to have compassion on thy fellow servant, even as I have had pity on thee?* Doubtless the saints will acknowledge the justice and holiness of God in his treatment of reprobates. They now acknowledge his holiness in sending dearths, earthquakes, tornadoes, and the pestilence, but they do not pray for these judgments. Who would not be surprised, should a pious believer, when employed in domestic worship, be heard to pray against his wicked neighbours, that the Almighty would strike their houses with lightning; send sickness and want into their families; bring them all to an untimely grave, and to the place appointed for the devil and his angels?

But it is said there are passages of Scripture, even in the New Testament, which would justify such an intercession. Christ said to the Scribes and Pharisees, *Fill up the measure of your fathers.*

Is this a prayer? If it be, to whom is it directed? It is spoken ironically; and no more proves, that our blessed Lord, who, in the last hours of his life, prayed for his murderers, did previously pray against them, than the words of Solomon, *Rejoice, O young man, in thy youth*, &c. evince, in him, a design to promote rudeness and debauchery.

To elucidate difficult passages of sacred writ, by those which are plain, is safe and prudent; but to explain one obscure passage, by others equally obscure, is by no means satisfactory.

The 2d epistle to Timothy does, indeed, contain these words, *Alexander, the coppersmith, did*

me much evil. The Lord reward him according to his works. Is it so very certain, that St. Paul did, in these words, pray, that this mechanic might experience the eternal wrath of God, that this text will prove David to have imprecated such misery on his enemies? In the verse next but one succeeding, the apostle informs Timothy, that, in his first defence, all men forsook him; but subjoins, *I pray God that it may not be laid to their charge.* Did the apostle pray for the salvation of those, who forsook him, and against the salvation of him who withstood him? His own virulence against the gospel was once, it is probable, as great as Alexander's; yet he obtained mercy; and he was divinely taught to give this direction, *In meekness instruct them who oppose themselves, if God peradventure will give repentance to the acknowledgment of the truth.*

The seeming imprecation on Alexander is thus paraphrased by *Dr. Doddridge*; "I doubt not, but the Lord, who exercises a guardian care over me as his faithful servant, will, sooner or later, *reward him according to his works.* May it be an instructive and merciful discipline to reform rather than destroy him."

"All the ancients note," says a learned commentator, "that this is not an imprecation, but a prediction becoming an apostle. Pseudo Justin, Chrysostom, Theodoret, Œcumenius, Theophylact."

Good people, it is thought, would find more pleasure and edification in reading such passages with a well grounded belief that they are predictions, than if they considered them as imprecations. If, therefore, they will, as the learned observe, bear such an interpretation, it can scarcely be a desirable object that they should not. But if they be, in fact, imprecations, there is doubtless something relating to the case, which we do not understand. LEIGHTON.

THE PIETY OF ANCIENT PAGANS.

It is an opinion of many eminent authors, that there is no nation or race of men so barbarous and brutish, as to be utterly destitute of all notions or impressions respecting a supreme Being. The accounts given of the natives of New Holland, seem to contradict this opinion; for so far, as the English residents in that country can discover, the rude aboriginals of that sequestered continent manifest no ideas of a God. Without attempting to prove or disprove the justness of an opinion, the precise theoretical correctness of which it may not be easy to settle, I would observe, that most savage nations have entertained some imperfect conceptions of a supreme being or beings, who created the world, and continue to exercise some influence over men and physical events. Indeed it is hard to believe that beings, endowed with intellectual powers, however feeble and uncultivated, should see themselves, and every thing about them, under the constant control of causes beyond their reach, without a strong impression, that there must be a supreme, intelligent, and all-powerful Agent, to which the visible operations of nature must be ascribed.

So much is certain, that most of the nations, of whom history has preserved any correct accounts, have believed in and worshipped some kind of gods, as the authors of creation and the dispensers of good and evil. Imperfect as have been the ideas of the pagan world, concerning the being and attributes of God, most men have been so conscious of their own frailty, imbecility, and exposure to evils, which they could neither foresee nor resist, as to acknowledge their dependence on some superior being. Hence has originated, among most pagan nations, that fear and reverence of the supposed superior or supreme agent, which is denominated *piety*. Of the practice of piety among the ancient pagans, many illustrious examples are recorded, which, for sincerity, and the spirit of humility and submission to a superior power, which appear to have accompanied them, would do honour to a real Christian. Thus Herodotus relates that, when the Persians and Greeks were arranged for battle at Platea, both armies offered sacrifices to the gods; and in the midst of the battle, Pausanias, General of the Spartans, looking earnestly towards the temple of Juno, implored the interposition of the goddess.

In the retreat of the ten thousand Greeks under Xenophon, sacrifices were offered to the gods, to procure their favour; and when the troops had arrived at Trebisond, on the Euxine, which was considered as an effectual escape from the dangers of the march, sacrifices were offered to Jupiter, the preserver, and to other gods, in fulfilment of their vows.

In the Institution of Cyrus we see the sentiments of Xenophon in regard to the worship of a supreme power. He represents Cyrus, as declaring that he never undertook any enterprise, great or small, without performing his duties to the gods. In addition to many instances mentioned, I cannot refrain from citing the passage, in which an entertainment was concluded by an address to the gods—εὐξάμενοι τοις θεοις τα αριστα—praying for prosperity; an evidence that Xenophon at least believed in the propriety of giving thanks and asking a blessing at table.

It was piety, which led the ancients to the practice of vows; or promises to perform certain acts to the gods, in case of success in enterprises, or deliverance from danger. These vows were held sacred, like oaths. Before the battle of Marathon the Athenians vowed to immolate to Diana as many goats, as they should find Persians dead on the field of battle.

Extraordinary assemblies of the Athenians, holden in times of imminent danger, were introduced with religious ceremonies. The place was lustrated with the blood of victims; a herald repeated a formulary of vows and prayers, addressed to the gods for the safety of the state. The Amphictyonic council also was opened by sacrifices, offered for the public tranquillity; and Lycurgus commenced the work of reforming the laws of Sparta by consulting the oracle of Delphi.

The Romans, like the Greeks, reverenced the gods, and paid

most sacred regard to the obligations of an oath. In times of public calamity the senate directed extraordinary ceremonies to be performed, to manifest their dependence on the superior powers, to appease the wrath of the gods, and implore their aid and protection.

In the year of Rome 356, a winter of unusual severity, followed by a mortal pestilence, induced the Senate to decree that the Sybilline books should be consulted, and unusual ceremonies of religion should be performed.

The Dictator C. Cassus, in the year 370, encamped before his enemies, and before commencing an attack, took the auspices, sacrificing a victim, and imploring the favour of the gods.

Fabius, before he marched to oppose Hannibal, offered sacrifices to the gods; and before the eventful battle at Cannæ, every mouth was repeating the oracles of the sacred books; and vows, and prayers, and supplicatory offerings occupied the city of Rome.

In pursuance of this spirit of piety, public thanks were given for remarkable deliverances from danger. The victories over the Samnites, in 459, were followed by a thanksgiving of four days' continuance—quatridui supplicatione publicum gaudium privatis studiis celebratum est.

From the same principle of reverence for the gods, sprung the sacred regard, which the Romans maintained for an oath; an effect, which extended its salutary influence to innumerable civil and military duties. Indeed, if we credit the concurring testimonies of historians, the Romans, in fidelity to their engagements, have never been surpassed by any Christian people. This is a remarkable fact, and one that should put modern Christians to shame, that the fear of pagan gods produced such important effects on the moral habits of a nation, when this effect is contrasted with the disregard to oaths and promises, frequently observed in Christian countries. In general, however, the morals of the most refined nations of antiquity were licentious, and their manners coarse, beyond what is observable in most Christian nations. As they emerged slowly from barbarism, many of the rude customs, indecent and inhuman practices of that state, were too firmly incorporated into their habits, to be eradicated by any thing short of a heavenly teacher and divine commands. There are some illustrious exceptions to this general character of the ancients. "Religion," says Epictetus, "requires us to entertain correct opinions concerning the immortal gods; to believe that they exist, and that they govern the world in the best manner, and with rectitude; that we should, in all things, yield them our obedience, and acquiesce in their dispensations, as proceeding from a mind of supreme perfection. We ought to perform sacrifices and offer libations to the gods, with first fruits, according to the custom of our country, with pure minds and sincere zeal, not with sordid parsimony, nor yet with useless profusion, above our means."

"Our oaths," says Xenophon, "to which we have called the

gods to witness, forbid us to be enemies; and that person, who is conscious to himself of having neglected them, in my opinion can never be happy; for whoever becomes the object of divine wrath, I know no swiftness can save him, no darkness hide him, no strong place defend him, since in all places, all things are subject to their power; every where they are equally lords of all. This is my opinion concerning both our oaths, and the gods, whom we have made the depositories of our friendship."

It would fill a volume to cite the proofs of this reverence for superior beings, among the ancient Pagans. Suffice it to say, that all historical records abound with examples. And it is particularly observable, that the historians constantly ascribe public calamities to the anger of the gods. Earthquakes, plagues, great disasters of every kind are represented, as the just punishment of men for their wickedness and impiety; and sacrifices to appease the gods and avert their vengeance seem to have been coeval with the human race.

"The gods (the only great and only wise)
Are mov'd by offerings, vows, and sacrifice;
Offending man their high compassion wins,
And daily prayers atone for daily sins."

We see therefore sentiments of piety have been common to the pagan, as well as Christian world; but for want of just ideas of the true God, and his will, this reverence of the pagan nations was ill-directed, and often marked by the wildest absurdities. The Christian alone is blessed with a revelation of the divine character, the only object of true piety and devotion. A.

SURVEY OF NEW-ENGLAND CHURCHES.

(Continued from page 274.)

One cannot have lived long in New-England under advantages to obtain information, without observing that *a growing contempt of creeds and confessions of faith* is characteristic of the present times.* They are abundantly decried, as useless inventions, having no tendency to promote the interests of truth and religion. They are represented, as fruitful sources of debate and contention. They are exclaimed against, as inconsistent with the natural liberty of mankind, and the sacred freedom of Christianity. They are stigmatized, as arbitrary impositions, engines of spiritual tyranny. In short, they are loaded with all the reproaches, which distinguished wit and learning can furnish. In consequence of this, they are generally undervalued, and, in many of our churches, are falling into disuse.

As this is deemed a great evil, and as there is, in these hazardous times, peculiar danger of its gaining ground and increasing its baneful influence; we judge

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* For the *substance* of what is to be exhibited on *confessions of faith*, *Pastor* acknowledges himself indebted to a large preface to the Assembly's confession of faith, written by W. Dunlop, Regius Professor of Divinity and Ecclesiastical History in the University of Edinburgh.

it necessary, as far as possible, to furnish a seasonable antidote. Accordingly, this will be the subject of the present and some following numbers of the SURVEY. We shall endeavour to remove the contempt which is cast on creeds and confessions of faith, by a brief statement of their design and advantages, and to invalidate the objections raised against them by fair and rational answers. This discussion, it is hoped, will lead the churches of New-England to consider the great evil of contemning and disusing confessions of faith.

One use of confessions is, *to give to the world a fair and authentic account of the doctrines maintained by the Christian church.* Mankind have frequently, if not generally, mistaken, and misrepresented the faith of the church, and loaded Christianity with groundless calumnies. The religion of the gospel, in its tender years, was peculiarly exposed to abuse. Its Author, while he lived, was persecuted by the fury and barbarity of his enemies. After his decease, they endeavoured to blacken his memory and his doctrine by the vilest aspersions. His religion was disguised with a false face, and rendered unamiable and monstrous by reproach. And the world were likely to form their opinion of it, not from a careful examination of its nature, but from the misrepresentations of its adversaries. In such circumstances, how evidently necessary was it for the honour of religion, that Christians should give a fair representation of the doctrines which they believed.

This has been the more necessary from age to age, because men, who have scarcely retained one principle of religion, and have embraced the most absurd and impious doctrines, have usurped the honourable name of Christians; in consequence of which the multitude, confounding all together, who bear the same title, have entertained views exceedingly injurious to the Christian cause. They have attributed to the real disciples of Jesus, the errors and immoralities of those, who have been disciples in name only. It has, therefore, been of the last importance, that true believers, by publishing summaries of the Christian faith, should distinguish themselves from every erroneous sect, and furnish the world with advantages to form some proper notions of their religion.

This necessity existed in a high degree at the *reformation*. The papists, inspired with irreconcileable enmity against the glory of Messiah's kingdom, used every engine in their power to obscure the light of divine truth, then breaking forth, and to stop the progress of the reformation. They defamed the characters of the reformers, and violently traduced their doctrines. Accordingly, it was one great end of the confessions of faith which they composed, to shew the falsity of the charges published against them, and to convince princes, and emperors, and the world, of the unreasonableness of their persecutors.

The same reason had influence with the assembly of divines, who composed the Westminster confession and catechisms. And the same reason justifies Christians at this day in the use of confessions. Never

was a day, when a greater variety of false doctrines were propagated, and when error had more talents and zeal engaged in its cause. Nor was there ever a time, when the sentiments of believers were more openly calumniated, or when the church of Christ was more disturbed and disgraced by the multitude of false brethren. It is, therefore, highly important, that the faithful servants of Christ should exhibit a plain, and somewhat full account of their religious principles. Not willing to be confounded with all who bear the Christian name, they crave this justice, that the world would judge of them by the creed which they embrace, and the conduct which they practically approve. From every mistaken and slanderous representation, they make their appeal to those authentic vouchers of their sentiments, which are found in their confessions of faith.

Now if, according to the spirit of modern catholicism, confessions of faith should be wholly laid aside, the world would be deprived of one important advantage for distinguishing the friends of Christ from others, and so be in greater danger of forming confused and unjust conceptions of Christianity. In such a state of things, the faith of Christ's people must be judged by the opinions which commonly prevail. They would want the best advantage to clear their principles from perverse reproaches, and to designate themselves, as the faithful advocates of gospel truth. This effect of setting aside confessions would gratify the enemies of the gospel, and give them power to use every hostile weapon with greater success.

Secondly. By publishing plain and solemn declarations of their faith, believers design *to show that they own the doctrines of Christ with cheerfulness and zeal; that his religion, though hated and despised by the impious, is the object of their veneration; that they glory in the gospel, as their most valuable possession; and feel grateful to God for such an unspeakable gift.*

When God bestows distinguishing gifts, his people should not bury them in ungrateful silence, but seize every opportunity to make them known to the world, and to testify their gratitude to the bountiful Giver. Now in what way can God bless a people more than by causing the pure light of truth to shine upon them? The gospel is the noblest privilege, the most precious gift. Christians should acknowledge it with the sincerest praise, and embrace every opportunity to testify their esteem for its heavenly doctrines. This is done by the practice here recommended. Every time the faithful churches of Christ publish their confessions, they own their obligations to the infinite goodness of God for the gospel, proclaim their adherence to the divine truths contained in it, and glory in them as their crown.

As it is the duty of Christians, upon all proper occasions, to acknowledge with confidence the truths of the gospel, and never to be ashamed to profess them before men; so there are some seasons which afford peculiar motives to this duty. For example, if any of the doctrines of our holy religion should be in-

jured by clamorous reproaches, and exposed to contempt; if the ordinances of God are regarded with disdain and represented as insignificant by the rich and the learned; in such a case, for churches, that have preserved their integrity, to be ashamed of Christ's cause, to conceal his doctrines, and retire into a corner, would be inglorious and base. In such a time, God expects that his people will openly avow contemned truth, and espouse its interests the more earnestly, because it is misrepresented and vilified by others.

Unhappily this is the case at the present day. Numberless heresies have crept into the church, and the minds of men are enchanted with the enticing forms of error. With a great part insolent reproach and cunning sophistry triumph over the interests of truth. Some of the most important doctrines of Christianity, which were reputed of the highest value at the reformation, and were received with the warmest affection by the primitive worthies of New-England, are not only disbelieved, but branded with the most odious epithets, as the offspring of narrow, gloomy bigotry, and even abhorred, as blasphemous. This is particularly the case with the doctrines of man's native depravity, the deity and atonement of Christ, God's eternal decrees and electing love, his absolute dominion over all creatures, and his distinguishing, sovereign grace toward his people.

In such circumstances, we ought to stand forth, as faithful witnesses for the truth, to assert with boldness the principles of Christianity in their full extent, and to glory in them as our highest honour. Let us account it our privilege to retain the faith of the reformation, particularly *that doctrine of grace*, which attributes every step in the salvation of sinners to God, and no part of it to man. True wisdom will teach us to undervalue the calumny of proud adversaries. Christian fortitude will never be moved from the foundation of truth by ridicule and slander. Contempt and reproach, in such a cause, we may gladly *bind upon our head, as a crown of glory.* And if, in many churches of which we hoped better things, divine truth has lost much of its purity and lustre; we should reckon it the more indispensable duty, openly to maintain evangelical principles, and the more distinguished honour and happiness, to be free from the infection of error.

Thirdly. *By confessions of faith the churches may contribute much to mutual comfort and edification, and promote brotherly love and unity.*

They, who are animated by fervent zeal for religion, feel sensible pleasure when it flourishes in the world, especially when it maintains its ground in the midst of vigilant and powerful enemies. The faithful subjects of Messiah love him with the warmest affection. The glory of his empire is the dearest object of their desires. The more that empire flourishes and the more his throne is exalted, the greater joy flows into their hearts. Every victory of truth over error, and of grace over sin, yields them exquisite delight. When, therefore, churches, which embrace the same Christian doc-

trines, publish authentic declarations of their faith, they give pious satisfaction to each other. They afford the whole body of believers that pleasure, which those, who are inspired with the highest esteem for the truth, must receive from its establishment and propagation in the world. Every view which a saint has of a church, or a person maintaining the same faith with himself, especially when it is abandoned by others around him, enlivens his feelings and comforts his heart.

The only reason why men do not see and feel, how excellent is this end of confessions, is because they have not an affectionate regard for religion, and do not make Jerusalem their chief joy. The bulk of professors, lukewarm and degenerate, prefer their own interests before the interests of Christ, and so are little affected with the boldness of his enemies, the wounding of his cause, or the triumph of his grace.

All the real churches of Christ scattered over the earth, by whatever peculiarities they may be distinguished from each other, compose only one society, are animated by one Spirit, governed by the same maxims, invigorated by strength derived from the same source, and are all members of that body, of which Christ is the head. Thus all the subjects of Christ's kingdom are joined together by the strictest bonds, and are laid under inviolable obligations to the most intimate friendship, the most ardent love. They should persevere in uninterrupted harmony, and keep up that holy fellowship with each other, which they all enjoy *with the Father and with the Son.*

One means, by which the different parts of Christ's church are to maintain a good correspondence and happy communion, is *the sameness of their faith*, or their agreement in the same gospel doctrines. The apostle mentions faith, as one thing which constitutes unity among Christians. "One Lord, *one faith*, one baptism." It is easy to perceive that creeds are well adapted to promote among the churches the happy communion here recommended. By publishing their confessions, they express Christian affection and fellowship towards all in every place, who receive *the same common faith.*

It can, indeed, be hardly expected, that sincere Christians, while inhabitants of these cloudy regions, will perfectly agree in their religious opinions. This happiness is reserved for that world, where *God himself is the Sun.* But it is a most melancholy consideration, that Christians are more divided in their affections, than they are in their sentiments. Love is the peculiar character of our religion. And it is one of its precepts, that *whereunto we have already attained, we should all walk by the same rule and mind the same things.* Now there are few means better calculated to promote mutual love and fellowship, than a right use of confessions. *This would directly distinguish between those who are infected by prevailing error, and those who hold the uncorrupted faith of the gospel;* and, at the same time, would make it evident, that all the true servants of Christ harmonize not only in

those principles which constitute the basis of Christianity, but in every sentiment of special importance ; and that they are one in the temper of their minds, all actuated by the same motives, all serving the same divine Lord, pursuing the same object, and partaking the same pleasure. How would the discovery of this agreement stifle every unfriendly passion and banish alienation. How would Christians be ashamed of their uncharitableness toward those, who adore and serve the same Lord, and trust in the same atonement. How would they blush at their treatment of those, who hold in substance the same faith, and are cordially united to the same cause.

While a proper use of confessions would be likely *to preserve the purity of Christian doctrine from the contagion of error, and to secure the ministry and the church from those who deny the faith ;* it would be a very powerful means of bringing all good men to embrace each other with the warmest affection, and either to lay aside their controversies, or to manage them with moderation and charity. The little distinctions, which would remain among them, would not confine the noble freedom of their love. Narrow party spirit would expire ; while the discussion of points on which they differed, being conducted with good temper and with prayer, would undoubtedly introduce an increasing uniformity. The warmth and zeal so hurtfully directed against fellow Christians, would be employed in a joint and vigorous opposition against their common enemy. Their union would inconceivably augment their strength, and render every measure for Zion's good vastly more effective. Thus Christian virtue and piety would be strongly recommended to the esteem of mankind, and the church, all its divisions, its weakness, and deformity forgotten, would *look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.*

PASTOR.

Miscellaneous.

For the Panoplist.

ON THE EXECUTION OF LAWS.

AMONG the many rules proposed for deriving the greatest benefit from laws, this is one of the most important ; *that they be promptly and speedily enforced.* Though they combine in them the two essential qualities of strength and impartiality ; tho' they are plainly and invariably directed to the public good ; though they are enacted with consummate wisdom, and sanctioned by the authority of a thousand Solons ; yet if the execution of them is attended with delay and indecision, they will necessarily be inefficacious.

Present punishment is a much more powerful preventive of crimes, than future punishment. When present evil engages our attention, and threatens our happiness, it appears highly alarm-

ing, and how to avoid it is the object of our immediate and anxious inquiry; but, if removed to a moderate distance, it loses its formidable aspect, and dwindles into comparative insignificance. This wild judgment with respect to present and future objects encourages all the vices that deform the human character. It is this which makes the sluggard prefer poverty and contempt, to wealth and respectability; which persuades the drunkard to indulge in excess with the certainty of losing health and reputation, and of becoming the object of universal disgust and abhorrence; which induces the voluptuary to plunge others with himself into the depths of infamy and sin; and which leads millions of moral beings to postpone the concerns of eternity for the enjoyments of the hour. What we apprehend to be near, is magnified by all the powers of the imagination; while we force ourselves to believe remote objects enveloped in clouds of uncertainty. But as a portrait is useless, when the living person is present to our view; so I need not attempt to describe that which is felt by every mind, and which it requires all the power of religion to overcome. Of this propensity the magistrate may the more profitably take advantage, as it is peculiarly strong in those who most frequently expose themselves to the penalty of law; men unaccustomed to reflect, and prone to seize on temptation, equally regardless of the crime, and its distant consequences. A light punishment, therefore, which follows an offence without delay, strikes greater terror, than one immensely more severe, if it is to be inflicted at some future period. Thus by a prompt administration of justice, the good of the community is promoted with the good of the offender; a happy concurrence, which the wise and benevolent legislator will always strive to obtain.

When punishment accompanies transgression, and the connexion between them appears inseparable, the penalty is considered as more just, both by the sufferer, and the public. If the people once form an opinion that the laws are too rigorous, all the good to be expected from them is entirely prevented. Pity is necessarily excited for the transgressor; and where this passion prevails, justice will not long maintain its authority. The offender, who has been soothed by the voice of compassion, feels half recompensed for his sufferings, and quite justified in the conduct, which brought them upon him. But if he is led from the very act to the place of punishment, all will see the wisdom of the law, which condemns him, and popular compassion will not operate to disarm justice of its terrors. For a short time after an offence is committed, all transgressors, but the most abandoned, feel a compunction for their violation of the laws. This time should be seized as the moment for the infliction of punishment to the best advantage. But if the decisions of conscience are suffered to be neglected and forgotten before those of law are denounced, punishment will answer no purpose to the sufferer, but to make him the more incorrigible.

Another fundamental requisite to the happy regulation of a

community, is, that the execution of the laws be rigorously exact. It would be hardly necessary to touch upon this part of the subject, were it not an opinion embraced by vast numbers of our countrymen, that, provided the quiet of individuals, and of the public, is not directly and wantonly disturbed, it is a matter of no serious concern what else is done; that all offences, which do not immediately accomplish this end, are mere venial trifles; and that it is the part of a prudent, and especially of a good-natured magistrate to pass them over in silence. No doctrine can be better fitted to train up villains systematically from the cradle, than this. The truth is, no regulation established by proper authority, however insignificant it may appear, should be violated, no ordinance despised, no injunction disregarded with impunity.

If transgressors are punished in the beginning of their wickedness, we may hope for reformation. There is a progress in villany. No man ever committed murder, or treason, or burglary, as his first offence; and few men ever would commit these enormous crimes, if their first offences were properly reprehended. There is a regular and almost imperceptible gradation in iniquity, from the mischief practised by the truant school boy, to the hardy adventures of the high-handed assassin. It is not a dictate of common sense, or sound experience, to use correction after the offender has become incorrigible. *Obsta principiis*, is a maxim, which ought to be deeply engraven on the heart of every moral agent. At what time does the physician choose to heal a disorder? As soon as it is perceived? or after the functions of life are nearly suspended? At what time is the obstinacy of children most easily subdued? When the seeds of disobedience begin to sprout? when they are first caught in the neglect of their duty? or after they are rooted in vice, and their tempers have become ungovernable? The offender will find great reason to rejoice that he was punished in the first instance of transgression; and that, by a temporary inconvenience or mortification, he is probably withholden from doing what would have occasioned him years of remorse, and stigmatized him with indelible infamy.

It is an invaluable blessing to have the dividing line between what is blameworthy and what is laudable, plainly and exactly drawn. It is an unspeakable privilege to have those, to whose care the execution of the laws is entrusted, zealous to fix the precise meaning of every statute. But where some of the laws are enforced, and some neglected; where some are dead, some expiring, and many in a declining state, the man is beside himself, who expects a cheerful obedience to the rest. He, who has frequently violated any law with impunity, soon justifies himself in the violation of every other, and at length becomes so hardened as to trample on every ordinance, both human and divine.

But the whole system of jurisprudence should be shielded from contempt; and were all

other considerations laid aside, this is abundantly sufficient to compel the greatest exactness. A contempt of the laws is a formidable enemy to government itself; an enemy, which is the more dangerous, as it cannot be met; which declines all fair and honourable war, and vanquishes by the magic of popular prejudice. A little relaxation in the distribution of justice makes way for more; a few despised regulations prepare the mind to despise the rest, till the whole code becomes the object of neglect and ridicule. A statute-book of contemned laws is fit only for inscriptions on the tomb of departed government. It is a volume of satires more poignant than those of Juvenal or Persius; satires on the legislators, the magistrates, and the people; satires, which not only cause a momentary vexation, but inflict upon the general happiness a severe and lasting wound.

Again, it is necessary to the harmony of society, that the execution of the laws be uniform and impartial. If the administration of justice is unsteady; if it vibrates from energy and rigour, to laxness and indolence, and is at one time scrupulously exact, and at another foolishly negligent; nothing permanent and salutary can be expected. And if a dignified impartiality does not characterize the judicial proceedings, it is most plain that there can be no confidence in the rulers, and that government will become the object of distrust and aversion.

Yet it is a notorious and glaring fact, that in no country under heaven, are the rich punished for what are denominated the smaller kinds of offences. From their elevated situation in life, their example is dreadfully contagious. But if those, who think that the possession of property licences and sanctions their crimes, were properly humbled at the footstool of justice, their example would no longer contaminate society. And if the lower classes of the people saw that no man was superior to the laws, they would acquiesce with much greater alacrity in proper restraints, and all ranks would much more heartily engage in sacrificing individual gratification to the public welfare.

Whoever is in the least acquainted with the state of morals in our country, cannot but confess that much depends upon the execution of the laws. Who does not know that national calamities are the legitimate offspring of national vice and abandonment? And who will not acknowledge that our nation ought to be purified from sin, that the judgments, which hang over us, and which we so justly deserve, may be averted? Look around for yourselves, and consider this matter. Take a view of the fashionable vices only which now prevail; of those practised by the great, the splendid, the honourable, in situations where temptation ought to meet with a firm and an indignant repulse; and then judge what are the crimes perpetrated by those who are debased through the example of superiors; who are unenlightened by education, uninfluenced by a fear of disgrace, and destitute of every restraining principle.

Contemplate the extensive prevalence of profaneness. See the earnest endeavours of wicked men to dishonour the name of God; to invent blasphemies hitherto unthought of; and to gain themselves laurels in the war against Heaven. Hear curses uttered by children unconscious of their meaning; and see the hoary driveller, with one foot in his grave, muttering execrations against his Maker and Preserver. View the drunkard, forfeiting all claim to human society, destroying his intellectual powers, and committing a sure though lingering suicide; a suicide, destroying at the same time his body and his soul. Listen to the midnight orgies of the gaming table, where robbery is legalized by the tribunal of honour, where cheating is elevated into a liberal profession, and where the grand strife is, who shall decoy most adventurers, and sacrifice them to the rapaciousness of the banditti. See the Sabbath, which ought to be a day of rest, of worship, and of instruction in holy things, converted into a day of sloth, a day of visiting, a day of unhallowed amusement, a day of feasting and riot, and, preeminently, a day of sin. See men among our Senators, Judges and Governors, foolish and mad enough to go openly and shamelessly to murdering each other in a duel; and all this under laws, which profess to guard life as a thing sacred, and under a religion, which proclaims "peace on earth," and declares, that "whoso sheddeth man's blood, by man shall his blood be shed." See adultery proved in our courts, time after time, for the purpose of obtaining a divorce, and the adulterers suffered to go at large, detested indeed by good men, but unpunished for their crimes, and totally unnoticed by the magistrate. See the seducer practising every fiend-like artifice; committing deliberate, reiterated perjury; destroying the hopes and happiness of brothers, sisters, and parents; and enhancing his guilt by offering up others with himself at the shrine of pollution. In a part of the world where the gospel has been preached from generation to generation; among a people more favoured by Heaven than any other from the fall of man to the present time, brothels are instituted, supported, defended. Rise up, O Babylon, thou mother of harlots, and blush for our enormities. Thy crimson abominations whiten into innocence, when compared with the more aggravated offences of a Christian land.

In this state of things, when every honest man wishes that the laws should have all possible efficacy, much dependence must be placed upon our rulers. Imagine to yourselves all our countrymen, who hold offices in the magistracy, assembled, from the President of the United States, to a Justice of the Peace, or a Grand Juror, and addressed on this important subject by some venerable civilian, like a Hale, or a Mansfield, skilled equally in law and in human nature.

"My friends, and countrymen," would he not say? "use great diligence, that in all your behaviour, your example be such as may be considered a safe pattern for imitation. Transgression of the laws in a magistrate,

is like open wickedness in a minister of the gospel; it prevents all the good he might otherwise have done, and produces evil which no repentance, no exertions, can repair.

"When obliged to inflict punishment, let it be seen that justice occupies the first place in your breast, and a dignified clemency the second; act the part of a friend, and a father, not of an illiberal, unfeeling tyrant.

"Neither covet nor avoid popularity. Be apt to distrust your own talents in governing, when brought into competition with those of your neighbours. If they are better qualified to hold places of trust, be willing that they should be preferred. Always remember that the man who is elevated by the intrigues of a faction, is never respected by his friends, nor by his enemies; and what is worse, he seldom does his duty as a wise and faithful magistrate.

"Never fall into the foolish error of considering less important offices as dishonourable. View the man, who does this, as possessed of a weak mind, and as worthy of no office, of no confidence. Rectitude of conduct, and a just sense of dignity, will render any office honourable.

"Remember your respective oaths of office. Meditate upon them by night and by day. Consider the engagement into which you have entered, as it really is; an engagement which Jehovah, the Lord God of Hosts, is called to witness. Resolve to act agreeably to this momentous obligation. If this be not your intention, stand off. "*Procul, O procul, este profani.*" Touch not the holy thing with polluted hands. You had better withdraw like cowards from the performance of your duty, than imprecate upon yourselves that divine vengeance, which you are predetermined to deserve.

"Consider yourselves as always responsible to your country. Tho' she may not be able to detect and punish, you are still responsible. You are entrusted with a charge of more value than any worldly possession; a charge of incalculable importance to the present generation, and to posterity: you are to purify the public morals; you are to guard our youth against the numerous temptations, which lie in wait to devour them. Like the great Roman magistrate, consider your country as addressing you in the most solemn and impressive manner. Let each one of you hear the "*quid agis, Marce Tulli,*" as applied to himself, and let him ponder well how he shall return a satisfactory answer to this most sacred demand of his country.

"Above all, consider yourselves as responsible to God. He instituted civil government; he has given rules for the regulation of your conduct; he has appointed you his vicegerents on earth; and as your conduct shall prove, so will be your allotments in the day of retribution. If you connive at iniquity; if you violate your oaths; if you barter your salvation for a "mess of pottage," for a miserable gust of present popularity; if you enlist under the arch revolter, and assist in withdrawing men from allegiance to God, destruction is even now uncovered to receive you. But if you strive to co-op-

erate with the divine will; if you conscientiously endeavour to prevent crimes with all your might, you will obtain the applause of good men in this world, and, in the world to come, the approbation of God." C. Y. A.

LETTER OF THE CELEBRATED DR. JOHNSON, ON HIS WIFE'S DEATH.

March 17, 1752, *O. S.*

DEAR SIR,

NOTWITHSTANDING the warnings of philosophers, and the daily examples of losses and misfortunes, which life forces upon us, such is the absorption of our thoughts in the business of the present day, such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses as a burden, but crushes as a blow.

There are evils, which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way; the concussion of an earthquake heaps the ruins of cities upon their inhabitants; but other miseries time brings, though silently, yet visibly, forward, by its own lapse, which yet approaches unseen, because we turn our eyes away; and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is vain to shrink from what cannot be avoided, and to hide that from ourselves, which must some time be found, is a truth, which we all know, but which all neglect, and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after motions of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent, or his friend; but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past—The life, which made my own life pleasant, is at an end, and the gates of death are shut upon my prospects!

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad, impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss; to aggravate regret for what cannot be amended; to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may repel, or hope mitigate; but irreparable privation leaves nothing to

exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet, such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its association, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes, indeed, he may yet feel, for where is the bottom of the misery of man! But what is success to him, who has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent; "there is joy among the angels in heaven over a sinner that repenteth;" and surely the joy is communicable to souls disentangled from the body, and made like angels.

Let hope, therefore, dictate, what revelation does not confute, that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have one part in the attention of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain, but that we look up to a higher and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the *greatest Power is the best*?

Surely there is no man, who, thus afflicted, does not seek succour in the gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but not content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviations of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death; and from the assurance of another and better state, in which all tears will be wiped from our eyes, and the whole soul shall be filled with joy. Philosophy may create stubbornness, but religion only can give patience.

SAM. JOHNSON.

For the Panoplist.

LIST OF BOOKS RECOMMENDED BY DR. TAPPAN TO THEOLOGICAL STUDENTS.

Messrs. Editors,

WILL it not be grateful to those, who cherish the memory, and approve the sentiments of the late PROFESSOR TAPPAN, *to know the course of reading, which he re-*

commended to theological students? The following list of books was of Dr. Tappan's forming.

On Natural Religion.

ABERNETHY's and Leland's sermons on the divine attributes: Clark's demonstration, &c.: Price on morals.

On the Necessity of Revelation,

Leland or Campbell.

On the Proof of Revelation.

Doddridge's three sermons on this subject: Newton on the prophecies: West on the resurrection of Jesus Christ: Littleton on the conversion and apostleship of St. Paul: Farmer on miracles: Paley's Evidences: Butler's Analogy.

On the Doctrines of Revelation.

The expositions of Doddridge, Guise, Henry and Whitby: Ridgley's body of divinity: Edwards' History of Redemption, and Treatise on the affections: Berry-street sermons: the sermons of Blair, Doddridge, Grove, Lathrop, S. Stennet, Sherlock, Tillotson, R. Walker, Watts, Evans.

On the Christian Church and Ordinances.

Hemmenway and Emmons: Edwards, Lathrop and Towgood on infant baptism: Bell, Grove and Henry on the Lord's supper.

On Jewish and Ecclesiastical History.

Lowman and Shaw on Judaism: Shuckford's and Prideaux's connexions: Jortin's and Mosheim's ecclesiastical history.

Review of New Publications.

A Funeral Oration, pronounced in the chapel of Dartmouth University, on the death of ELIPHALET HARDY, *a member of the junior class, who died at Hanover, Jan.* 2, 1806, *aged* 19 *years. By* JOHN BURNHAM, *a classmate.* Hanover. M. Davis. 1806.

IT is the occasion of this oration, which renders it worthy of public notice. The young man, whose death is here deplored, was endued with remarkable intellectual powers, and engaged, with singular diligence and the most flattering prospect of success, in the pursuit of useful knowledge. His regular and amiable deportment, and the rapid progress he made in the various branches of learning, gained the love and esteem of all who knew him, and excited the hope, that he would be an ornament to the cause of virtue, and a great blessing to the world.

The following paragraph in the oration, descriptive of the exercises of his mind in his last sickness, deserves particular notice; and leads us to entertain very favourable ideas of the theological views of the writer, as well as of the penitence and submission of his deceased classmate.

"A short time before his death, the deceased was the subject of serious religious impressions. The influence of the Holy Spirit unfolded to

his astonished view the ocean of depravity which exists in the human heart. Deeply impressed with a sense of the rectitude of God's holy law, he was convinced that the punishment of sinners was just. Brought at length to bow to the sceptre of Jesus, he gave satisfactory evidence to those around him, that he was the subject of regenerating grace. When the agonies of his mind had impaired the health of his body,...still he spake with the most profound reverence of God and religion; declaring repeatedly, he had no wish the divine law should suffer that he might be saved. Here was evinced that cordial submission to the decrees of Heaven, which constitutes the true Christian."

The youth and inexperience of the writer must be an apology for some incorrect thoughts and expressions, for some uncouthness and harshness in his figures, and for the incoherence of the several parts of his oration.

The Messiah's Reign, a sermon preached on the Fourth of July, before the Washington Society, by James Muir, d.d. *Pastor af the Presbyterian Church at Alexandria.* Snowden. Alexandria.

This short sermon is founded on the following prophetic description of Christ's reign by the prophet Micah. "He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his figtree; and none shall make them afraid." The author's plan is *to consider these words in their aspect to the Messiah's appearance; to the tendency of the gospel; to the revolution which has taken place in this country; and to the events, which we have reason to believe are hastening forward to their completion.* Under each of these heads we find very pertinent remarks. The author is so happy, as not to lose sight either of the text, or of the occasion. We observe a beautiful ease of language, which is natural to one who is blessed with *ease of thought.* The characteristic trait of the composition is a lively, forcible brevity. In some sentences there is a transposition approaching the air of poetry.

The following specimen shows the author's manner.

In the concluding address—"Mankind are branches of the same family. Turn to the East or West, to the North or South; traverse the globe from pole to pole. Wherever you meet a human being, you meet a *brother* or a *sister.* This Christianity teaches and enforces in the strongest language. The heart of the patriot....glows with a warmth communicated from Scripture. That neglected, that despised, that persecuted book has scattered the seeds of patriotism, and cherished their growth.

"All and each can do something for the benefit of society. Few, it is true, can enlighten the nation, or manage public affairs. Pretensions to this by those whose ignorance and weakness are too apparent to be denied, tend to confusion. Like Phæton, in the heathen mythology, who unwisely seized with his feeble grasp the reins of his father's fiery steeds, they bring themselves into danger, and expose their fellow-men to dreadful calamities. God fits men for different purposes. Let each know his place. He may be an expert mechanic and a useful farmer, who would prove a most miserable statesman."

The author cannot close without seizing the opportunity to recommend the missionary ob-

ject, and to solicit aid to the missionary fund. This may subject him to the censure of the partial critic, but will much endear him to the heart of the fervent Christian.

Two discourses occasioned by the sudden deaths of Joseph Brown, jun. Æt. 23, *and James Jenness, Æt.* 24; *who were drowned near Rye-Beach, on the evening of 9th Sept.* 1806 : *the former delivered Sept.* 10*th, at the time of interment; the latter delivered the Lord's day following. By* WILLIAM PIDGIN, A. M. *Minister of a Presbyterian Church in Hampton.* Newburyport. E. W. Allen. 1806.

THESE are plain, serious, pertinent and useful discourses, from the two following well chosen texts: Ecc. ix. 12. *For man also knoweth not his time: As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.* And Job xxi. 23, 24. *One dieth in his full strength, being wholly at ease and quiet: His breasts are full of milk, and his bones are moistened with marrow.*

The melancholy circumstances, which occasioned these discourses, are briefly related in a note, as follows;

"Joseph Brown, of Northampton, and James Jenness, of Rye, together with a man of colour, named Cæsar, had been at Portsmouth. While returning, which was late in the day, the clouds collected, and appeared very black and threatening, attended with frequent lightning, and at length a free discharge of rain. Night came on, which greatly added to the gloominess of the season. They proceeded, however, with safety, until they had almost reached their homes, about 8 o'clock in the evening, when a heavy squall met them, as they were crossing Rye-ledge, which instantly upset their boat. Cæsar kept his hold of the boat, and was saved, while the others were thrown from it, and at once perished in the deep. Their bodies were found early next morning, and interred the afternoon of the same day."

A Discourse before the Society for Propagating the Gospel among the Indians and others in North America, delivered November 6, 1806. *By* THOMAS BARNARD, *D. D. Minister of the North Church in Salem. To which is added an Appendix.* Charlestown. S. Etheridge. pp. 47.

THE theme of this discourse is St. Paul's declaration, Phil. i. 18. "What then! notwithstanding every way, whether in pretence, or in truth, Christ is preached? and I therein do rejoice, yea, and will rejoice."

After a pertinent introduction, the preacher invites the attention of his audience to the three following observations.

I. "Permit me to observe the manner in which the Being, supremely powerful, wise and good, chose to propagate Christianity in the world, at the time of its introduction, and in the years immediately succeeding."

II. "Inattentive to the authentic history of the time, we are disposed to think discordance of opinion with respect to the Christian doctrine, could not have arisen under the authoritative and infallible instruction of an holy Apostle; and without hesitation attribute to its first preachers universally the highest purity and benevolence."

III. "There is no mode of action we can adopt, which will more dignify our characters, or more rejoice our hearts in the seasons of impartial reflection, than a persuasion that we are

assisting in our humble measure, in the propagation of the religion of Christ."

Under the first head we are happy to find JESUS CHRIST introduced, as a *divine* teacher and Saviour. But we feel some difficulty in reconciling the following remarks with the idea of his *divinity*, or with the character of Him, *in whom dwelleth all the fulness of the godhead bodily*.

"But with all his divine abilities, he felt the infirmities of a man, and needed human assistance. He chose twelve of the number of his followers to be his confidential friends and ministers, who, being *around his person*, in every place and circumstance, might promptly afford him their *aid*."

What impression, it is candidly asked, does this representation of Christ make on the mind? Is it not that of *weakness* and *dependence?* Is it not that of a leader, needing a lifeguard, rather than of him, by whom the worlds were made?

These queries are made, not that we doubt the preacher's belief of the sacred TRINITY; but because we think such a representation of the SON of GOD little calculated to excite the reverence or gratitude of those whom he came to redeem.

Under the *second* head of his discourse the main object of the preacher appears to be, not to prove that differences of opinion relative to doctrine, &c. have existed in all ages of the church; but to shew that the preaching of the gospel, though *various* and *partial*, has produced very beneficial effects, spiritual and temporal. In evidence of this, and as a specimen of our author's manner, the following extract is given.

"Though the instructors whom they conceive erroneous, may not, in their idea, preach the *whole* gospel, yet do they not preach *parts* of it? Yea, *many solemn and interesting parts of it?* Are not parts of it good for something? Are they not indeed, divine seed, which may spring up, and bear the fruits of immortal life and bliss? If their stated ministers and missionaries promote, by their teaching in *common*, some of the most important subjects of the religion they believe, is it not their duty, in these respects, to rejoice in their labours, and wish them success? Let us now appeal to the fact to determine how far, in union together, they preach the truths of the gospel. Do they not unitedly preach the *evidences* of Christ's mission; state his gospel the only *infallible directory of our faith and manners*; and charge us to consult it upon all important questions with teachable minds, if we would be made "wise unto salvation?" Do they not propose, and warmly recommend to the love and imitation of their hearers, his *example?* An example pure and exalted beyond what poets had fancied, or historians, sacred or human, described before he lived; for till then, they never beheld, nor heard of such excellence of worth, such beauty of character in our form. Do they not urge upon us his *precepts*, as the supreme rule of our temper and conduct, because "the wisdom which is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy? Do they not affirm, in the words of the apostle, notwithstanding their hypothesis to render the subject more intelligible may differ, "all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past, through the forbearance of God?" Do they not, divinely taught by their Master, bring *life* [and *immortality* beyond the grave, into a state of clearer and more splendid light, than it had been by the philosophers of the world, and even by inspired teachers before he came, and place it in a point of view, calculated, more than any other, deeply to im-

press the human mind and passions, *a scene of complete moral retribution?* Do not the *motives* they inculcate to excite us to well doing, and to deter us from evil, exceed in weight and consequence all which any other religious instructor has ever taught for this holy end?"

With our benevolent author we cheerfully admit, as a delightful fact, that "high spiritual advantages have attended the preaching of Christ, though the salutary office has been performed with varying degrees of light, ability, and success; that the Christian world is the fairest portion of this earth; and that no particular class of Christians can claim these good effects, as arising exclusively from their modes of teaching." Still, however, it seems reasonable to suppose, that the influence of the gospel would have been greater, had it been preached with more light, ability and uniformity; especially if the *whole* gospel had been thus preached. Admitting, with our catholic author, that instructors, deemed erroneous, "preach *parts* of the gospel," and that they unitedly preach the *evidences* of Christ's mission," and state his gospel the only *infallible directory* of our faith and manners; that they warmly recommend his *example* and urge upon us his *precepts*; that they exhibit "*life* and *immortality* in a more splendid light, than any philosophers or even inspired teachers" before his coming, and inculcate "*motives*" to virtue, exceeding in weight those of any former religious teacher; nevertheless, if other instructions be not added, we are painfully apprehensive, that the most *important parts* of the gospel are not preached by such "*ministers* or *missionaries*." If all the truths, which such teachers preach "in union," are here named by our author; it may well be doubted, whether the influence of Christianity on the moral character of individuals, or even on society, would much surpass that of the philosophy of Socrates, did not other preachers often exceed *their* limits. If we are taught in the gospel, that by nature we are morally *depraved* and children of *wrath*; that we are *dead* in trespasses and sins, and *enemies* to God; that we must be *born again* and become *new* creatures; that sin is atoned only by the *blood of Jesus*, and that this Jesus is a *divine* person; that justification is the work of *God's Spirit*, and that our salvation is *wholly of grace*, through faith, and that *not* of ourselves;—these doctrines must not only be parts, but the *essential* parts, of the gospel, since they give to man, and to Christianity, a character and features, not merely different, but opposite to those, usually ascribed to them, in systems of theology, in which these doctrines are set aside. The Scripture constantly supposes that the truth may be preached, as well as professed, by bad men and from bad motives. Still it is *truth*; and this was the ground of the apostle's joy. He rejoiced, that in any way or with any *disposition* (even if the motive were cruel) *Christ* was preached. Here is no reference, either to the nature or number of the doctrines preached. The fair import of the passage is, that those, who were actuated by envy, preached the *same* doctrines with those, who preached from good will. This

text, therefore, does not warrant the supposition, that Paul ever rejoiced in any preaching, or system of theology, which was in his view deficient in any *essential* article of the Christian faith; and, it is presumed, more will not be required of us, than of him.

We now leave it to the intelligent reader to determine for himself, whether the kind of preaching, above described, tho', like the ancient philosophy, it may be useful to civil society, may not endanger the final salvation of the *individual*, by concealing from him his true character and the only medium of pardon, and by leading him to depend on himself, and not upon God alone.

It is a great pleasure to us, in this connexion, that we are able to except the worthy author of this discourse from the number of those superficial preachers, whom he has described. Nor would our duty, on this occasion, have been equally imperious, had the mantle of catholicism been cast by a gentleman, less respectable for talents, natural and acquired.

To the correctness and weight of sentiment, expressed by our author under the *last* head of his discourse, we are happy to give our cordial testimony. We rejoice to find the preacher here in his own element, while celebrating the excellencies of that religion, which alone "gives glory to God, on earth peace, good will towards men."

The length, peculiar structure, and consequent intricacy of some periods in this discourse, may, perhaps, have led us to mistake our author's meaning. Errors springing from this source, will not be charged to our account. With frankness we confess, that the perusal of this sermon has frequently reminded us of the old, but useful adage, *Bis ad limam quod semel ad linguam.*

The appendix to this discourse contains an account of the proceedings of the Society, before whom it was preached. The greater part of their funds, it appears, are expended in books for distribution, and in the support of missionaries and schools in the district of Maine, which, for convenience, they have divided into seven *missionary districts*, here described; in each district books are deposited, with some suitable person, for distribution. The instructions given by the Society to their missionaries, together with an account of the number of missionaries employed the current year, and some interesting extracts from their journals,* are inserted in this appendix, which concludes with a list of the present officers of the Society.

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* These extracts are inserted under the head of "*Religious Intelligence*," which see.

Religious Intelligence.

UNITED STATES.

SOCIETY FOR PROPAGATING THE GOSPEL.

THE Society for Propagating the Gospel among the Indians and others in North America, in their Annual Report of Nov. 1806, state, that they have employed *four* missionaries this year in the District of Maine. The

Journal of one only (the Rev. Mr. Hidden) had been received.

Mr. Hidden completed his missionary labours, in the counties of York and Oxford, early in November. His journal has been received, from which it appears, that he has travelled about seven hundred miles, preached ninety-two sermons, baptized seven adult persons, one by immersion, and forty-three children; received twenty-four persons into church communion, visited twenty-seven aged and sick persons, established four schools, administered the Lord's supper four times, visited eleven schools, and sixty families, and distributed about two hundred books. Mr. Hidden observes, that "the weather was so favourable during the whole of his mission, (of three months) that he was hindered from travelling but a single day:" that "people in general were very ready to attend on the word and ordinances of God," that "many manifested warm gratitude to God, and thankfulness to the society for their notice of them;" that "he found the schools, which had been begun by the society, in excellent order." Of the inhabitants in many of the towns he visited, he speaks in terms of high commendation, for their industry, frugality, peace and order; and particularly for their attention and exertions in educating their children. Of the town of Lovel especially, containing forty families, all of the Congregational denomination, he says, "there is the greatest attention to religion in this place, according to the number of people, and the least enthusiasm, I ever saw." "Sabbath, Nov. 2, preached at Lovel, and administered the Lord's supper; received nineteen persons into the church, baptized one adult and ten children. One received into the church was seventy-nine years old, another sixteen. God is doing wonders here. This was one of the most solemn and joyful days I ever saw." Though few in number, they contemplate settling a minister among them. The church in a letter to the secretary, in very affectionate terms, express their grateful acknowledgments to God and to the Society, for "sending missionaries to preach to poor, perishing sinners, the unsearchable riches of Christ." They speak of the success of Mr. Hidden's labours among them, as "wonderful;" *twenty-one* have been added to their church, under his ministration, in this small settlement. They conclude by expressing their earnest desire that "we who send, and they who receive, may unite in our prayers to God, that he would continue the gospel among them." A letter to the Society, of like import, has been received from the inhabitants of the town of Albany.

From the acceptance and success of Mr. Hidden's labours, and the good dispositions manifested by the people to whom he was sent, the Society have great reason to be satisfied with their missionary, and much encouragement to continue their attentions to those, who so gratefully receive, and so commendably improve them.

Since our last annual report, the aged and reverend Zechariah Mayhew, long a diligent and faithful missionary in the service of the Society, among the remnant of Indians* on Martha's Vineyard, has deceased. The ancestors of these Indians were among the first of the aborigines of New England, who embraced Christianity; and from that time to the present, they have not ceased to enjoy the ordinances of the gospel. Though these people have at present among them, two ordained Indian teachers, by the name of Hansuit and Jeffer, (the latter a temperate, worthy man) yet as both are advanced in life, the Society contemplate making further provision for their instruction, and will not cease to contribute, according to their means, to the support of religious ordinances among them.

The venerable Mr. Hawley, now in the eighteith year of his age, and in the fifty-fifth of his missionary labours, and who receives annually a

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* *The number of people of colour, taken from actual enumeration, at Gay Head, Martha's Vineyard, were as follows, in October,* 1806.

Between four and twenty-one years old,	94
Of twenty-one years and upward, men 43, *women* 75,	118
	212

The number under four years not mentioned.

part of his support§ from the Society, is still diligent, active, and successful, in discharging the duties of his mission at Marshpee. He is justly venerated by his people, who are chiefly of mixed blood, as their father, and the protector of their rights and property.¶ *(To be continued.)*

Extract from the Minutes of the proceedings of the Synod of Albany of the Presbyterian Church, at their Session in Whitesborough, held on the 1st and 2d days of October, 1806.

The Synod have heard with pleasure, that the institutions of religion within their bounds are well attended, and treated with marked reverence and affection. In some places striking instances of the triumphs of the cross have occurred, and in most the work of God seems to be advancing, though silently, yet surely. The youth are instructed in the principles of our holy religion with considerable and commendable assiduity. Peace and harmony prevail generally, and the good order of the church is preserved unimpaired. Vacant congregations are supplying, new ones are forming, and the cry for additional preachers of the word becomes more loud and urgent. The pastors appear to fulfil their duties, and the flocks theirs, so that between them, excepting in very few instances, exists the unity of the Spirit in the bond of peace.

Although the prospect externally is thus promising, Synod regret that so much coldness and formality prevail among Christians who enjoy so many gospel privileges; that so few, compared with the whole number of sinners who hear the gospel, feel its power and accept its offers in love; that in some societies gross sins abound, and into others essential errors have crept. Deeming it a sacred duty to contend earnestly for the faith once delivered to the saints, Synod take this opportunity of raising their warning voice against this coldness; these sins and errors. It is mournful that they who are snatched from perdition by the grace of Jesus should ever be careless in the service of their Master; should ever permit their love to decay in its ardour or its public expression. Christians ought ever to be awake and walk, as becometh children of light, and the redeemed of God. It is high time for them to do so, since the night is far spent, and the day is at hand. They must gird on the armour of Jehovah, and bear testimony against sins, especially those which abound. Drunkenness and profanity, and sabbath breaking ought not to be so much as named among Christians; and Synod hope that all who are in their connexion will most studiously avoid the appearance of evil as well as its practice; and that they will admonish and exhort all, who are guilty of immorality, to repent and live godly in Christ Jesus.

Error in practice arises from error in doctrine; not that all who are correct in the latter, are always so in the former; for many are only nominal believers, who though they profess the truth in words, hold it in unrighteousness. Between sound principle and sound conduct there is an inseparable connexion. Synod therefore, whilst they warn their churches against immorality, warn them solemnly against errors. Those which chiefly prevail respect the future destiny of sinners, and the character and work of the Redeemer. Satan is still instilling into the hearts of sinners what he said unto the woman in paradise, "ye shall not surely die." He is filling them with the hope, that though they live after the flesh, they will finally be saved. Thus he is exciting them to turn the grace of God into licentiousness. Christians ought not to be deceived. Sin is an awful

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§ One hundred *dollars, beside some occasional grants of small sums, stationary and books.*

¶ *These Indians possess several thousand acres of land, which were sequestered and secured to their ancestors, and their successors, by Richard Bourn, their pastor, who first planted Christianity here, about a century and a half ago. This plantation is an asylum for Indians from various parts of New England and Long Island, and some have resorted here from Georgia, and even from the East-Indies. They are not numerous. The Indians of unmixed blood do not exceed forty or fifty persons.*

evil, and merits infinite displeasure. It need only be realized, to be thus acknowledged, and that with pungent grief of soul. We exhort our churches to beware of rejecting this solemn truth.

Great as their error is, who do this, it is surpassed by that of those who deny the only Lord God who bought them. Over their sad and dreadful mistake we weep with unfeigned sorrow. The divinity and atonement of Christ, are written as with a sun beam in Scripture, and are felt to be truths by all awakened souls. Let none be deceived by a parade of learning in the opposers of these doctrines. These men arrogate to themselves a greater share of it than they really possess. Their conduct is imposing, but their foundation is unstable as the wind. Before their opinions can be substantiated, the Scriptures must be abandoned: for if these be explained, according to the mode of explaining works of uninspired men, Christ is truly God, and has paid the price of redemption for our sins. We receive these truths, as they are published in the volume of inspiration, confessedly a mystery, but it is "the mystery of godliness," worthy of Jehovah, and necessary for sinful man. Without this mystery the convinced sinner can find no peace here, or hope for eternity. To the law and testimony; if we speak not according to these, it is because there is no light in us. We leave these sentiments with you! we appeal to your consciences! we call on the churches to defend the common salvation with the temper of the gospel. Many of them are the posterity of those, who for the same precious truths, left their native homes, braved the terrors of the deep, and settled in a country then inhabited by savages. We pray that the spirit, they felt, may influence their descendants, and all who belong to our Zion. May great grace, mercy and peace be multiplied unto all such, and all believers every where, from God our Father, and Jesus Christ our Saviour.—AMEN.

JONAS COE, *Moderator.*

FEMALE EXERTIONS FOR SPREADING THE GOSPEL.

To the Editors of the Panoplist.

GENTLEMEN,

THE multiplied and liberal exertions of Christ's female disciples in promoting his kingdom, are a consoling evidence of the power of his grace in their hearts, and are the lively expressions of their attachment and fidelity to him, and of their disinterested, ardent wishes for the recovery and salvation of immortal souls. The Divine Jesus, in our age, no less than in the days of his apostles, has given discriminating marks of his love and kindness to the daughters of Zion, by exciting their affections to him, and by animating their zeal and liberality to minister to the necessities of his poor members. They have the marked honour of taking an active and leading part in repairing the desolations, and building up the walls of our Jerusalem. Numerous are the instances of female charity to the souls of men. Among others, let the Panoplist record the seasonable and benevolent exertions of a number of devout ladies in Whitestown, New York, who have formed themselves into a society for the purpose of aiding missionary labours in the new settlements of our country, by the name of The Female Charitable Society of Whitestown; and, as the first proof of their pious benevolence, have collected and contributed to the funds of the Hampshire Missionary Society, for the purpose of promoting missions, the sum of $110. To this information, which must be pleasing to the friends of Jesus, let me subjoin an extract of a letter, written by a worthy minister in the District of Maine, to a member of the Hampshire Missionary Society.

EXTRACT. "From sober report, the presence of God, I conclude, accompanied your missionaries, when they were here, and in other places also. I feel a degree of thankfulness to God that he has been pleased to favour you with such missionaries, as you have sent into Maine. They are an honour to your Society. They comfort & rejoice the hearts of God's poor people, who are sad and solitary, and destitute in the wilderness.

"I observe in the Report of the Trustees of your Society for August, 1805, this entertaining period, '*Total from Female Association,* $278 88.' When the condescending God ordered the erection of a tabernacle, that he might dwell among his people, the sacred story is this; *And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue and of purple and of scarlet and of fine linen. And all the women, whose heart stirred them up in wisdom, spun goat's hair.* Three thousand years have now elapsed since this piece of history was recorded by an amanuensis of the Holy Spirit; since which time there has nothing of the kind come to my knowledge more pleasing, and more similar to this piece of ancient history, than the efforts of the Female Association in Hampshire county to build, enlarge, and ornament the tabernacle of the glorious Redeemer, *the church of the living God, the pillar and ground of the truth.* May they never be weary in well doing; *for they shall in due season reap, if they faint not.*"

Q.

To the foregoing, the Editors think proper to add the following particulars of the Female Society above mentioned, from their Constitution and Circular Letter.

This Society was formed in September last, at Whitestown, which, twenty years ago, was a wilderness. The members of this institution, believing that a portion of the bounties of Providence can be applied in no better way than in administering to the spiritual necessities of their fellow creatures, and convinced of the utility and importance of missionaries, by whose benevolent exertions the glad tidings of redemption are carried to multitudes, who are perishing for lack of knowledge; and wishing to co-operate with such societies, by contributing their mite towards the advancement of so good a cause, associated for that purpose.

The Society is under the management of six Trustees, who choose their Treasurer to receive the monies subscribed, and to keep their accounts and records. Each subscriber is to pay one dollar annually to the Treasurer.

The specific object of the Association is expressed in their circular letter.

"We humbly hope, we in some measure feel the magnitude of the object, which is, the advancement of the cause of the dear Redeemer. This we would endeavour to promote by contributing to the support of faithful missionaries, who are sent to break the bread of life to those who are destitute of the ordinary means of grace, which we so richly enjoy.

"We have recently been told, by missionaries returning from distant parts of our country, of persons who have come to them, and with tears in their eyes assured them, they had not heard a sermon for fourteen years before; and who, taking them affectionately by the hand, have invoked the blessing of Heaven on their heads, and on the heads of those charitable persons, whose compassionate hearts had moved them to commiserate their unhappy condition, and to send the word of life and salvation to their perishing souls."

May "the blessing of many ready to perish" come upon this Society; and others of their sex, more liberally favoured with the bounties of Providence, when they shall read the above, be excited to "go and do likewise."

EXTRACT OF A LETTER FROM A GENTLEMAN IN PHILADELPHIA TO HIS CORRESPONDENT IN BOSTON.

Philadelphia, Nov. 23, 1806.

SIR,

---- I SUBJOIN an extract of a letter received by Dr. Stoughton, of this city, from Mr. Carey, dated at Calcutta, the 25th Oct. 1805. "The third volume of the Bible, from Job to Canticles inclusive, is published. The second edition of the New Testament will be out in about a month. The prophets are begun, and we intend to begin printing the historical books from Joshua forwards in a few weeks. The gospel by Matthew is printed (nearly) in the Mahratta language; nearly the whole New and some parts of the Old Testament are translated into that language, that of the Oris-

se, the Hindostanne, and Persian. The gospels in Hindostanne, and Matthew in Persian, are printed for the college at another press. We have some more extensive plans for translations in contemplation, if God prosper us."

In a pamphlet, entitled, "Periodical Accounts relative to the Baptist Missionary Society," I find the following: "We are forwarding the translating and printing of the Scriptures as fast as possible. The third volume of the Bible is finished. We have almost got through the second edition of the New Testament; we want it much, as we have not a single copy of the first edition left."

Subsequent to these advices, there can be no doubt but considerable progress has been made in this all important work; and if the Lord please to spare the lives of his servants, now engaged in the translations and printing, and open the hearts of his people to furnish pecuniary aid, there is every reason to hope, that a few years will produce translations and publications of the whole of the Scriptures into the seven languages of India.

The mission last year was strengthened by the accession of four missionaries from England by the way of this country. This year two more have been conveyed directly from England; but no information is yet received of their arrival. The London Missionary Society, in the last year, also, dispatched six missionaries, who all arrived safely at Madras. Three of these were settled in Ceylon, two at Vizagapatam, and one at Tranquebar. Two more arrived after these, from the same Society, whose destination was for Surat. Thus the enemy's kingdom, in that dark corner of the earth, is invested on many sides.

With this you will receive a copy of the gospel by Matthew in the Mahratta language, and if you think it will be useful to promote the laudable work you have in hand, I can procure and will forward a copy of the New Testament and Pentateuch in Bengalee.

Your friend, — —

List of New Publications.

A Discourse before the Society for propagating the Gospel among the Indians and others in North America, delivered November 6, 1806. By Thomas Barnard, D. D. minister of the north church in Salem. Charlestown. Samuel Etheridge. 1806.

A Sermon, delivered Sept. 14, 1806, at the interment of Mrs. Rachel Smith, relict of the late Hon. Thomas Smith, Esq. who died Sept. 12, in the 74th year of her age. By Henry Lincoln, minister of the Congregational church in Falmouth, Barnstable county. Boston. E. Lincoln. 1806.

The happy voyage completed, and the sure anchor cast. A Sermon, occasioned by the universally lamented death of Capt. Jonathan Parsons, who departed this life at sea, Dec. 29, 1784, in the 50th year of his age: preached at the Presbyterian church in Newburyport, February 27, 1785. Published at the request of the Marine Society there. By John Murray. A. M. pastor of said church. Reprinted. Newburyport. E. W. Allen. December, 1806.

A Sermon, delivered by Ezra Stiles Ely, on the first Sabbath after his ordination. Hartford. Lincoln and Gleason. 1806.

An account of the Massachusetts Society for promoting Christian knowledge. Published by order of the Society. Cambridge, W. Hilliard. 1806. pp. 44.

An account of the Massachusetts State Prison. Containing a description and plan of the edifice; the law, regulations, rules and orders; with a view of the present state of the Institution. By the Board of Visitors. Charlestown. Samuel Etheridge. Dec. 1806.

Christianity Displayed, or a rational view of the great Scripture doctrine of Redemption and Salvation, through Jesus Christ—together with

some practical observations. By a Citizen of Baltimore. 8vo. 25 cents.

Charity recommended from the social state of man. A Discourse, delivered before the Salem Female Charitable Society, September 17, 1806. By Rev. John Prince, LL. D. 8vo. pp. 39. Salem. Joshua Cushing.

A Discourse, delivered at Stillwater, before the members of Montgomery Lodge, August 12, 1806. By David Butler, Rector of St. Paul's Church, Troy, and of Trinity Church, Lansinburgh. 8vo. pp. 24. Troy, N. Y. Wright, Goodenow, and Stockwell.

A Sermon, preached July 13, 1805, at the funeral of Mrs. Lydia Fisk, late consort of the Rev. Elisha Fisk, pastor of the church in Wrentham. By Nathanael Emmons, D. D. pastor of the church in Franklin. Dedham. H. Mann. August, 1805.

The Life of God in the Soul of Man; or, the nature and excellency of the Christian Religion. By Henry Scougal, A. M. To which are prefixed, memoirs of the author. Boston. E. Lincoln.

A Discourse, delivered next Lord's day after the interment of Deacon Peter Whiting, who departed this life, December 9, 1805, in the 60th year of his age. By Nathanael Emmons, D. D. pastor of the church in Franklin. Providence. Heaton and Williams.

An Oration, pronounced at Littleton, July 4, 1806, the 31st anniversary of American Independence. By Edmund Foster, A. M. minister of the gospel at Littleton. Cambridge. Hilliard. 1806.

The Death of Legal Hope, and the Life of Evangelical Obedience. An essay on Gal. ii. 19. Shewing that while a sinner is in the law, as a covenant, he cannot live to God in the performance of duty: and that the moral law is immutable in its nature, and of perpetual use, as the rule of a believer's conduct. By Abraham Booth. 12mo. pp. 84. Boston. Manning & Loring.

Scott's Family Bible, vols. I, II, & III. Price to subscribers $6 per vol. Philadelphia. W. W. Woodward. These vols. complete the Old Testament. The fourth and last, which contains the New Testament, will be finished in the spring.

American Annals; or, a Chronological History of America from its Discovery in 1492 to 1806. In two volumes. By Abiel Holmes, D. D. A. A. S. S. H. S. minister of the first church in Cambridge. Vol. II. Cambridge. W. Hilliard.

Horæ Paulinæ; or, the truth of the scripture history of St. Paul evinced by a comparison of the epistles which bear his name with the Acts of the Apostles, and with one another. By William Paley, D. D. Cambridge. W. Hilliard. 1806.

PROPOSED BY SUBSCRIPTION.

A Theological Dictionary, containing definitions of all religious terms; a comprehensive view of every article in the system of divinity; an impartial account of all the principal denominations, which have subsisted in the religious world, from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in ecclesiastical history. By Charles Buce. Philadelphia. W. W. Woodward.

A complete system of Geography, ancient and modern, in 6 volumes 8vo. By James Playfair, D. D. Principal of the United College of St. Andrew's; Historiographer to his Royal Highness the Prince of Wales; F. R. S. F. A. S. Edinburgh; and author of "A system of Chronology." Philadelphia. J. Watts.

Collins, Perkins, & Co. of New York, propose to put immediately to press, a new and valuable work, entitled *French Homonysms*, or a collection of words, similar in sound, but different in meaning or spelling. By John Martin, professor of languages in New York.

The Era of Missions. By William Staughton, D. D. pastor of the First Baptist Church, Philadelphia.

Ordinations.

Ordained at Sandbornton, N. H. on the 13th November, the Rev. Abraham Bodwell, over the Congregational church and society in that town. The Rev. H. C. Parley of Methuen, Mass. made the introductory prayer; Rev. Asa M'Farland, of Concord, preached from Ephesians iii. 8, 9, and 10. Rev. Ethan Smith, of Hopkinton, made the consecrating prayer; Rev. Isaac Smith, of Gilmanton, gave the charge; Rev. Thomas Worcester, of Salisbury, gave the fellowship of the churches; and Rev. Mr. Babcock, of Andover, made the concluding prayer.

Respecting this transaction there was great unanimity in the church and society; and the order and propriety which were observed during the solemnities of ordination, reflect honour on the inhabitants of the town.

On the 4th Sept. the presbytery of Oneida ordained Mr. George Hall, of East-Haddam, Connecticut, to the work of the gospel ministry, and installed him in the pastoral charge of the congregation of Cherry Valley. The Rev. J. Southworth, of Bridgewater, made the introductory prayer, and gave the right hand of fellowship; the Rev. Samuel F. Snowden, of New-Hartford, delivered the sermon; the Rev. James Carnahan, of Whitesborough, made the ordaining prayer; the Rev. Joshua Knight, of Sherburne, presided, and gave the charges to the minister and to the people; and the Rev. Andrew Oliver, late of Pelham, in Massachusetts, made the concluding prayer.

This ordination is the fourth which has occurred within the space of four months, in the Presbyterian and Congregational churches in this part of the country. In June, the Rev. Mr. Clark was ordained and installed in the town of Milton; a few months previous to which the Rev. Mr. Shadwick was installed in another congregation in the same town. In July, the Rev. Mr. Rich was ordained and installed at Sangersfield. In August, the Rev. Mr. Adams was ordained and installed in a congregation in Sherburne.

It is a subject of pleasing contemplation, and cause of lively gratitude to God, that congregations are now formed, and supplied with pastors, in places which but a few years since, were a wilderness.

The ordinations above mentioned are confined to churches, which from their agreement in doctrine and conformity in worship, and spirit of discipline, may be considered as forming one denomination. Baptist churches likewise increase in numbers; and an Episcopal church, which has a settled pastor, was consecrated on the 7th inst. at Utica.

On Tuesday the 23d of September last, the presbytery of Oneida ordained Mr. William Neill, a licenciate late of the presbytery of New-Brunswick, to the work of the gospel ministry, and installed him pastor of the congregation of Cooperstown. The exercises were performed in the following order, and by the following persons: The Rev. Andrew Oliver made the introductory prayer; the Rev. James Carnahan delivered the sermon, from Luke ii. 34; the Rev. Joshua Knight presided and made the ordaining prayer; the Rev. George Hall gave the right hand of fellowship; and the Rev. Samuel F. Snowden delivered the charges to the minister and people, and made the concluding prayer.

Obituary.

Memoirs of Mrs. Hannah Hodge.

(*Concluded from p.* 248.)

In 1745, as nearly as can be ascertained, the subject of this narrative was married to Mr. Hugh Hodge. He too was one to whom the labours of Mr. Whitefield had been remarkably blest; and was chosen one of the first deacons of the church which, as

we have already seen, was formed by an association of the particular friends and adherents of that eminent preacher. Mr. Hodge "used the office of a deacon well;" sustaining it with great fidelity and reputation to the day of his death. On his side, as well as on that of his wife, a regard to religious comfort and improvement had a governing influence in the choice which they made of each other as partners for life; and experience fully demonstrated, that on both sides a wise and happy choice had been formed. Seldom has religion appeared to more advantage in the conjugal relation, than in that which subsisted between Mr. and Mrs. Hodge. For nearly forty years they were emphatically "helps-mete" to each other in Christian duty, and in their journey to the heavenly rest. "They walked before the Lord in all his ordinances and commandments," with a blamelessness of which the examples are rare.

Coming together with a very small portion of worldly property between them, they had to provide for their subsistence by their own efforts. These efforts were mutual, strenuous, and constant; and by the smiles of Providence, such was their success in business, that they were able not only to live in a comfortable and reputable manner; but to show a most amiable example of hospitality, to perform numerous acts of charity and liberality, to be among the foremost in the support of the gospel, and, after all, to remain possessed of a handsome capital.

This pious couple had two children, a son and a daughter. The daughter died in infancy; but the son lived to grow up, to receive a liberal education, to study physic, and to give promise of future usefulness to the world, and of comfort to his parents. But these expectations were soon blasted. During the revolutionary war, he went to sea, on a voyage of enterprize, with a number of other promising youth of the city of Philadelphia, and no certain information was ever received afterwards, either of them, or the vessel in which they sailed. The probability is, that all were buried together in the bosom of the ocean. The anxiety which Mr. and Mrs. Hodge experienced through a long period of time, during which there was some hope that their son might be alive, and the grief which they suffered when they were at last obliged to consider it as a melancholy fact that their only child was no more, can better be supposed than described. It is of more importance to remark, that their distress, great as it was, never sunk them into dejection or despondence, never brought from them any unavailing or unchristian complaints, but was borne with a resignation truly Christian, and a fortitude truly exemplary. Mrs. Hodge, who had both hopes and fears, in regard to the real piety of her son, told the writer of these memoirs that she had passed many an hour in musing on what was probably his eternal state. "After all," said she, "it must be left entirely with a sovereign and holy God; but I may, must, and do hope, if I get to heaven, to find him there."

The death of her daughter, who was her first child, she has been heard to affirm, gave her very little disturbance. "I had been married eleven years," said she to an intimate friend, "and had no child. Nor was I very anxious on the subject, till on a certain occasion, I was much interested in seeing an infant devoted to God in baptism, in our church. I was then forcibly struck with the thought, that a Christian parent possesses an unspeakable privilege, who gives birth to an immortal being, and is permitted to give it away to God, in this his instituted ordinance. On the spot I fervently prayed for this privilege, if it should be consistent with God's will to grant it; and I solemnly vowed that if it should be granted, I would, by his grace assisting me, unreservedly devote to him the child which he should give me. My prayer was answered, my vow was performed, and my child was taken to God, all within a year."

During the life of deacon Hodge, his house was constantly open for the reception of all *evangelical* clergymen who visited the city. The cordial welcome which always met them there, and the pleasure which they both gave and received, made them love to resort to this happy dwelling. To many of them it was, for several years, *a home*, to which they went

with as much freedom as they would have felt in going to a house of their own. Such, indeed, was the deep interest which both Mr. and Mrs. Hodge took in every thing that related to the church, such their eminent piety, and such the influence of their opinion upon others, that their sentiments on many interesting subjects, were asked by their clerical visitors, and are well known to have had weight in several important public concerns.

The house of deacon Hodge was also remarkable as a place in which religious associations, and assemblies of various kinds, were frequently held. Pious conferences, prayer meetings, and the exhortations of the ministers of the gospel to as many as the house and yard could contain, were here always welcome, often witnessed, and in many instances eminently blessed.

A general outline has now been exhibited of the life and habits of this pious couple, for a long series of years. Harmony between themselves, active attention to necessary worldly business, with a singular beneficence, charity, and piety, rendered them shining examples of practical and primitive Christianity.

Deacon Hodge died A. D. 1783. By his will he left the use of nearly his whole estate to his wife during her life, and at her death, made it a fund for the education of poor and pious youth for the gospel ministry, in the college of New Jersey. Mrs. Hodge bore the loss of her husband, not indeed without keen distress, for all her feelings were remarkably acute, but yet with such a becoming and sweet submission to the divine will, as was extremely amiable and instructive. She cherished a fond remembrance of her husband through the whole remainder of her life, on all occasions she honoured his memory, often spoke of him with tenderness, and yet, after her first sorrows, never with much apparent emotion, but in the same manner in which she would have mentioned a dear absent friend, whom she shortly expected to meet again. Happy spirits! ye are now united, never more to part.

The house of Mrs. Hodge, after the death of her husband, was the same hospitable mansion as before, the same place for sacred conferences, and meetings for prayer and religious improvement. One of these meetings was held weekly at her house till a short time before her death, and was, as she acknowledged, a valuable substitute for the privilege of public worship, from which her infirmities at that time often detained her. For many years after the death of her husband she likewise continued the business of shop-keeping, to which she had long been accustomed. He had left her an easy maintenance, independently of any exertions of her own. But she continued in her former occupation from considerations, which manifested equally her benevolence and piety, and her good sense and knowledge of human nature. The income from her shop, which was considerable, was almost wholly applied to charitable uses, and sometimes she even added to it from her other resources. Thus, though she did not labour for her own subsistence, she had the satisfaction of providing more extensively than she could otherwise have done for the poor, the friendless, and the pious: and while she performed an important duty, gratified highly the feelings of her heart. But she also well knew the effect of habit on herself. She knew that having long been accustomed to fill up a large portion of the day with active business, she would be likely to feel the want of it, both in body and mind, when it should be discontinued. Accordingly, when her infirmities at last compelled her to relinquish her employment, she declared that she regretted it, principally because she found it unfavourable to her religious state. "You are very fortunate, madam," said a friend to her pleasantly, "very fortunate, indeed, in having no care or anxiety about the world; no business to take up your time or attention; nothing to do from morning till night, but to read, and meditate, and pray, and converse with your friends." "For all that," answered she, "I have not half so much comfort, not even in religion, as when I was bustling half the day behind the counter. I need more variety than I now get. I become moped and stupified for the want of something to rouse me. Beside all this, vain, fool-

ish, wicked, and vexatious thoughts are almost constantly working their way into my mind, because I have so much of that time, which you talk of, for meditation. And, in addition to all, I become lazy and indolent, and do nothing as I ought to do. No, I was a great deal better off when I had some worldly business to which I could attend moderately. It did me good in every way. I must get along as well as I can, now that I am incapable of business, but I find it no advantage, but the contrary, to be without it." It is believed that this was the language of truth, of nature, of experience. Those who have led a busy life, should contract their business as age advances, but they will seldom find it beneficial, even to a life of religion, to be wholly unemployed in worldly concerns.

Mrs. Hodge had three attacks of an apoplectic or paralytic kind, within the last sixteen years of her life. But she wonderfully recovered from them, and possessed all her faculties, in a degree of vigour beyond what is usually seen in persons of her age, till about two years before her death. Then her decay became rapid and visible. On the 16th of Dec. 1805, in going to bed, she was seized with a fit. Medical aid was used to restore her, and she recovered so far as to know and speak to those who were about her, especially to the pastors of the church to which she belonged. In the course of the evening, they both, at different times, prayed with her, and she appeared capable of joining in the service, at least for a part of the time. But her mind was evidently in a broken, wandering, and enfeebled state. Still, however, it seemed to draw to the centre which had so long attracted it. 'Help, Lord Jesus! help; come Lord Jesus, come quickly,' were sentences that she often repeated. She had a succession of slight paralytic affections during the night, and early in the morning, *fell asleep in the Lord*, expiring without a sigh, a struggle, or so much as the motion of a single muscle.

Few persons in the city of Philadelphia had so extensive a religious acquaintance as Mrs. Hodge. To them these memoirs will be interesting, and to others a part of them may be useful. They will be closed with an attempt to give the most striking features of her character.

Among the natural powers of her mind, she was most of all distinguished by that faculty which has been denominated *common sense*, and of which it has been truly said, that "though no science, it is fairly worth the seven." Except on the subject of religion, she had read but little; and in what is usually understood by mental improvement, she had made no great progress. Her powers of judging and distinguishing were naturally strong, and these she had improved by thinking much, and observing accurately. Hence she seldom gave an opinion which did not deserve to be heard with respect, and which was not proved by experience to be just. This was the source of the influence which she possessed, and which was singularly great. Often has the writer of these sketches remarked, that she was a striking example of what solid sense, sterling integrity, and sincere piety will effect, without the advantages of refined education, great wealth, or even of that sex which usually claims the highest respect. It was his belief that for many years, her opinion had more influence in the large religious society to which she belonged, than that of any other individual in it. Yet it may be remarked with truth, and the truth is much to her honour, that she did not appear to know the influence that she possessed. She was truly diffident and unassuming, and never intruded her opinions upon others, nor delivered them as if she supposed they were important.

She possessed *great sensibility*, and *strong passions*, which caused her many a sore conflict. Yet the united influence of religion and good sense, had given her as a habit, a remarkable self-command; so that she was capable of managing, with a happy address, the most refractory spirits of others. She could remain self-possessed and silent, till the time for administering reproof was come, and then give it with the most complete effect. Many examples of this were known to her acquaintance.

Kindness and *affability* were distinguishing features of her character. They rendered her company unusual-

ly agreeable and pleasing; so that even the young and the gay sought it, and were often delighted with it. They could not but admire in her a strictness of piety, united with a tenderness, an attention, and a desire to give pleasure, which they seldom found. To the last she was visited by the young as well as by the old.

Her *benevolence* and *liberality* have already been mentioned. Many will feel their loss, and, ungrateful as the world is, many will long remember with gratitude the benefits she conferred.

She was remarkable for *sincerity*. There was nothing that she abhorred more than dissimulation or hypocrisy. She could not endure it in others, and she stood at the greatest distance from it herself. She loved to hear and to speak the truth in all its simplicity. On some occasions, the frankness and explicitness of her manner gave offence. Such instances, however, were not numerous; for though she would never speak what she did not believe, she was often silent, when she differed from the sentiments of others, and when she thought that speaking would do no good. But her silence on many such occasions was eloquent, for it was not easy for her countenance to conceal any sentiment that she strongly felt.

In *domestic life* she was indeed *a bright example*. Intent on doing good in this, which is the principal sphere of female usefulness, and having always a small family of her own, she brought up a number of orphan or destitute children, received several female boarders into her house,* and made it a charitable asylum to others who had once seen better days. Many of these, especially the youth, received the most essential benefit from her example, her conversation, her instruction, her admonitions, and her prayers. A domestic incident on which she loved to dwell was the conversion and piety of a native African woman, whom her husband had purchased, and whom she had assiduously taught the principles of religion. This woman died at last in Christian faith and triumph, uttering, in broken English, sentiments that would have adorned the lips of the oldest and best instructed saint.

The piety of Mrs. Hodge was indeed *eminent*, but its peculiar characteristic was *humility*. Those who had heard much of her did not always find their expectations realized, when they became acquainted with her. They found that she was not one of those who anticipate continually and with confidence the heavenly joys, who are raised by this above all fear of death, and who seem to be rapped into a better world while they remain in this. A person who, from what he had heard of her, was led to believe that she possessed something of this character, after a short acquaintance, offered to present her with a handsome copy of Mrs. Rowe's Devout Exercises of the Heart. Her reply to him was this: "I know something of that book, Sir, and I thank you sincerely for offering it to me. But I must say that it is a book which does not suit me. I wish I was more like Mrs. Rowe than I am. But her exercises were so far superior to mine, and her descriptions of them are so strong, that, to tell you the truth, they rather discourage me than help me. If you please, let the book be given to Mrs ——— I think it will exactly suit her." In this there was no affectation, to which indeed she was a stranger. She believed that others had made attainments far beyond her own, attainments which she wished to make, and mourned that she wanted; but to which, as she believed she did not possess them, she would make no pretensions. There were some considerable portions of her life, and many short seasons scattered through almost the whole of it, in which she rejoiced and triumphed in God her Saviour. But as *a habit* she did by no means possess the "full assurance of hope." On the contrary, she had frequent doubts and fears, and great anxiety about her spiritual state; though never, after her first exercises, did she sink into any thing like despon-

* *The last of these was the aged and amiable widow of the late Rev. Dr. Finley, whose company and conversation were the principal earthly solace of Mrs. Hodge in the last years of her life: And to whom the writer here begs leave to dedicate these memoirs of her dear departed friend.*

dency. She was often searching her heart, questioning and examining herself, to ascertain whether she was truly a disciple of Christ; and this continued to the very last. Few Christians have ever more fully renounced themselves than she, and expected salvation as the purchase of the Saviour, and the free gift of God through him. The idea of *human merit* in the sight of God was the abhorrence of her soul. Some of the poor, whom she relieved, would sometimes suggest that her abundant charities would render her the favourite of Heaven. Such intimations she always received with manifest disgust, and it is believed never failed to reprove the parties who gave them, and to endeavour to convey juster notions of the manner in which we must be recommended to God. She panted ardently after holiness and inward conformity to the divine law; but a clear sight and a deep sense of her remaining depravity made her abhor herself, and cleave to the perfect righteousness of Christ, as the only foundation of her hope. Newton's Letters, and Owen on Indwelling Sin, were, next to the Holy Scriptures, the books which she most delighted to read.

Thus has an imperfect sketch been given of the character of this excellent woman, of whom a man, who had seen much of the world, was heard to say, as he followed her corpse to the grave, "I would rather be Mrs. Hodge than Bonaparte." Beyond all question, her life was more enviable, her death more happy, and her eternal destiny infinitely more desirable, than that of any unsanctified hero, patriot or sage, whose actions or whose wisdom have furnished the theme of the poet's song, the materials of the historian's volumes, and the objects of emulation to a blinded world. "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Poetry.

RELIGION.

AN OCCASIONAL HYMN.

THROUGH shades and solitudes profound,
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray:

Welcome, thrice welcome to his eye,
The sudden moon's inspiring light,
When forth she sallies thro' the sky,
The guardian angel of the night!

Thus mortals, blind and weak, below
Pursue the phantom, bliss, in vain;
The world's a wilderness of wo,
And life a pilgrimage of pain!

Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
RELIGION's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge, depart,
And folly flies her chastening rod;
She makes the humble, contrite heart,
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of paradise restor'd;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptis'd with the renewing fire,
May we the crown of glory gain:
Rise, when the host of heaven expire,
And reign with God, forever reign.

Montgomery.

TO CORRESPONDENTS.

T's "Observations on the account given in Rev. xx. 4—6, of the first and second resurrection, shall appear in our next number.

B's critical observations on several texts of Scripture, are approved, & on file.

A review of Mrs. Warren's History of the American Revolution, and of D. Mason's sermon, on Messiah's Reign; and also Memoirs of the late Rev. John Sergeant, father of the present missionary of that name, and of the Rev. John Moorhead, are received, and are intended for publication next month.

We thank our respected correspondent *Beta*, for the letters he has sent us, "from an aged clergyman, to a young student in divinity."

The attention of our readers, and particularly of magistrates and legislators, is invited to the piece *on the execution of laws*, which will well reward a careful perusal.

TO THE PUBLIC.

AGREEABLY to an intimation in the Panoplist for October, the Editors of that work beg leave to state to their patrons in particular, and to the public in general, to whom they hold themselves responsible for the profits of their work, which are pledged to "charitable uses," that their success, notwithstanding many obstacles thrown in their way, has much surpassed their expectations; that the avails of the Panoplist have enabled them to discharge all its debts for the first year, though increased by various necessary expenditures, which will not occur in future; and that a balance remains for "charitable uses," the exact amount of which, for reasons following, has not yet been ascertained.

The Editors have experienced very considerable difficulties in closing their accounts for the first year, arising from unavoidable imperfection in their early arrangements, and the scattered and distant situation of many of the subscribers and agents, from some of whom arrearages are yet due. Most of these inconveniences, they think, will not occur again.

The profits already received, have been disposed of as follows:

To "the Evangelical Society" in Vermont, established to aid pious and ingenious young men, in indigence, to acquire education for the work of the gospel ministry,	$100 00
To the Hampshire Missionary Society	108 00
To the Berkshire Missionary Society,	21 35
	229 35

Beside the above, there is at least an equal sum, for like charitable uses, in uncollected debts, and in the Numbers of the first volume of the Panoplist unsold, in the hands of the Editors and their agents. When the amount of this unestimated property shall be ascertained, it will be carried to the credit of the *charity fund*, at the close of this year, when the Editors intend to exhibit an official report under the hands of the Trustees. In the mean time, they offer their grateful acknowledgments to their numerous subscribers for their past encouragement; and as this work is not intended to enrich its Editors, but to enlighten the minds, and do good to the souls of their fellow-men, to explain and defend the doctrines, and to recommend the precepts of the gospel, and to collect a fund for the benefit of the poor, they confidently solicit continued patronage from the friends of evangelical truth.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 20.] JANUARY, 1807. [No. 8. Vol. II.

Biography.

MEMOIRS OF JOHN HOWARD, ESQ.

From Dr. Samuel Stennett's Sermon, occasioned by his death, which happened January 20, 1790.

I SHALL not take up your time with the particulars of his birth, education, and fortune. The advantages of this kind with which Providence indulged him, and of which he was truly sensible, were of trifling consideration, when brought into view with those personal endowments, natural and religious, by which he was distinguished from most other characters.

He possessed a clear understanding, and a sound judgment; which were enriched and improved by a variety of useful knowledge. And as he had a taste for polite literature, so he was well versed in most of the modern languages, which he took no small pains to acquire, that he might be the better enabled to carry his benevolent purposes into effect. He had a just idea of the civil and religious rights of mankind, accompanied with a true sense of the worth, importance, and dignity of man as a reasonable, social, and immortal creature. And as no man had a more extensive knowledge of the world than he, having conversed with personages of the first rank in life, and with those in the meanest stations; with characters eminent for virtue and piety, and the most abandoned and wretched; so no man was more fully persuaded than he of the universal depravity of human nature. With the discernment both of a Philosopher and a CHRISTIAN he entered into the principles, maxims, and views of men of all ranks and conditions of life; and knew how to apply the knowledge he thus acquired to the most important purposes.

His moral endowments were perhaps more extraordinary than those just mentioned. Here he shone with distinguished lustre. The two virtues of *Fortitude* and *Humanity* were the prominent features in his countenance. Nor could his modesty conceal them from the public eye, no, not from the view of all Europe. They were interwoven with his nature, and always acted in unison with each other.

Such was the *firmness of his mind*, that no danger could deter him from his duty; not the painful fatigues of long and hazardous journies; not the perils of seas infested with merciless barbarians; not the loathsome infection of dungeons; not the dread of assassination by the hands of miscreants, who draw their gains from the vitals of those committed to their custody, nor the apprehension of the plague in a ship with a foul bill, and in the confinement of a Lazaretto; no danger, however formidable, could shake his resolution. "Having made up his mind to his duty," as he told me when expressing my apprehensions for his safety, "he thrusted all consequences from his view, and was resolved to follow wherever Providence led." And in a letter I received from him, when just embarking on a dangerous ocean, with the prospect before him of performing a forty-two days quarantine, he thus expresses himself, "*I bless God, my calm spirits and steady resolution have not yet forsaken me.*"

He was superior too to the frowns and the contempt of the envious and the avaricious, who represented him as petulantly officious, or extravagantly insane. Disappointments he *did* meet with, and obstructions *were* thrown in the way of some of his benevolent plans. But none of these things moved him. And more than one instance I might mention of his asserting the cause of the oppressed, in the face of a kind of opposition which would make most men tremble. Nor, on the other hand, could the Syren song of ease, indulgence, and pleasure, prevail on him when on the career of duty and danger, in the least to relax his painful exertions.

"Firm to the mast with chains himself he bound,
Nor trusted virtue to th' enchanting sound."

With this Roman fortitude was united uncommon *Humanity*. He felt for the miseries of mankind in general. He felt for the miseries of the oppressed. Yea, he felt for the miseries of the guilty, for he well remembered that we are all guilty before God. Their distresses existed not in his imagination only; they were realized to his eye, his ear, his touch. As the Poet expresses it, when speaking of him,

"He quitted bliss that rural scenes bestow,
To seek a nobler amidst scenes of wo,
To traverse seas, range kingdoms, and bring home,
Not the proud monuments of Greece or Rome,
But knowledge such as only dungeons teach,
And only sympathy like his could reach."

The number of prisons he visited, at the hazard of his health and life, it would be difficult to collect. Nor did he stop at the iron gate of the most gloomy dungeon. He entered those dreary mansions of silence and darkness, and, in some instances, of cruel oppression; poured tears of commiseration on the wretched inhabitant; and with his own hand ministered assistance, while his heart was meditating plans of more general and effectual relief. "*The impressions*, says he, *which these scenes of misery made on my mind, no length of time can efface.*" It

may therefore easily be imagined that, with a sensibility peculiar to himself, he affixed that expressive motto to his book,

"Ah!—little think the gay———
Whom pleasure, power, and affluence surround,
How many pine in want, and dungeon-glooms;
Shut from the common air."
THOMSON.

Here I might paint, but I shall rather leave it to you to imagine, the extatic joy which many groaning under oppression felt, at starting into life and happiness, through the interposition of this their generous Patron; and the gratitude too, which even those who justly suffered imprisonment felt, for the alleviation of their miseries by his kind offices.

His *disinterestedness* also in these exertions for the good of mankind, is deserving of our particular notice. For besides the consideration of the fatigues he endured, the dangers to which he exposed his person, and the expenses of various kinds he incurred, he well knew the reports he made to the public would afford disgust rather than entertainment, and so be read and regarded by few. He wrote therefore not for the amusement of the curious, and could expect no applause from the unfeeling. Indeed his object was the information of Legislators, of whom he sought, and from whom, to his great satisfaction, he obtained, the redress of many evils he complained of. "*As nothing*, says he, *but a consciousness of duty could have enabled me to go through all the disagreeable scenes which lay in my way, so I had the happiness of being placed out of the reach of other incitements.*"

There is one more trait in his character which must not be overlooked, and that is his *Temperance*. Such a mastery he obtained over himself, that a little food, and that chiefly of the vegetable kind, satisfied the demands of nature; and with one night's rest out of three he could, for a long course of time, pursue his journies. No consideration could prevail on him to partake of the luxuries of the most elegant table, or to allow himself more rest than was absolutely necessary. Nor yet was he influenced, in this kind of discipline he observed, by cynical austerity. He found this mode of living most agreeable to his constitution, and best qualified him for those active exertions, which were the pleasure of his life.

Such were the moral endowments of this extraordinary man; such his *Fortitude*, his *Humanity*, his *Disinterestedness*, and *Temperance*. I go on now to speak of his religious character.

He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his stedfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to

repeat the affectionate things he says, in a letter written me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And "*these*, adds he, *are my songs in the house of my pilgrimage. Oh, Sir, how many Sabbaths have I ardently longed to spend in Wild-Street! God in Christ is my Rock, the portion of my soul!*"

His candour, as might naturally be expected in a man of his exemplary piety, was great. As he steadily adhered to his religious principles, so he abhorred bigotry. Having met with difficulties in his inquiries after truth, he knew how to make allowance for those who met with the same.

His acts of charity to the poor were numerous. For though he was not ostentatious, yet many of them could not be concealed. Providence blessed him with affluence; but all who knew him, know that nothing was more opposite to his disposition than heaping up wealth. His treasure was laid up in heaven. His neighbourhood in Bedfordshire will bear witness to his generosity; and many a poor family there will, I doubt not, feel deeply for the loss of so kind a friend. Nor were his charities confined to the circle of his own mansion. "He went about," like his divine Master, "doing good." Compassion excited, prudence guided, and obligingness accompanied his benefactions. He well remembered what the benevolent Jesus was used to say when on earth, "It is more blessed to give than to receive." Few, who sought his assistance, were refused, and many obtained it without seeking it. The advancement of the interests of truth and religion, was an object in his view most important. To the erecting of many a place of worship did he liberally contribute. And with what cheerfulness he assisted in building this house you need not be told. "*He accounted it an honour*, he said, *to join his name with yours.*"

Good men of every denomination he affectionately loved. And while with a manly firmness he asserted and maintained his own religious sentiments, agreeably to the sense he felt of their importance; he was a good deal hurt at every approach, in his apprehension, towards a little, narrow, contracted spirit in matters of religion. Yet he was a *Dissenter* from the established church on principle. Nor was he ashamed to have it known to all the world that this was his profession. He well understood the grounds of his dissent, nor could he on any consideration think it his duty to take the sacramental test as a qualification, either for enjoying any place of honour and emolument, or serving any burdensome office in the state. Called upon, however, to the latter, he did not avail himself of this just excuse for declining the service; but resolutely undertook it, at the hazard of incurring enormous pains and penalties, from which nothing but a bill of indemnity could secure him.

Such was the character of this excellent man. "He went about doing good." The life of Christ was the original, his the copy. How nearly the latter resembled the former, you will judge from what has been said. Nor am I afraid you will charge the account given of him with exaggeration. His character was a very extraordinary one. It was, however, not without its imperfections: nor should I do him justice were I to omit adding that he was himself deeply sensible of those imperfections.

It remains that I mention a few historical facts, which will serve to throw a further light upon the character we have drawn, and confirm the truth of what hath been said.

In the year 1773, he was called upon to serve the office of sheriff for the county of Bedford. The prisons, of course, falling under his inspection and management, he became acquainted with such disorders and abuses, as failed not to excite his compassionate concern. He considered that prisons, houses of correction excepted, were not meant for punishment but confinement. No man is in the eye of the law guilty, till legally tried and convicted. He therefore rightly concluded that to subject a person in this state to any inconvenience, more than the necessary one of confinement, is unjust; and to suffer him, when acquitted, to be loaded with exorbitant fees, is cruel oppression.

The utmost pains, therefore, he immediately took to effect a reform in the gaols under his own custody. This naturally led to the idea, that what had happened in his own county, might have happened also in other counties. He therefore resolved to visit the prisons of neighbouring shires. This he did; and his fears being realized by the miserable scenes his eyes beheld, he extended his progress further, and visited the whole kingdom. The information thus obtained, and which was committed accurately to writing, he immediately applied to the object he had in view.

In the year 1774, he was examined upon this subject before the House of Commons, when he had the honour of their thanks. And soon after a bill was brought in "for the relief of prisoners, who shall be acquitted, respecting their fees;" and another bill "for preserving the health of prisoners, and preventing the gaol distemper." These two acts, which passed that session, he had printed in a different character, and sent them to the keeper of every county-gaol in England. *By those acts*, as he observes, *the tear was wiped from many an eye; and the legislature had for them "the blessings of many that were ready to perish."* Thus had a HOWARD the honour of pouring consolation into the afflicted breast; and through him it might be said, "God looked down from the height of his sanctuary, to hear the groaning of the prisoner, to loose those that were appointed to death."*

His views, upon this success, were quickly enlarged. He resolved to visit the prisons in foreign countries, not only to obtain relief for the oppressed, and a mitigation of miseries to the distressed wherever he found

* Ps. cii. 18, 19.

them; but to procure such new information, as might be necessary to forward the reforms he had in contemplation at home. His visits were repeated, and scarce a kingdom was there in Europe, which he did not traverse.

He then extended his views still further, and resolved to collect the rules, orders, and drafts of the principal Lazarettos in Europe, with the medical treatment of patients in the plague; in hopes by these means to set on foot such regulations, and bring forward such measures as, with the blessing of God, might prevent the future return of that calamity to this country. So he travelled into Turkey, and visited himself one, if not more, who was actually in that dreadful disorder, the distant apprehension of which has made many a countenance turn pale.

To give you only a general account of his well laid plans, for alleviating the miseries of the poor, for stopping the progress of vice, for promoting industry and virtue, and for preventing the importation and spread of infectious diseases, would carry me too far. I must therefore only add, that success has already, in a degree, attended his endeavours. And it is to be hoped, that such a superstructure will, in time, be raised on the foundation he has laid, as will be of the greatest utility to this country; and which, should he have access to the knowledge of it in the world above, would, I am persuaded, add to the joy his benevolent heart there feels.

We have hinted before at the painful fatigues he endured, the great expense he incurred, and the imminent dangers to which he exposed himself in thus *going about to do good*: and on this subject I meant further to enlarge, but must deny myself this satisfaction lest I should trespass on your patience.

The attention which was paid to him by the principal personages in Europe, and which he was so far from courting, that, in some instances, he absolutely declined it; I say, this extraordinary attention of theirs, with the peculiar circumstances that accompanied it, shews in what high estimation his character stood with the public. Indeed, his modesty must not be passed over without particular notice. His reply to one of the principal officers of state in a great kingdom, upon being told that, however he would not suffer a statue to be erected to him in his own country, a statue would be erected in the prisons of that; I say his reply was memorable, and marks the character of the man. "*I have no objection*, said he, *to its being erected where it shall be invisible.*" And in a letter he sent me from Turkey, speaking of this *hasty measure*, as he calls it, *and his wish that it might be stopped*, he adds, "*Alas! our best performances have such a mixture of folly and sin, that praise is vanity and presumption, and pain to a thinking mind.*"

He set out on his last journey the beginning of July, 1789. It was to have been of great extent, and to have taken up the compass of about three years. I expostulated largely with him at parting, on the mistake of suffering himself, through an earnest desire of doing good, to be precipitated beyond the clear line of duty, which might possibly be

sometimes the case. He seemed to apprehend he should scarce see this country again; and when last in this place, said to a friend near him, "*Well! we shall not perhaps meet one another again till we meet in heaven.*"

What we feared, Providence has permitted. HOWARD is no more! He died at *Cherson*,* January the 20th,† of a malignant fever, which he caught by humanely visiting a person in that disorder; to whom he administered the usual medicine, but without effect. The same medicine he took himself, which proving too powerful for his constitution, the fever carried him off in ten days. He had the assistance of several physicians; and great attention was paid him by Prince Potemkin, who not only sent him his own physician, but visited him himself.§

Thus fell this great and good man a sacrifice to humanity.

The publisher¶ became acquainted with this wonderful man when first in Scotland, and had many agreeable and instructive conversations with him, on a variety of subjects. He knew not, however, till his last visit to Edinburgh, his happy experience of the influence of evangelical doctrines, falsely charged with a licentious tendency, in exciting to abound in works of righteousness and beneficence. At that time, Mr. Howard happened to hear a sermon, in which justification through the blood and merits of Jesus, and the connexion of the belief of that doctrine with holiness of heart and life, were occasionally illustrated. The next day he acquainted the publisher, how congenial the short reflections on that subject were to his sentiments and feelings. A deep and humble sense of the defects and blemishes of his best duties, convinced him that he needed a better righteousness than his own for acceptance with God. Free justification by grace through the redemption which is in Christ Jesus, was the great source of his comfort, and motive of his generous and toilsome efforts for softening sorrow. In one of the Greek Islands, he was surprised to see exposed to sale, two sermons by Mr. William Bridges on the sinfulness of sin and the fulness of Christ, which he immediately purchased and read with pleasure and edification. The publisher has been credibly informed, that he was ambitious, that his only son, who had the prospect of inheriting a handsome fortune, should study divinity, and, as a dissenting clergyman, publish to men the gospel of Christ. But Providence denied the gratification of his wishes, for reasons which he now sees to be wise and just and good.

* A settlement of the Empress of Russia, toward the northern extremity of the *Euxine* or *Black Sea*, not far from *Oczakow*.

† 1790.

§ A few days after the publication of the sermon, from which this account is taken, the person who attended Mr. Howard on his journey, and in whose arms he expired, arrived from *Cherson*. From him, among other particulars, I learn that he met death with submission, composure, and fortitude; and that he retained his senses to the last, expressing the pleasing satisfaction he felt in the prospect of "going home to his Father and his God."

¶ The late Rev. Dr. Erskine of Edinburgh.

THE LIFE OF REV. JOHN SERGEANT.

Biographical sketches of virtuous and good men must always be useful. By being conversant with the excellent of the earth, we shall catch somewhat of their spirit. The patience with which they sustained the most weighty afflictions, will teach us not to sink under the troubles of life. The resolution with which they encountered the difficulties that were thrown in the way of uprightness, will excite in us an elevation of mind; the zeal, which they manifested in the cause of truth, must impel us to exertion, and while we view them distinguished for qualities, which we do not possess, and yet humble and penitent for sin, and renouncing all pretensions to merit, we must be impressed with the folly of nourishing any proud conception of our own worth.

If we measure the excellence of character by the ardour of benevolent feeling, and by the cheerful sacrifice of earthly blessings in attempting to promote the glory of God in the salvation of sinners, those holy men, who have renounced the pleasures of civilized society for the disgusting intercourse of savages, who have exchanged the cultivated field for the dreary wilderness, that they might cause the desert to rejoice in the knowledge of God, must surely occupy a high place in our estimation. But while *Eliot*, the *Mayhews*, and *Brainerd* are held in deserved remembrance, the name of *Sergeant* is not so generally known. Some notice therefore of his character and labours, it is thought, will not be unacceptable to the disciples of Jesus, who take an interest in the exertions, which are now made for extending the blessings of the gospel among the heathen. This was the object, which was dear to his heart, and to the promotion of it he devoted his life.

The materials for the following memoirs are principally derived from a *pamphlet published many years since, which is now in the hands of but few; and the words of the author will occasionally be adopted.

Mr. John Sergeant was born at Newark, in New-Jersey, in the year 1710. A wound in his hand deprived him of the power of labour in early life, and induced him to seek the improvement of his mind. As great an evil, as it might have seemed, it was the means of opening to him the sources of human learning, and of introducing him into the ministry of the gospel. He was educated at Yale College, and soon after receiving the degree of Bachelor of Arts, in 1729 was elected tutor, in which office he continued four years with honour to himself and advantage to those, who were committed to his instruction. Being determined to devote himself to the work of the ministry, and possessing those endowments and acquirements, that penetration and learning, that sweetness of temper, cheerfulness of mind,

* "Historical Memoirs relating to the *Housatunnuk Indians*, or an account of the methods used and pains taken for the propagation of the gospel among that *heathenish tribe*, and the success thereof under the ministry of the late Rev. John Sergeant. By Samuel Hopkins, A. M. Pastor of a church in Springfield. Boston. S. Kneeland. 1753. pp. 182.

openness of manners, and courteousness of address, which could not fail to render him pleasing and acceptable; if worldly distinction had been his object, his prospects were flattering in no common degree. But he was not influenced by selfish desires. His heart, it would seem, was weaned from the world. While a member of college he apprehended that he was the subject of a *saving change* wrought by the Spirit of God, of a renovation of soul, of conversion from sin unto holiness; and he had long regarded with compassion the rude and barbarous natives of this country, daily supplicating God to render him instrumental in *turning them from darkness unto light*. His prayers were heard, and an unexpected way was opened for his entrance among the heathen.

In that western part of the state of Massachusetts, which now constitutes the county of Berkshire, there was a small tribe called the *Housatunnuk*, *Houssatonnoc*, or *Housqtonic* Indians, probably because they lived upon a river to which they had given this name, and which retains it to this day. It signifies *over the mountain*. They were considered as attached to the larger tribe of *River Indians*, most of whom lived in the state of New York. Of these Indians the General Assembly, about the year 1720, purchased two townships on the river abovementioned, with the reservation of two small tracts, the one called *Skatekook*, which is now included in Sheffield, and the other *Wnahktukook*, in Stockbridge. At each of these places there were a few families of Indians, when the English commenced their settlements near them, and *Kunkapot*, the principal person at *Wnahktukook*, was soon discovered to be an industrious and worthy man, who was inclined to embrace the Christian religion. The character of *Kunkapot* reaching the ears of the *Commissioners* for *Indian affairs*, at Boston, of whom Gov. Belcher was one, they dispatched the Rev. Messrs. Bull of Westfield, and Williams of Springfield to *Housatonic* to confer with the Indians upon their willingness to receive a missionary among them; and at the same time it pleased the Governor to bestow upon *Kunkapot* the commission of Captain, and upon *Umpachenee*, another Indian well disposed towards the English, and the principal person at *Skatekook*, that of Lieutenant. In July, 1734, the Indians were visited by the gentlemen appointed for the purpose, and they cheerfully agreed, after four days' consultation, to receive a *minister* among them, who should teach them to read and instruct them in the truths of the gospel. At the close of the conference a *belt of wompum** was presented to them by the Rev. Mr. Williams, as a solemn ratification of what had been transacted.

Every obstruction to the estab-

* "A *wompum* is a small cylinder about one third of an inch long and as large as a straw, with a hole drilled through it length-wise. It is made of the shell of some sea-fish polished very smooth. A number of these strung upon small threads and knit together form a *belt of wompum*." Strings of wompum were used as ornaments, and answered the purpose of money. Belts of wompum are preserved as confirmations of treaties, and records of events.

lishment of a mission at Housatonic, on the part of the Indians, being thus removed, the next object was to find a suitable person to undertake the arduous employment; and Mr. Sergeant was the man in every respect qualified for the work. His desire to carry the glad tidings of pardon and salvation to those, who were ignorant of divine truth, being known, he was requested to accept the proposed mission, and he cheerfully consented. In Oct. 1734, he bid adieu to the pleasures of his situation in an excellent seat of learning, and proceeded towards the place of his future labours. From Westfield he was accompanied by Mr. Bull. "We sat out," he says in his journal, "on Thursday, October 11th, in the afternoon, designing to lodge at a house about 15 miles onwards upon the road, which was the only house before we came to Housatonic. But night coming on too soon for us, we were forced to lodge in the woods without fire or shelter. The next day we got to Housatonic, a little before night, through a most doleful wilderness, and the worst road, perhaps, that ever was rid." "Oct. 13th, I made a short discourse to the Indians by an interpreter, an Indian called *Ebenezer*, to which the adults, about 20 in number, gave very good attention, especially Capt. *Kunkapot*, their chief, and his family. I adapted my discourse, as well as I could, to their capacity and manner of thinking."

Ebenezer possessed a considerable knowledge of the principles of the Christian religion, and the next day, at his request, after declaring that "he would rather burn in the fire, than forsake the truth," after engaging to "forsake heathenish darkness, and embrace the light of the gospel and the way of holiness," and promising "by the help of divine grace to cleave to the Lord, with purpose of heart, &c." he was baptized by Mr. Bull at the house or wigwam of the *Lieutenant*. Thus was the mission smiled upon at its very commencement.

Mr. Sergeant persuaded the Indians, who, it has been observed, lived at Skatekook and Wnahktukook, 8 or 10 miles distant from each other, to fix upon an intermediate spot between them, and to live together in one place for the greater convenience of assembling on the Sabbath and of having their children instructed. Here they cheerfully built a house, which answered the double purpose of a school-house and a house of worship; around which they constructed small huts for the accommodation of their families. This establishment, however, was only for winter, for in the summer they separated, and returned to their little tracts of land to plant corn and beans, which were the only vegetables they cultivated. Their principal reliance for subsistence was upon hunting.

Ebenezer informed Mr. Sergeant, that "some of the Indians whom he had known, were atheists, who supposed all things began, continued, and ceased according to their several natures without any cause or direction from a superior hand. Others believed the sun to be God, or at least the body or residence of the deity; but that now they gener-

ally believed the existence of one supreme, invisible Being, the maker of all things. He mentioned also sundry ridiculous things, which they believed; as that the seven stars were so many Indians translated to heaven in a dance; that the stars in *Charles' Wain* are so many men hunting a bear; that they begin the chase in the spring and hold it all summer; by the fall they have wounded it, and that the blood turns the leaves red: by the winter they have killed it, and the snow is made of its fat; which being melted by the heat of the summer makes the sap of trees."

(To be continued.)

Religious Communications.

CRITICISMS ON SCRIPTURE PASSAGES.

Messrs. Editors,

In the following remarks, which I beg leave to address to you, on the criticisms of Theophilus,* I shall aim to unite the respect which is due to his talents, with the freedom which belongs to an inquirer after the truth. I readily acknowledge that all his communications in the Panoplist display both learning and ingenuity. But as to the correctness of some of his "critical observations," you will permit me to express my serious doubts. In the first place, I have not been able to satisfy myself with the construction he gives of the passages, in which different forms of the Greek verb εἰδω are used. As 1 Cor. ii. 2. *I determined not to know any thing among you, save Jesus Christ and him crucified.* Considering εἰδεναι as having the power of the Hebrew conjugation Hiphil, Theophilus renders the passage thus; "I determined not *to make known* any thing, &c." But suffer me to query, for what reason, or by what authority? He informs us that the Seventy use the neutral verb ζαω in an active or transitive sense, to *quicken, or cause to live,* and adds; "the same Hebrew idiom we find in the New Testament," immediately referring to the Greek οἰδα, as affording instances. But I would ask, with deference, how it appears that this is *the same idiom*? The instance in 119th Psalm in the version of the Septuagint, is that of *an intransitive neutral verb used in a transitive sense,* to answer the meaning of the Hebrew Hiphil. But in the other passages mentioned by Theophilus, there appears no change from *a neutral signification of a verb to an active, nor from an active to a neutral.* According to his construction, the *meaning of the verb* undergoes an essential change, so that εἰδω, an *active,* or *transitive verb,* signifies the same as γνωριζω, *another active verb.* The neutral verb ζαω is indeed used in an active sense by the Septuagint. We find it in other psalms

* See Panoplist, No. 16, p. 160.

as well as in cxix. But in all those places the active or transitive sense is *absolutely necessary*. Κυριος—ζησαι αυτον in psalm xli. Κυριε ζησεις με in cxliii., and ζησον με often repeated in cxix, admit no other rendering but, *the Lord will quicken me, or keep me alive; Lord, thou wilt quicken me;* and, *quicken thou me*. But in the places which T. cites, what occasion is there for the new rendering which he introduces? Is there any place in the New Testament, where such a rendering seems either necessary or proper? The passage in 1 Cor. ii. 2, has as plain, forcible, and momentous a meaning according to the common translation, as according to that which T. prefers; and, if I mistake not, much more extensive. The apostle's determining "*not to know* any thing among the Corinthians, save Jesus Christ and him crucified," evidently expresses a more unreserved devotion to Christ crucified, than determining "*not to make known* or *preach* any thing but Christ." The former comprehends the full meaning of the latter construction; but the latter does not comprehend the full meaning of the former.

It is with reluctance I disclose the same dissatisfaction with T.'s construction of Mark xiii. 32. "Of that day and hour *knoweth* none, neither the angels in heaven, nor the Son, but the Father." On which T. remarks; "Christ had already foretold the event, and given the previous signs of it. Some might wish for a knowledge of the exact time of it. But this knowledge for various reasons was improper to be then communicated. Jesus therefore says, that day and hour *none maketh known*, no, not the angels, neither the Son. To *reveal* this belongs not to my commission; but it will be made known by the Father, in the course of his providence."

T. adopts this construction, it seems, in order to avoid the Socinian argument against the divinity of Christ. But are not the expedience and fairness of this mode of constructing scripture very questionable? If it be an argument against the divinity of Christ, that he, in a certain sense, disclaims the knowledge of a future event, it is also an argument against his divinity, that he says or does any thing, which represents him as inferior or subordinate to the Father. And if, on that account, we are to give a new and unsupported translation of the text under consideration, we must do the same of others like it. According to this plan, all those texts which literally represent Christ as a *real man*, *a servant*, or *a creature*, must be made to speak a different language, lest our preconceived opinion of his character should be contradicted. No doctrine, in my apprehension, is more important, or more clearly taught in Scripture, than that of Christ's proper divinity. But if it cannot be supported without taking unjustifiable liberties with the word of God, let it fall. With respect to the office which Jesus sustained, as a man, a servant, a sufferer, he might, I humbly conceive, say, *My Father is greater than I; I know not the time of the final judgment; I can do nothing of myself*, &c. in perfect consistency with his true divinity, as the eternal Son of God.

There is, according to T. a similar mode of expression in Christ's answer to the two brethren, who solicited the honour of sitting the one on his right hand, and the other on his left in his kingdom. His construction is this; "*To sit on my right hand and on my left*, i. e. promotion to temporal honours, *is not mine to give*; it is not committed to me, as the teacher, reformer, and Saviour of men. But worldly honours *will be given* under my gospel, as they have been heretofore, *to them for whom they are prepared of my Father*. They will be dispensed agreeably to the usual methods of Providence."

This exposition, I acknowledge, seems to be favoured by considering that the sons of Zebedee, who solicited the favour, as well as all the disciples at that time, were so far under the influence of ambition, that they viewed the kingdom of Christ as comprising temporal promotion and honour. But while *they spoke* of his kingdom with mistaken apprehensions of its nature, it was nothing unusual for *him* to adapt his answer to the true nature of his spiritual kingdom.

I would modestly query, whether T.'s construction, by being conformed to our translation, does not overlook the true meaning of this passage. On critical inquiry it will be evident, that a just rendering of the original text does not imply, as our translation does, that Christ disclaimed the right of distributing the honours of his kingdom. It cannot escape the notice of the common English reader, that these words in our version, *it shall be given*, are printed in italics, denoting that they are wanting in the original. "To sit on my right hand and on my left," says Jesus, "is not mine to give, ἀλλ' οἷς &c. *except to those* for whom it is prepared of my Father." Thus Parkhurst renders it, referring to other places where ἀλλα signifies *but, except, unless*. Campbell says, "the conjunction ἀλλα, where, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with εἰ μη, *unless, except*." His translation agrees exactly with that of Parkhurst. Blackwall justifies this use of the conjunction by citing classical authority. Guyse exhibits the same easy and agreeable construction of the text. "These honours are not mine to give, *save only to them*, for whom they are prepared of my Father, &c." Doddridge is of the same opinion. He considers Christ's answer as referring to the highest privilege in the kingdom of glory; and thus paraphrases the words, *it is not mine to give, &c.* "I cannot dispose of it to any *but to those* for whom it is prepared by my Father."

May I add, that what T. advances respecting the word *hardeneth*, Rom. ix. 18, is not quite satisfactory. It is well known there are momentous and difficult questions as to the manner in which God may be said to harden sinners. And different divines of great learning entertain different opinions. It is not the writer's design to advocate the system which T. so ingeniously opposes. But whatever our private opinions, or human systems may be, *it is highly important that the original Scriptures be correctly rendered, according to the*

obvious sense of the words, and *not be made to speak the language of our particular theory*. If we depart in the smallest degree from this rule, we open the door for incalculable injury to the cause of inspired truth. Were the passage abovementioned the only one, in which similar language is used concerning the ways of God, the construction of T. might be more readily admitted. But no one who has attentively read the Scriptures, needs to be informed that, in different connexions, and in various forms of speech, they often convey the same sentiment. Nor can I easily conceive that the figure, which T. introduces, *of God's hardening himself against sinners*, conveys a sentiment any more pleasing, or more free from difficulty, than the language of our common version.

T.'s explanation of Rom. ix. 2, 3, I am disposed to receive, if it will bear a close examination. But at present I am apprehensive that it weakens the apostle's reasoning, and sinks the sublime, holy patriotism, which glowed in his breast. At least I would ask, before resorting to T.'s explanation, whether the passage may not receive light from other parts of Paul's writings? May not his admirable sentiment in this place be illustrated by what he said to his brethren, who wept in prospect of the evils to which he would be exposed at Jerusalem; "what mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Why may it not be illustrated by what he says to Timothy; "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory;" and by the spirit of a martyr, which he so strikingly expresses to the Philippians; "yea, and if I be offered, &c." or as Doddridge translates and paraphrases it; "*if I should even be poured forth*, and my blood be shed, *as a* kind of libation or *drink-offering*, *on the sacrifice and ministration of your faith*, while you are presented by my means, as an acceptable offering to God, far from lamenting that I should meet with death in such a cause, *I rather rejoice and congratulate you all*. He not only presents himself as a resolute victim at the altar of God, but speaks of that stroke, by which his blood was to be poured out, as an occasion of joy, and calls for the congratulation of his friends upon it." Finally, how beautifully may the apostle's sublime sentiment, now under consideration be illustrated, by the self-denial of his life; by his voluntary submission to the severest sufferings; and by the Christlike benevolence, with which he forsook his own private interest, and devoted himself unreservedly and heroically to the cause of the church.

Requesting you, Messrs. Editors, and Theophilus, to consider candidly the freedom of these remarks, and every reader to examine and judge for himself, I subscribe your constant friend,

CRITO.

BRIEF REMARKS ON A CIVIL OATH.

AN oath is the "calling upon God to witness, i. e. to take no-

tice of what we say; and it is invoking his vengeance or renouncing his favour, if what we say be false, or what we promise be not performed."* This is the solemn import of the words which close the form of a civil oath; *So help you God.* May God deal with you in mercy or in judgment, as you shall speak truth or falsehood in the case now before you, or as you shall perform or not perform what you now promise.

This awful nature of an oath is very *particularly* exhibited in the following form, which is administered in Holland to those who embrace the Jewish religion. "You swear by the almighty and living God, who created heaven and earth, and gave his laws by Moses, that you will be upright and true in whatever shall here be asked of or proposed to you; and if you declare any thing either entirely, or in part, false and unjust, you acknowledge yourself liable to all the curses, plagues and punishments, temporal and eternal, which the God of Israel inflicted on Sodom and Gomorrah, and Korah, Dathan, and Abiram, and which he has denounced against all those who invoke or use his name falsely or in vain. As you are true or false, so may God almighty and omniscient reward or punish you."

REMARKS.

How shocking to every pious mind, is the apparent lightness and irreverence, with which civil oaths are often administered. How little do people in general consider the awful nature and sacred obligations of an oath.

How heinous is the crime of perjury, and the crime of using profane oaths in conversation.

Civil magistrates as well as gospel ministers, should often instruct people in the nature and obligations of an oath, and endeavour to impress their minds with a religious veneration for the great name of God.

CIVIS.

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* Paley.

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from page 318.)

How great soever the advantage of *confessions*, they have many and powerful adversaries; who, although they agree in a common disesteem of confessions, are influenced to it by different motives. Some are always ready to complain of measures, which they did not originate and control. Others extend their charity to men of all parties of Christianity, and of all religions which prevail in the world, and do not consider the belief of any particular doctrines, as essential to salvation. They think that people of all persuasions have an equal claim to the favour of God, and may be saved according to the particular scheme of religion which they embrace. With such ideas, they naturally despise confessions of faith, the very being of which is founded on the importance and necessity of believing certain articles in order to church fellowship. They who esteem the Christian doctrine of small moment, look with indifference upon the means of preserving its purity, and upon the obligations which bind men

to maintain it. We believe it an observation, which will be found generally true, that in proportion to the opinion which a man entertains of the doctrines of Christianity, and his zeal to propagate them in the world, will be his esteem of confessions.

But a greater number, it is apprehended, take the side of opposition, because, in the bulk of confessions, their own sentiments are condemned. They wish to destroy a weapon, which they see directed against themselves. Were their own particular sentiments contained in the generality of creeds, their zeal to discredit them would undoubtedly decrease. Although we are far from applying this to all who differ from us concerning this subject, yet we are apprehensive that, generally, *men are against confessions, because confessions are against them.* There are indeed some, deserving the name of Christians, who, by a mistaken fondness for the noble principles of liberty and private judgment, and a zeal for the honour of divine revelation, are led to entertain an unfavourable opinion of creeds.

We now proceed to a serious and careful investigation of the principal objections which have been urged against creeds, designing to represent them substantially, as they have been stated by the ablest writers, and not to dissemble any thing which adds to their strength.

Objection 1. *Confessions of faith, in their very nature and design, are an invasion of the natural rights of mankind. Every person is entitled to examine and judge for himself, especially in religion, which commands the strictest inquiry, and cannot subsist without free and rational choice. No man, therefore, or society of men have authority to judge for another, or to compose a system of doctrines to which they can demand his assent. And as such a claim, by whomsoever made, is assuming and arbitrary; it is dishonourable and base in any Christian to submit to it. He who yields his neck to this yoke, gives up the most valuable right of a rational creature, and violates the command of Christ, to "call no man master on earth."*

In order completely to invalidate this specious objection, it seems necessary to show the foundation on which a vindication of creeds is built, or to mention the principles, upon which a church may require of those, who would become her members or her ministers, a consent to a public confession of faith. And we are willing the candid should judge, after attending to the subject, whether the use of confessions be any thing more, than a proper exercise of that *freedom in religious concerns*, which constitutes the essence of this objection.

It is not only the dictate of reason, but the appointment of Christ, that good men should unite together in religious societies, and have communion and fellowship with each other, as the people of God. And as freedom is the birthright of mankind, any number of them may voluntarily join themselves together for religious purposes, under such regulations as appear to them agreeable to God's word; provided they do not violate the rules of justice, or the rights of others. As every man ought to

choose a religion for himself, and to join himself to that body of Christians, which, in his serious, impartial judgment, enjoys the greatest purity, and confers the greatest spiritual advantages; in like manner religious societies have a right to worship in that way which seems most agreeable to divine revelation, and to manage all their concerns as a body, and act in every respect, as they believe themselves directed by supreme authority. Nor can any man intrude himself into such societies without their consent. No man can force them to entertain communion with him contrary to their own consciences, or in any respect usurp the direction of their affairs.

If Christians, who have formed themselves into a church, choose that some one should be appointed to lead in their religious exercises, and to explain the doctrines and inculcate the duties of Christianity; they have a title, founded on the natural rights of mankind, to determine who shall be invested with that sacred office. They are authorized to confine the office to such, as give satisfactory evidence of the qualifications which they judge to be necessary. Nor can any candidate for the office reasonably complain of hard treatment, because just satisfaction is demanded as to his qualifications. Since it is a duty of a Christian minister to recommend the practice of every virtue and grace; a church may properly require, that the character and life of one, who is a candidate for the ministry, should be such as to exemplify the graces of Christianity. As it is one great duty of a minister to explain and enforce the doctrines of salvation; a church may reasonably require that he, whom they receive as their minister, should believe those doctrines. For it is absurd to expect that any man will suitably preach doctrines, which he disbelieves, or that he will contribute to the support of opinions, which he holds in detestation or contempt.

Let it, then, be remembered, that a society of Christians have a right to determine for themselves, what doctrines shall be preached to them, and by what mode of instruction they can be most edified. To oblige them to hear doctrines which they do not believe, or to hinder them from being instructed in that faith, which they seriously embrace, would be to usurp a tyrannical authority over their consciences. The members of a church, therefore, are by their natural rights authorized to judge, what doctrines or articles of faith shall be held by their minister, as a part of his qualification for the office. But let it be well considered, that many, who profess to believe the Scriptures, deny the most important truths, and, by a cunning perversion of God's word, propagate the most hurtful errors. Consequently, a declaration of faith in the precise words of Scripture, thus misapplied and wrested, can no wise distinguish among those who hold and preach the most opposite doctrines, or give any satisfaction concerning their faith. The church may, therefore, justly require of one who offers to become their minister, that he express his belief in such terms as are least ambiguous, and best calculated, according to

the circumstances of the time and place, to assure them of the soundness of his religious opinions. In other words, they may require an assent to their public creeds, which are the expressions they judge best adapted to give them this assurance.

A society of fallible men are, no doubt, exposed to mistake. They may believe what is false, or may imagine a truth of greater importance than it really is, and may thus be led to require that as a qualification in a minister, which more enlightened piety would willingly forego. But this does not alter the case. If they err, they err for themselves. Their liability to err forbids implicit confidence in their judgment, but does not nullify their rights. The same is true of civil societies; they may mistake as to the best mode of government, and as to the requisite qualifications of rulers. But they do not, on this account, forfeit their right to judge and act for themselves.

On the principles which have been laid down, a number of churches have a right, and may, for certain important purposes, find it expedient to form themselves into a large body. When the greater part of a nation voluntarily enter into a religious union, there will arise what may be denominated *a national church*; and the articles of faith received by them, and established as the criterion of the qualifications of their pastors and members, will become *a national confession*. Now if a number of churches, thus associated, embrace the same doctrines as constituting the faith once delivered to the saints; if they desire to be instructed by their ministers in that faith, and their consciences determine them to join in that worship which is founded upon it, believing too that a departure from their confession is a departure from the spirit of the gospel; they have a right, which cannot be disputed, to confine their choice of ministers, and their reception of members to such as embrace their confession. And he who would thrust himself into their society contrary to their rules, would be guilty of arrogantly infringing their religious rights.

In short, we apprehend that nothing is necessary to vindicate the use of confessions, but the fundamental principles of society, and the natural rights of rational creatures. And we are ready to think that an impartial consideration of the subject would convince our opponents, that those very maxims of liberty, which they appropriate to themselves, and in which they glory, are sufficient to support all the authority which creeds have had, in enlightened reformed churches.

It is not to be supposed, because at present we rest the vindication of confessions on these maxims, that we can find no support from Christian principles. We think it easy to show that confessions of faith are implicitly required by plain gospel precepts, and involved in the very nature of a gospel church.

In that legitimate use of confessions, for which we contend, there is no assumption of power to determine controversies, and to oblige men to absolute submission. We would leave every person free to examine the sense of Scripture, and to judge for

himself of the doctrines contained in confessions. We are ever ready to assert, that a Christian ought to receive that sentiment, which, upon impartial inquiry, appears most agreeable to Scripture, whether it is contained in confessions, or not. If we produce passages of Scripture, as conclusive proofs of the doctrines contained in creeds, let it not be supposed, that we would be followed at a venture. We have no design to fetter the understanding of others, or to bear down a rational inquiry by the weight of our decisions; but wish every one, with an unbiassed mind, to examine our faith, and judge whether it be according to Scripture.

We pretend not that a confession of faith, or any human composition is, properly speaking, a standard of orthodoxy, or a test, by which erroneous opinions can be certainly distinguished from those which are true. It is possible the truth may be on the other side, and that error may be found in the established creeds of the church. But although no church or society of fallible men have a right to determine any article of faith, or to fix the meaning of Scripture, so as to oblige others to submit to their decisions; yet those who constitute a Christian society have proper authority to determine, what articles of faith they themselves embrace, or in what manner *they* understand the Scriptures, and what they would have their ministers believe and preach; and consequently, they have authority to compose a body of doctrines, the belief of which they think an essential qualification of those, who desire the ministerial office or church communion among them. So that when any person is convicted of an opinion contrary to their confession, he is not to be considered as properly chargeable with *absolute heresy*, but as holding a principle which, in *their view*, is heresy, and which they are seriously persuaded is of such a pernicious tendency, that they cannot receive any man, as a minister or brother, who maintains it.

Hence it is manifest, that the determinations of any body of men concerning articles of faith, are not founded upon any supposed authority, which they have to govern the consciences of others, or to make creeds for them; but upon the natural right which all men and all societies have to follow the dictates of their own understanding, and to embrace and support that scheme of religion, in which they perceive the greatest evidence of divine truth. In a word, that use of confessions, which we believe to be proper and beneficial, rests upon that unalienable privilege of a rational creature, *the right of private judgment*. And all the considerations, which the warmest advocates of freedom can urge to heighten its excellence, we shall cordially approve as important advantages to our own cause; since we shall thereby have at least the same liberty to value and support confessions, as others have to despise and reject them.

If indeed churches should *oblige* any person to incorporate with them and subscribe to their constitutions; if they should either force him to give an assent to their established confes-

sions at first, or afterwards punish him for altering his sentiments by depriving him of any advantages, to which he had a claim independently of them; this would be exceeding the bounds of private judgment, and lording it over another's faith. But the principles we adopt are not in the least exposed to this objection. We abhor persecution in every shape, believing that every man has an equal right with us to follow the light of his own understanding and the dictates of his conscience, and that confiscations, imprisonments, torture, and blood are not the arguments which Christian meekness and charity employ. These are the tools of ignorance and error, calculated to oppress humanity, and to extirpate all true religion. That use of confessions, for which we plead, is not built on such principles, nor does it tend to such consequences. Candid readers will easily perceive that the vehement exclamations, which have been uttered against usurped power and religious persecution, affect not our cause. Those frightful images of imposition, hierarchy, and tyranny, with which some labour to array confessions of faith, are creatures of fancy, and owe their being to mistaken apprehensions or wilful partiality. Indeed we have reason to complain that writers on the other side have not treated our opinions with that moderation and candour, of which they so often make their boast.

We go farther. It is not an unfounded observation, that the outcry made by the inveterate enemies of confessions tends to deprive the churches of the natural right of private judgment, and grievously to oppress their consciences. Thus the extreme of imaginary liberty, for which they contend, is very near the opposite extreme of arbitrary power. This will be evident, if we consider the consequences, which naturally attend the scheme of those, who most rigidly oppose confessions. From their reasonings it plainly follows, that churches have not power to agree upon rules for their own government; that, although they are convinced in conscience, that such doctrines only are agreeable to revelation and ought to be preached to the people, and therefore incline to choose those only for pastors, and to receive those only for members, who believe them; yet they must be denied that liberty; they must be imposed upon, and forced to hear doctrines, which they think inconsistent with their edification; and when they desire to attend upon public worship, that they may make progress in religion, they must submit to an administration, which in their view tends rather to retard, than to advance them in the ways of holiness. They must have their ears grated by doctrines, which they reject as pernicious, or despise as useless, and must be robbed of those religious instructions, which are their greatest comfort.

It follows from the scheme of those, who make the fiercest opposition against confessions, that because *they* have a low opinion of the doctrines of Christianity, and are for allowing unbounded latitude in matters of faith, thinking a man none the worse for his religious sentiments, whatever

they be; therefore *we*, who think otherwise, and believe the doctrines of religion of great moment, must act in contradiction to our understandings, and, in order to gratify their inclinations, must be indifferent as to the interests of truth, and give ourselves little concern about what ministers believe and teach.

It may be added as another consequence of their reasonings, that because they are fully satisfied as to the orthodoxy of a man, if he own the Scriptures and express his sentiments in the precise words found there, though he decline giving his assent to doctrines expressed in any other terms; therefore we, who are persuaded, that many men understand scripture phrases in a manner quite opposite to what we think the true sense, and under that fair varnish conceal the most unscriptural schemes;—we who accordingly believe, that their using scripture phrases is no evidence what kind of doctrine they embrace, must, notwithstanding, be content with their false test of orthodoxy, and if we act with serious caution, must be stigmatized, as morose, narrow-minded bigots.

These are some of the wonderful benefits which we owe to them, who profess to be most zealous for liberty and the right of private judgment. This is the noble freedom, to which they would elevate us; a freedom which would dissolve the bonds of Christian societies, and the unity of faith; a freedom which would confound truth and error, light and darkness, the church and the world; a freedom which would impose upon us, if not *articles of faith*, at least a disbelief and contempt of them, and would dictate its own airy notions in as magisterial and imperious a manner, as the pontificate ever assumed.

Is there not ground for this rebuke? Have not the favourite words, *liberty*, *free inquiry*, *private judgment*, *charity*, &c. been perverted to an uncertain and dangerous signification, and prostituted to the most unworthy purposes? Have they not been instruments of infidelity, and a fair mask, under which apostacy from Christianity and hatred of all goodness have disguised themselves? Do we not know that in the mouths, and in the lives of many, liberty means *licentiousness*, a contempt of the restraints of virtue and religion? Do we not see that the adversaries of creeds are as fond of their own notions, and as obstinate in maintaining them, and look with as much disdain on those who differ from them, as the most zealous devotees of orthodoxy? Are they not as impatient of contradiction? Do they not shew themselves capable of as much warmth and rudeness? What writers in all the world treat their opponents with more contempt, display an air of higher superiority, or are more fondly addicted to their own schemes, than those who make the loudest pretensions to candour and liberality?

PASTOR.

THOUGHTS ON THE DIVINITY OF CHRIST.

THE perfection of Christ's example, and the evidence thence arising in favour of the gospel, have been stated in some preceding numbers of the *Panoplist*. May we not hence derive

an argument in favour of his proper divinity?

Christ's perfect example proves, at least, that he was an *extraordinary* person. No other *sinless* and *perfect* character was ever known among men. "There is not," nor has there ever been, "a just man on earth, who does good and sins not." Moses and Elijah were men endued with prophetic and miraculous gifts; they were favoured with immediate inspiration; they were eminent for piety and virtue; they had near access to, and familiar intercourse with GOD; but still they discovered human imperfection. Moses, though distinguished by the meekness of his temper, yet, under great provocation, felt the impulse of passion, and spake unadvisedly with his lips. Elijah, though pre-eminent for his zeal and fortitude in the cause of God, yet once, discouraged by opposition, and intimidated by danger, quitted his work for a season, and retired to a cave. But Jesus, under vastly higher provocations, preserved his meekness; and in the face of more terrible danger and more violent opposition, maintained his fortitude and zeal. We must then conclude, that he was more than a *man*; for we see that the greatest and best of men—men endued with the most eminent abilities, gifts, and virtues, fell far below him. His example plainly confutes the *Socinian* doctrine, that he was a mere man, authorized and furnished only to instruct and reform mankind by his doctrine and example.

That he was truly and properly a *man*, it is agreed; that there was some superior nature united to his humanity, it is generally conceded. But what was this nature? Might it not be *angelic?* Need we suppose it to be *divine?* Now, whatever difficulty attends the latter supposition, attends the former. If there was a union of different natures to constitute his person, we may as well believe, that "the fulness of the Godhead," as that the fulness of an angel, or of a creature superior to an angel, "dwelt in him bodily." Either of the unions would be to us inexplicable and incomprehensible; and both equally so. By denying his divinity, we neither explain, nor remove, nor diminish the mystery of the union, but leave it as great, as it was before.

Besides, have we such information concerning the perfection of angels, as will justify the conclusion, that the union of an *angelic* nature with *humanity* could have produced so perfect a character, as that of Jesus Christ? Angels are not impeccable. Multitudes of them have apostatized, and fallen into condemnation. Those, who have kept their first state, and who, we suppose, are happily secured from defection, are certainly much inferior to Christ in purity as well as in dignity. They all worship him with humble views of themselves, and with admiring and adoring sentiments of his incomparable holiness. When Isaiah saw, in vision, the glory of the LORD, or, as St. John says, the glory of CHRIST, he thus spake of him; "I saw the Lord sitting on a throne high and lifted up, and his train filled the temple; and above it stood the *Seraphim*," or principal angels; "each one had six wings; and with twain

he covered his face, and with twain he covered his feet," in token of his humility and reverence, "and with twain he did fly," to execute his Lord's will; and one cried to another, saying, "*Holy, Holy, Holy* is the LORD of hosts; the whole earth is full of his glory." Jesus is here called JEHOVAH, a name not given to any of the angels, except the angel of the covenant, the *Lord Jesus*. He is elsewhere called the *Son of God*; and "to which of the angels said God, at any time, *Thou art my Son?*" "God chargeth his angels with folly." When has he thus charged "his beloved Son," in whom he has declared himself "well pleased," and who professes to "have done *always* the things, which pleased him?"

The angels indeed are called *holy*; but still they are imperfect. They stand not in their own strength. It is the nature of a creature to be mutable. Had Jesus been mutable, he would have been incompetent to the work assigned him; for he might have failed, and the work miscarried. If, then, we suppose him to be a creature ever so perfect in his nature; we must suppose some kind of union with Divinity, to secure him from the possibility of error. And why may we not as well believe that *Divinity* was, in some mysterious way, united to the *man Jesus*, as believe that an *angelic* or *superangelic* nature was united to him, and this nature, in a way equally mysterious, supported by Divinity? Will not the latter supposition rather involve, than unfold the great mystery of godliness? Will it not rather perplex, than simplify a great and wonderful doctrine, taught in Scripture with as much simplicity, as its nature permits, and with as much perspicuity, as the faith of the humble Christian requires?

There are angels, who kept their first state. But they never were appointed to so momentous a work, and never were subjected to such tremendous trials, as was Jesus Christ. Had any one of them been sent, as Christ was, in the *likeness* of our sinful flesh, and placed in the same situation, in which he was, who can believe that this angel would have conducted with equal dignity and constancy, benevolence and meekness, humility and patience? If reason may be allowed to speak in a question of this nature, will she not give her judgment in favour of Christ's Divinity?

We need not say that Christ's perfect character *alone*, is a *full* and *decisive* proof of his proper Divinity. There are other proofs. But *this* has its weight. At least it opens the way for the positive evidences to come with greater force, and removes some principal objections. In the objections, which arise from certain metaphysical difficulties attending the union of different natures, we are not, at present, concerned; for, whatever hypothesis we assume, *these* still remain.

Let a man read the Bible, especially the New Testament, laying aside the fear of inexplicable mystery; and will he not believe that the Divinity of Christ is taught there? Admitting the doctrine to be true, what more decisive modes of expression would he expect, than those

which he finds? It is a general rule, to receive those, as doctrines of revelation, which, if they were such, could not be expressed in clearer and stronger terms.

I remember once to have heard two gentlemen disputing on our present subject. One of them, arguing against the Divinity of Christ, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language; how would you express the doctrine, to make it indubitable?" "I would say," replied the first, "that Jesus Christ is THE TRUE GOD." "You are very happy," rejoined the other, "in your choice of words, for you have happened to hit on the very words of inspiration. St. John, speaking of the Son, says, "*This is the true God*, and eternal life."

There are unions in the natural world, which the philosopher cannot explain. Why should the believer attempt, or the disbeliever demand, an explanation of the union between the divine and human natures in Jesus Christ? The Scripture says enough, when it tells us, that "God was manifested in the flesh"—that "in Christ dwelt the fulness of the Godhead bodily." Does the philosopher go farther in stating the union between soul and body in man?

The Scripture asserts that "all things were created by Jesus Christ"—that "he is before all things, and by him all things consist"—that "he searcheth the hearts, and trieth the reins of the children of men"—that "he will raise the dead, and judge the world at the last day"—that "all the angels of God worship him, and to him every knee shall bow, of things in heaven and things in earth"—that "as he through the eternal Spirit offered himself without spot to God, so his blood can cleanse from all sin, and purge the conscience from dead works." If we believe his Divinity, these doctrines are easily understood, and readily admitted. If we deny it, these doctrines become more difficult to be explained, and more hard to be received, than that which we deny.

Rash and injudicious explanations of the doctrine have probably been the cause, why some have denied, or been thought to deny it. What is denied may perhaps, in many cases, be rather the human dogma, than the divine truth.

How far right conceptions, and correct ideas of this wonderful doctrine, may be essential to salvation, the humble Christian chooses to leave with him, whose judgment is always according to truth. His principal concern is with himself, to know the truth, and to be governed by it. For himself he examines carefully, that he may be fully persuaded in his own mind. But of his brethren he will hope charitably, and speak cautiously. Besure he will be slow to condemn, as heresy, the rejection of *his own* explanations of particular doctrines; for he knows, men may agree in the substance, but differ in the circumstances of the faith, delivered to the saints. At a time, when the gospel itself is opposed, its friends ought

to unite their strength in its defence, and be watchful, lest they weaken their own, and each other's hands by unnecessary controversy, and uncandid severity. But let not Christian candour degenerate into *indifference*, nor abandon the *distinguishing* doctrines of the gospel for the sake of peace. The wisdom, which is from above, is peaceable, but it is first *pure*. THEOPHILUS.

THE DECALOGUE.

SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

MARRIAGE was originally the institution of the Creator, and was designed to promote the purity, domestic comfort, and social order of mankind. To guard men from violating its sacred duties is the object of this precept.

The comment, which our Lord has given us on this command, is evidently the dictate of true wisdom. "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*" Let the avenues to sin be shut. Chasten your thoughts, your words, and your actions. In gaining this point use every exertion. No present gratification can compensate in any degree for the loss of the soul. Let that gratification, therefore, be resolutely denied. Valuable as an eye or hand may be, it has no value, when compared with our peace and salvation. Less ground is there for comparing the pleasure of sensual gratifications of any kind with the consequent damage sustained both in this and in the future world.

This command has its foundation in the present state of things. What it requires is necessary for our own happiness, and also guards one of the best interests of society. The irregular, break through all bounds, and incapacitate themselves for the purity and order for which celestials are distinguished.

The crime here forbidden was punished by the law of Moses with death, inflicted by strangling, or stoning, according to the degree of aggravation attending the crime. It was peculiar to the Mosaic dispensation to remove the jealousy of a husband, when excited, by bitter waters administered in a solemn manner by a priest to the suspected person. When the suspicions had no foundation, the waters were of a salutary and invigorating nature; but otherwise, nothing can be conceived more instantaneously pernicious and fatal.

The deviations of those destitute of revelation were very great with respect to this commandment. The Lacedemonian virgins were taught to consider it as an act of religion to sacrifice their honour once in their life, out of respect to their goddess Astarte. The same practice prevailed at Carthage. The

Lacedemonian virgins were not only indulged, but even encouraged by law in exercises, which were inconsistent with this commandment. With respect to purity of manners the Gentile world in general were in a lamentable state.

Scott, in his note on this commandment, well observes, that "writing, publishing, vending, circulating, or reading obscene books; exposing to view indecent pictures or statues, or whatever else may excite men's passions, partakes of the guilt of transgressing this command; and wit, elegance, and ingenuity only increase the mischief, wherever the specious poison is administered. All the arts of dress, motion, and demeanor, which form temptations to heedless youth, with all those blandishments, insinuations, amorous looks and words, which subserve seduction, and prepare the way for criminal indulgence, fall under the same censure. In short, the commandment requires the utmost purity, both of body and soul, in secret as well as before men; with a holy indifference to animal indulgences, and the strictest government of all the appetites, senses, and passions."

How grateful ought we to be for the restraints of religion. Listen to its instruction. It is the instruction of tried friendship, summed up in few words; *do thyself no harm.* PHILOLOGOS.

EXTRACTS FROM DR. CAMPBELL "ON POSSESSIONS."

As there are some, who disbelieve the literal account of *possessions* found in the gospels; a constant reader requests you to publish the following extract from the learned Dr. Campbell, Prelim. Dis. VI. part 1. § 10.

"A late learned and ingenious author,* has written an elaborate dissertation to evince, that there was no real possession in the demoniacs mentioned in the gospel; but that the style there employed was adopted merely in conformity to popular prejudices, and used of a natural disease. His hypothesis is by no means necessary for supporting the distinction which I have been illustrating, and which is founded purely on scriptural usage. Concerning his doctrine, I shall only say in passing, that, if there had been no more to urge from sacred writ in favour of the common opinion, than the name δαιμονιζομενος, or even the phrases δαιμονιον εχειν, εκβαλλειν, &c. I should have thought his explanation at least not improbable. But when I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay if they were faithful historians, this reflection, I am afraid, will strike still deeper."

* Dr. Farmer.

Selections.

THE EFFECTS OF TEMPORISING IN MATTERS OF RELIGION, EXEMPLIFIED IN THE CONDUCT OF ERASMUS.

Extracted from his Life by Dr. Jortin.

THE celebrated diet of Worms was held this year, 1521, where Luther, who had as much courage as Alexander and Julius Cæsar put together, made his appearance, and maintained his opinions, in the presence of Charles V. and of other Princes. After this, his friend, the Elector of Saxony, carried him off secretly, and conveyed him to the fortress of Wartburg, where he remained concealed for some time, being proscribed by the emperor, and excommunicated by the Pope. Hereupon Erasmus wrote a long letter to his friend Jodocus Jonas, a Lutheran, in which he deplores the fate of Luther, and of those who declared themselves his associates; & blames them much for want of moderation, as if this had brought their distresses upon them. Moderation doubtless is a virtue: but so far was the opposite party from allowing Luther to be in the right, as to the main points, that it was his doctrine which gave the chief offence to the court of Rome; and he would have gained as little upon them by proposing it in the most submissive and softest manner, as he gained by maintaining it in his rough way. Erasmus himself experienced the truth of this; and the monks were not induced to change any thing that was reprehensible in their notions and in their manners, by his gentler and more artful remonstrances, and abhorred his ironies no less than the bold invectives of Luther. However, Erasmus may stand excused in some measure in the sight of candid and favourable judges, because he talked thus, partly out of timidity, and partly out of love and friendship towards him to whom he addressed himself. "You will tell me," says he, "my dear Jonas, to what purpose these complaints, especially when it is too late? Why in the first place, that (although things have been carried almost to extremities) one may still try, whether some method can be found to compose these terrible dissensions. We have a Pope, who in his temper is much disposed to clemency; and an emperor, who is also mild and placable." Honest Erasmus judged very wrong of both these persons. Leo was a vain, a voluptuous and debauched man, who had no religion, and no compassion for those, who would not submit entirely to his pleasure, as he shewed by the haughty manner in which he treated Luther, without admitting the least relaxation in any of the disputed points. Such is the character which history has bestowed upon him: and as to Charles V. he was a most ambitious and restless prince, who made a conscience of nothing, to accomplish any of his projects, as it appears from the bloody wars which he waged under religious pretences, and indeed from his whole conduct. The Lutherans would have been

fools and mad, to have trusted themselves and their cause to such a pontiff, and to such an emperor.

"If this cannot be accomplished," continues Erasmus, "I would not have you interfere in these affairs any longer. I always loved in you those excellent gifts, which Jesus Christ hath bestowed upon you; and I beg you would preserve yourself, that you may hereafter labour for the cause of the gospel. The more I have loved the genius and talents of Hutten, the more concerned I am to lose him by these troubles; and what a deplorable thing would it be, that Philip Melancthon, an amiable youth of such extraordinary abilities, should be lost to the learned world upon the same account! If the behaviour of those, who govern human affairs, shocks us and grieves us, I believe we must leave them to the Lord. If they command things reasonable, it is just to obey them; if they require things unreasonable, it is an act of piety to suffer it, lest something worse ensue. If the present age is not capable of receiving the whole gospel of Jesus Christ, yet it is something to preach it in part, and as far as we can!! Above all things we should avoid a schism, which is of pernicious consequence to all good men. There is a certain pious craft, and an innocent timeserving, which however we must so use, as not to betray the cause of religion."!! &c.

Such is the gospel which Erasmus preached up to the Lutherans, imagining that they and their cause would go to ruin, and that a worse condition of things would ensue. But, if they had complied with his proposal, we should have been at this day involved in all the darkness, which had overspread the Christian world in the fifteenth century, and for many ages before it. So far would the popes and the ecclesiastics have been from abandoning their beloved interests, founded upon ignorance and superstition, that a bloody inquisition would have been established, not only in Italy and Spain, but in all Christian countries, which would have smothered and extinguished forever those lights which then began to sparkle. Lutheranism, gaining more strength and stability than Erasmus expected, prevented the tyranny of an inquisition in Germany, and the reformation of Calvin secured the liberty of other countries. If all Germany had yielded & submitted to Leo & to Charles, in compliance with the timorous counsels of Erasmus, he himself would undoubtedly have been one of the first sufferers; and the court of Rome, no longer apprehensive lest he should join himself to the heretics, would have offered him up a sacrifice of a sweet smelling savour to the monks, who did a thousand times more service to that court, than a thousand such scholars as Erasmus.

(To be continued.)

CHARACTER OF THE APOSTLE PAUL, BY MILNER.

——We have now finished the lives of two men of singular excellence unquestionably, James the Just, and Paul of Tarsus. The former, by his uncommon virtues, attracted the esteem of a

whole people, who were full of the strongest prejudices against him: and in regard to the *latter*, the question may be asked with great propriety, whether such another man ever existed among all those, who have inherited the corrupted nature of Adam? He had evidently a soul large and capacious, and possessed of those seemingly contradictory excellencies, which, whenever they appear in combination, fail not to form an extraordinary character. But not only his talents were great and various,—his learning also was profound and extensive; and many persons with far inferior abilities and attainments have effected national revolutions, or otherwise distinguished themselves in the history of mankind. His consummate fortitude was tempered with the rarest gentleness, and the most active charity. His very copious and vivid imagination was chastized by the most accurate judgment, and was connected with the closest argumentative powers. Divine grace alone could compose so wonderful a temperature; insomuch, that for the space of near thirty years after his conversion, this man, whose natural haughtiness and fiery temper had hurried him into a very sanguinary course of persecution, lived the friend of mankind; returned good for evil continually; was a model of patience and benevolence, and steadily attentive only to heavenly things, while yet he had a taste, a spirit, and a genius, which might have shone among the greatest statesmen and men of letters that ever lived.

Hist. of the Church of Christ, vol. I. p. 127, 2*d ed.*

OLD DIVINITY.

The following are the sentiments of the British divines at the synod of Dort, on some interesting points of divinity.*

(Translated for the Panoplist.)

Of the power of the will in corrupt man.

THESIS 1. The will of fallen man is destitute of supernatural and saving endowments, with which it was enriched in a state of innocency; and therefore without the energy of grace, produceth no spiritual acts.

2. In the will of lapsed man, there is not only the power of sinning; but a strong inclination to it.

Of works preceding conversion.

THESIS 1. There are certain *external works*, ordinarily required of men, before they are brought to a state of regeneration or conversion, which are, sometimes, to be freely done by them, and sometimes freely omitted; as to go to church, hear the preaching of the word, and such like.

2. There are certain *internal effects* previous to regeneration or conversion, which, by the power of the word and Spirit, are excited in the hearts of those, who are not yet justified; such as a knowledge of the divine will, a sense of sin, fear of punishment, thoughts of being set at liberty, and some hope of pardon.

3. Those, whom God thus affects by his Spirit through the

* The divines sent from Great Britain to the synod, were George Bishop of Landaff, John Davenant, D. D. Samuel Ward, D.D. Thomas Goadus, D. D. Walter Balcanquallus, B. D.

medium of the word, he truly and in good earnest calls and invites to faith and conversion.

4. Those, whom God thus influenceth, he doth not desert, nor cease to move onward in the true way to conversion, until they desert him by their voluntary neglect, or repulse of this initial grace.

5. These preceding effects, produced in the minds of men by the word and Spirit of God, may be and often are, by the fault of rebellious will, suffocated and entirely extinguished; so that some, on whose minds, by the power of God's word and Spirit, was impressed some knowledge of divine truth, some grief for their sins, some desire and earnestness to be set free, are evidently changed to the contrary, reject and hate the truth, give themselves up to their lusts, become hardened, and die in them, without any anxiety.

6. The elect themselves do never, in these acts preceding regeneration, so conduct themselves, but that, on account of their neglect and resistance, they might justly be deserted and wholly given up of God: but there is such special mercy of God towards them, that, although they may for a considerable time repel or stifle exciting and illuminating grace, God urges them again and again, nor ceases to influence them, until he has effectually subjected them to his grace, and placed them in the state of regenerate children.

7. As to the non-elect when they resist the divine grace and Spirit, in these acts preceding regeneration, and, through the corruptness of their own free will, extinguish the same initial effects in themselves, God, as he sees fit, justly deserts them: these we pronounce deserted through their own fault, remaining hardened in the same, and unconverted.

Concerning conversion, as it implies the immediate work of God regenerating man.

1. The minds of the elect excited by the aforesaid acts of grace, and being prepared by a certain inward and marvellous operation, God regenerates, and as it were creates anew, by infusing a quickening spirit, by furnishing all the faculties of the soul with new qualities.

2. To *this* work of regeneration man holds himself passive, neither is it in the will of man to hinder God thus regenerating.

Concerning conversion, as it denotes the action of man, turning himself to God by faith and saving repentance.

Thesis 1. Our *actual* conversion follows that above stated, while God draws forth from the renewed will the act of believing and turning, which will, being acted upon by God, itself acts by turning itself to God, and by believing, i. e by drawing forth at the same time its own vital act.

2. This divine act does not injure the liberty of the will, but strengthens it: neither does it totally extirpate the vicious power of resisting; but efficaciously and sweetly communicates to man, a firm will to obey.

3. God does not, at all times, so influence a converted and believing man to subsequent good actions, as to take away the will to resist; but sometimes permits

him to fall, through his own fault, from the leading of grace, and to obey his lust in many particular acts.

THE ORPHANS.

MY chaise the village inn did gain,
Just as the setting sun's last ray
Tipt with refulgent gold the vane
Of the old church across the way.

Across the way I silent sped,
The time till supper to beguile
In moralizing o'er the dead,
That moulder'd round the ancient pile.

There many an humble green grave shew'd
Where want, and pain, and toil did rest:
And many a flattering stone I view'd,
O'er those who once had wealth possess'd.

A faded beach its shadow brown
Threw o'er a grave where sorrow slept;
On which, though scarce with grass o'ergrown,
Two ragged children sat and wept.

A piece of bread between them lay,
Which neither seem'd inclin'd to take;
And yet they look'd so much a prey
To want, it made my heart to ache.

My little children, let me know
Why you in such distress appear;
And why you, wasteful, from you throw
That bread, which many a heart would cheer.

The little boy, in accents sweet,
Replied, whilst tears each other chas'd,
"Lady, we've not enough to eat,
And if we had, we would not waste.

"But sister Mary's naughty grown,
And will not eat, whate'er I say,
Though sure I am the bread's her own,
And she has tasted none to-day."

"Indeed," (the wan, starv'd Mary said)
Till Henry eats, I'll eat no more;
For yesterday I got some bread;
He's had none since the day before."

My heart did swell, my bosom heave;
I felt as though deprived of speech,
I silent sat upon the grave,
And press'd a clay-cold hand of each.

With looks that told a tale of wo,
With looks that spoke a grateful heart,
The shiv'ring boy did nearer draw,
And thus their tale of wo impart.

"Before my father went away,
Entic'd by bad men o'er the sea,
Sister and I did nought but play.....
We liv'd beside you great ash-tree.

"And then poor mother did so cry,
And look'd so chang'd I cannot tell;
She told us that she soon should die,
And bade us love each other well.

"She said that when the war is o'er,
Perhaps we might our father see;
But if we never saw him more,
That God our Father then would be.

"She kiss'd us both, and then she died,
And we no more a mother have....
Here many a day we sat and cried
Together, on poor mother's grave.

"But when our father came not here,
I thought, if we could find the sea,
We should be sure to meet him there,
And once again should happy be.

"We hand in hand went many a mile,
And ask'd our way of all we met,
And some did sigh, and some did smile,
And we of some did victuals get.

"But when we reach'd the sea, and found
'Twas one great water round us spread,
We thought that father sure was drown'd,
And cry'd, and wish'd us both were dead.

"So we return'd to mother's grave,
And only long with her to be!
For Goody, when this bread she gave,
Said, father died beyond the sea.

"Then, since no parents have we here,
We'll go and seek for God around;
Lady, pray can you tell us where
That God, our Father, may be found?

"He lives in heaven mother said,
And *Goody* says that mother's there;
So if she thinks we want his aid,
I think, perhaps she'll send him here."

I clasp'd the prattlers to my breast,
And said, Come both and live with me.....
I'll clothe ye, feed ye, give ye rest,
And will a second mother be.

And God will be your Father still;
'Twas He in mercy sent me here,
To teach you to obey his will,
Your steps to guide, your hearts to cheer.

London Courier.

ANECDOTES.

ANECDOTE OF GIFFORD.

THE late Dr. Gifford, as he was one day shewing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman, who was present. The Doctor taking an ancient copy of the Septuagint, and shewing it to him—"O!" said the gentle-

man, "I can read this,"—"Well," said the Doctor, "read that passage," pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing.—"A word, fitly spoken, is like apples of gold in pictures of silver." Prov. xxvii. 11. and, "A word spoken in due season, how good is it!" Prov. xv. 23.

OF MR. DOOLITTLE.

THE Rev. Thomas Doolittle, M. A. one of the ministers in England, who were ejected from their charges in consequence of the act of uniformity passed in the reign of King Charles II. was minister of St. Alphage, London-wall. After he was obliged for conscience' sake, to resign that charge, he continued to exercise his ministry in a meeting house, first at Bunhill-fields, and afterwards in Monkwell-street, where he laboured with much acceptance and success to the time of his death, which happened on the 1st of June, 1707. He was a serious, animated, and useful preacher; and much respected by all who knew him. The following very remarkable anecdote is told concerning him.

One Sunday, after he had finished the first prayer, on looking round the congregation, he observed a young gentleman just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. Doolittle, feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him this question aloud, "Brother, do you repent of your coming to Christ?" "No, Sir," he replied, "I never was happy till then; I only repent that I did not come to him sooner." The minister then turned towards the opposite gallery, and addressed himself to an aged member in the same manner, "Brother, do you repent that you came to Christ?" "No, Sir," said he, "I have known the Lord from my youth up."

He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said, "Young man, are *you* willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person, who sat next him encouraged him to rise, and answer the question. The minister repeated it, "Young man, are *you* willing to come to Christ?" With a tremulous voice, he replied, "Yes, Sir." "But when, Sir," added the minister, in a solemn and loud tone. He mildly answered, "Now, Sir." "Then stay," said he, "and hear the word of God, which you will find in 2 Cor. vi. 2." "Behold, *now* is the accepted time; behold, *now* is the day of salvation."

By this sermon God touched his heart. He came into the vestry after service, dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of his father, who threatened, that if ever he went to hear the fanatics, as he called the non-conformist ministers, he

would turn him out of doors. Having now heard them, and unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, and mother, and son, were together received with universal joy into the church. *Relig. Mon.*

OF DR. BEATTIE AND HIS SON.

It is much to be desired (observes one) that in lessons to children, matters of fact, and examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed, than in the following instance of Dr. Beattie's son. The Doctor, speaking of his son, thus observes: He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I carelessly on coming to the spot, "I see it is so:" "But what is there in this worth notice; is it not mere chance?" and I went away. He followed me, and taking hold of my coat, said with some earnestness, "It could not be mere chance, for that somebody must have contrived matters so as to produce it."

"So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance?" "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance and useful to you?" He said they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be, something must have made me." "And who is that something?" I asked. He said, "I don't know." I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the great Being, who made him and all the world, concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it.

Anecdotes of Children and Young Persons.

Review of New Publications.

Messiah's Throne, a Sermon preached before the London Missionary Society, at their eighth annual meeting, in Tottenham-court Chapel, on the evening of Thursday, May 13, 1802. *By* JOHN M. MASON, *A. M. Pastor of the Associate Reformed Church in the city of New-York.* London. Biggs and Cottle. 1802.

THIS discourse is founded on the sublime address of the eternal Father to the Lord Jesus Christ; Heb. i. 8, *But unto the Son, he saith, Thy throne, O God, is forever and ever.* In the introduction the author makes this observation; that the apostle is "Under no apprehension of betraying the unwary into idolatrous homage, by giving to the Lord Jesus greater glory than is due unto his name;" An observation, which we may with evident propriety make, respecting many inspired writers.

The general plan of discourse is, to consider Christ's *personal glory*, which shines forth in the name, "O God," by which he is here revealed; and his *sovereign rule*; "thy throne is forever and ever."

After noticing an attempt of those, who controvert the essential Deity of Christ, to pervert the phraseology and change the sublime meaning of the text, the preacher, bold in the truth, says;

"The crown which flourishes on Messiah's head is not to be torn away, nor the anchor of our hope to be wrested from us by the rude hand of licentious criticism."

The following passage deserves to be quoted entire, both for the animated eloquence with which it is composed, and for the abundant evidence in favour of Christ's divinity, which it so briefly, and with such an impressive novelty, exhibits.

"I cannot find, in the lively oracles, a single distinctive mark of deity which is not applied, without reserve or limitation, to the only begotten Son. All things whatsoever the Father hath, are *his*. *Who* is that mysterious WORD, that was in the *beginning*, with God? *Who* is the Alpha and Omega, the beginning and the ending, the first and the last, the Almighty? *Who* is he that knows what is in man, because he searches the deep and dark recesses of the heart? *Who* is the Omnipresent, that has promised, Wherever two or three are gathered together in my name, there am I in the midst of them? the light of whose countenance is, at the same moment, the joy of heaven, and the salvation of earth? who is encircled by the Seraphim on high, and walks in the midst of the golden candlesticks? who is in this assembly; in all the assemblies of his people? in every worshipping family? in every closet of prayer? in every holy heart? *Whose* hands have stretched out the heavens and laid the foundations of the earth? *Who* hath replenished them with inhabitants, and garnished them with beauty, having created all things that are in both, visible and invisible, whether they be thrones, or dominions, or principalities or powers? By *whom* do all things consist? *Who* is the governor among the nations, having on his vesture and on his thigh a name written, King of kings and Lord of lords. *Whom* is it the Father's will that all men should honour, even as they honour himself? *Whom* has he commanded his angels to worship? *Whom* to obey? Before *whom* do the devils tremble? *Who* is qualified to redeem millions of sinners from the wrath to come, and preserve them, by his grace, to his everlasting kingdom? *Who* raiseth the dead, having life in himself, to quicken whom he

will, so that at his voice all who are in their graves shall come forth—and death and hell surrender their numerous and forgotten captives? *Who* shall weigh, in the balance of judgment, the destinies of angels and men? dispose of the thrones of paradise? and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their chains of darkness? The response from heaven sounds in my ears; reason approves, and the devils confess—This, O Christians, is none other than the GREAT GOD OUR SAVIOUR!

"Indeed, my brethren, the doctrine of our Lord's divinity is not, as a *fact*, more interesting to our faith, than, as a *principle*, it is essential to our hope. If he were not the true God, he could not be eternal life. When pressed down by guilt and languishing for happiness, I look around for a deliverer, such as my conscience and my heart and the word of God assure me I need, insult not my agony, by directing me to a creature—to a man, a mere man like myself! A creature! a man! My Redeemer owns my *person*. My immortal spirit is his *property*. When I come to die, I must commit it into his hands. My soul! My infinitely precious soul committed to a mere man! become the property of a mere man! I would not, thus, entrust my *body*, to the highest angel who burns in the temple above. It is only the Father of spirits that can have *property* in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short, my brethren, the divinity of Jesus, is, in the system of grace, the sun to which all its parts are subordinate, and all their stations refer, which binds them in sacred concord; and imparts to them their radiance, and life, and vigour. Take from it this central luminary, and the glory is departed. Its holy harmonies are broken. The elements rush to chaos. The light of salvation is extinguished forever."

But the author well observes, that it is not the Deity of the Son, simply considered, to which the text confines our attention; that it leads us to contemplate him, as God manifest in the flesh, and as the Mediator of the new covenant.

Under the second general head the author with true Christian oratory, insists upon the *stability* of Messiah's kingdom, arising from *his omnipotence*, and from *the Father's covenant*; and upon his *administration*, bearing, in the highest degree, the characters of *mystery*, *wisdom*, and *righteousness*.

In his enumeration of the *means*, which Messiah employs in the administration of his kingdom, the author mentions *the gospel*, *the agency of the Holy Ghost*, *and the resources of the physical and moral world*. In treating the last particular, he shows how extensive his views are of the sovereign dominion of Christ.

"Supreme in heaven and in earth, upholding all things by the word of his power, the universe is his magazine of means. Nothing which acts or exists, is exempted from promoting, in its own place, the purposes of his kingdom. Beings rational and irrational; animate and inanimate; the heavens above, and the earth below; the obedience of sanctified, and the disobedience of unsanctified, men; all holy spirits; all damned spirits: in one word, every agency, every element, every atom, are but the ministers of his will, and concur in the execution of his designs. And this he will demonstrate to the confusion of his enemies, and the joy of his people, in that great and terrible day when he shall sit upon the throne of his glory, and dispense ultimate judgment to the quick and the dead."

From this exalted station, to which the preacher has happily raised us, we are invited to survey *the prospects of God's church*; 1. *prospect* of *preservation*; 2. of *increase*; 3. of *triumph*. On each of these topics the author expatiates like one who is filled

with the language and spirit of inspiration.

His address to his auditors with reference to the object of Missionary Societies must not be wholly omitted. "All scriptural efforts to evangelize the heathen," he says, "contribute their share" to the triumph of the gospel.

"But let us pause;" he subjoins, "you exult, perhaps, in the view of that happiness which is reserved for the human race; you long for its arrival; and are eager, in your place, to help on the gracious work. It is well. But are there no heathen in this assembly? Are there none, who, in the midst of their zeal for foreign missions, forget their own souls; nor consider that they themselves neglect the great salvation? Remember, my brethren, that a man may be active in measures which shall subserve the conversion of others, and yet perish in his own iniquity. That very gospel, which you desire to send to the Heathen, must be the gospel of *your* salvation; it must turn *you* from darkness to light, from the power of satan unto God; it must make *you* meet for the inheritance of the saints, or it shall fearfully aggravate your condemnation at last. You pray, thy kingdom come. But is the kingdom of God within *you?* Is the Lord Jesus in you, the hope of glory? Be not deceived. The *name* of Christian will not save you. Better had it been for you not to have known the way of righteousness—better to have been the most idolatrous Pagan—better, infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood, and the sanctifying virtue of his Spirit."

It is with reluctance that we forbear to transcribe still larger portions of this sermon. It is so admirable throughout, that we hardly know which part to prefer, or what property most highly to commend.

History of the rise, progress and termination of the American revolution. Interspersed with biographical, political, and moral observations. In three vols. By Mrs. Mercy Warren. 8vo. Boston. E. & J. Larkin. 1806.

In an "address" prefixed to the work, the historian informs "the inhabitants of the United States of America" what were her inducements to engage in this undertaking, and the advantages she possessed for that purpose. She was apprehensive that "when every manly arm was occupied, and every trait of talent or activity was engaged either in the cabinet or the field, many circumstances might escape the more busy and active members of society;" and therefore she determined to employ her leisure hours in recording events as they occurred. "Connected by nature, friendship, and every social tie, with many of the first patriots, and most influential characters on the continent; and in the habits of confidential and epistolary intercourse with several gentlemen employed abroad in the most distinguished stations, and with others since elevated to the highest grades of rank and distinction," she "had the best means of information."

It is very evident that the history before us is the product of "a mind that had not yielded to the assertion that all political attentions lay [lie] out of the road of female life:" every page affords a proof of this; yet, "doubtless it is the more peculiar province of masculine strength, in the nervous style of manly eloquence to describe the blood-stained field, and relate the story of slaughtered armies."

Few of the American fair have hitherto ventured to appear before the public in the character of historians; and considering the timidity natural to the sex, it is not wonderful if in the present instance, "the trembling heart has recoiled at the magnitude of the undertaking, and the hand often shrunk back from the task;" or that these "historical tracts" are "now with diffidence submitted to the public," after the story has been told in detail by a *Gordon*, and sufficiently, though less diffusely, recited by the more elegant pen of a *Ramsay*.

"The writer," however, "indulges a modest expectation that they will be perused with kindness and candour; and this she claims, both in consideration of her sex, the uprightness of her intentions, and the fervency of her wishes for the happiness of all the human race." No claim can be better founded, and we certainly have not a wish to dispute it; but, although we are not disposed to "criticise with severity," yet our office requires that we should candidly point out those things which appear amiss, as well as bestow the encomiums which are merited.

The work commences with a chapter of "introductory observations;" in the progress of it events are detailed, in chronological order, from the "memorable era of the stamp act in one thousand seven hundred and sixty-four," to Gen. Washington's resignation of his commission in 1783: and it concludes with "supplementary observations on the *subsequent consequences*."

The *style* is unavoidably one of the first objects which engages the attention, and is therefore introduced as the first subject of remark. It is very unequal; and although the reader is often charmed with elegant expression, and the polished period, yet is he frequently disgusted by the heavy sentence, rendered tedious, and almost unintelligible by parentheses. The following quotations will furnish sufficient specimens of the style.

Vol. I. p. 146. "It cannot be denied that nothing is more difficult than to restrain the provoked multitude, when once aroused by a sense of wrong, from that supineness which generally overspreads the common class of mankind. Ignorant and fierce, they know not in the first ebullitions of resentment, how to repel with safety the arm of the oppressor. It is a work of time, to establish a regular opposition to long established tyranny."

P. 209. "Nature revolts at the idea when the poniard is pushed by despair; yet preferring death to thraldom, the Americans were everywhere decisive in council, and determined in action. There appeared that kind of enthusiasm, which sets danger at defiance, and impels the manly arm to resist, till the warm current that plays round the heart, is poured out as a libation at the shrine of freedom."

P. 215. "Those who mark the changes and the progress of events through all revolutions, will frequently see distinctions bestowed where there are no commanding talents, and honours retained, more from the strong influence of popular enthusiasm, than from the guidance of reason, which operates too little on the generality of mankind."

P. 16. "In the cool moments of reflection, both humanity and philosophy revolt at the diabolical disposition that has prevailed in almost every country, to persecute such as either from education or principle, from caprice or custom, refuse to subscribe to the religious creed of those, who, by various adventitious circumstances, have acquired a degree of superiority or power."

P. 190. "Thus resentment stimulated by recent provocation, the colonies, under all the disadvantages of an infant country, without discipline, without allies, and without resources, except what they derived from their own valour and virtue, were compelled to resort to the last appeal, the precarious decision of the sword, against the mighty power of Britain."

Vol. II. p. 44. "He [Gen. Vaughan] boasts that 'he had not left one house in the flourishing and industrious town of Esopus,' and offers no other reason for reducing it to ashes, but that 'the inhabitants had the temerity to fire from their houses on his advance,' to rob them of liberty, property and life."

Whilst adverting to the style of the history, we cannot avoid remarking a frequent improper use of some words, and the introduction of others totally unknown to the English language. Thus in Vol. I. p. 2, we meet with "a principle producing *benevolent* effects." P. 3, "It is needless to adduce *innumerable* instances." Vol. III. p. 61, "In instances too *innumerable* to be *again recapitulated*." Vol. I. p. 4, "*young acquired* wealth." P. 40, "The *voice* of the people *breathes* universal murmur." P. 16 and 337, "*learns*" for teaches. P. 346, "*reversive*." Vol. II. p. 126, "*adduce*" for *evince*. P. 131, "to *reconcile* the *Breach*." "*Antidote*," "*derelict*," and "*retrospect*," used as verbs in various instances. Vol. III. p. 250, "*Rabiosity*." "Flying like fugitives" [Vol. I. p. 198] is a tautological expression, the impropriety of which will immediately be perceived. Many other instances might be produced, but as we wish not to "criticise with severity," no additions will be made to the list.

We add only this remark respecting the style, that it is frequently injured by a free use of the nominative absolute, on the one hand, and sometimes by a redundancy of words, on the other. Instances of both have occurred in the quotations already made: we shall, therefore, mention only the following here. Vol. I. p. 192. "The Bostonians, thus unexpectedly made prisoners, and all intercourse with the country from whence they usually received their supplies, cut off; famine stared them in the face." P. 208, "All former delusive expectations now extinguished, both the Statesman and the Peasant.....discovered a most unconquerable magnanimity of spirit." Vol. II. p. 174, "effaced the unfavourable impressions this proposal might have left, had it not *have* been wiped off." Vol. I. p. 340. "Had General Howe overtaken the American troops, and *have* secured their Commander, he would doubtless," &c.

In the course of the "*introductory observations*," a short sketch is given of the first European settlements in North America, and of the character and manners of the settlers; and many very pertinent reflections are made. One or two inaccuracies, however, require attention. In P. 8, the settlers at Plymouth are represented as "the first colony of Europeans permanently planted in North America;" but this is certainly erroneous, even if we admit our author to have correctly stated that *Virginia* "scarcely deserved the appellation of a regular colony, until a considerable time after the settlement in Plymouth in one thousand six hundred and twenty;" for a colony was "permanently planted" by the French in Canada in 1608,

in which year Quebec was founded.*

Nor does the assertion, that the Leyden sufferers "fixed themselves at *the bottom* of the Massachusetts Bay," appear to be warranted by the fact: *Boston*, and not *Plymouth*, is at *the bottom* of Massachusetts Bay.

There is reason likewise to apprehend that the reader will be led to form an erroneous idea of the Constitution of Massachusetts under the first Charter, by the paragraph relative to that subject in pages 11 and 12, in which it is said,

"An immediate compact with the king of Great Britain was thought necessary. Thus a Charter was early granted, stipulating on the part of the Crown, that the Massachusetts should have a legislative body within itself, composed of three branches, and subject to no control, except his majesty's negative, within a limited term, to any laws formed by their Assembly, that might be thought to militate with the general interest of the realm of England."

On a reference to the first Charter it will be seen, that no negative was reserved to the king: the only check was, "so as such laws & ordinances be not contrary or repugnant to the laws & statutes of this our realm of England." In the first instance the Governor, deputy Governor, and Assistants were appointed by the king, but were to be afterwards annually chosen (with all other officers) by a majority of the freemen, at a general court, to be holden on the last Wednesday in Easter Term.†

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* Charlevoix.

† See the Charter in Hutchinson's Collection of Original Papers, p. 12, and in Hazard's Historical Collections, vol. 1. p. 248.

The following remarks occur amongst the "introductory observations," in vol. i. p. 15.

"In Virginia, Maryland, and some other Colonies, where the votaries of the Church of England were the stronger party, the Dissenters of every description were persecuted with little less rigour, than had been experienced by the Quakers from the Presbyterians of the Massachusetts. An act passed in the Assembly of Virginia, in the early days of her legislation, making it penal "for any master of a vessel to bring a Quaker into the province."...."The inhabitants were inhibited from entertaining any person of that denomination. They were imprisoned, banished, and treated with every mark of severity short of death."*

And in vol. iii. p. 4, we are informed that

"The two armies finally met in the Virginian fields, the germ of the new world, the first British plantation in America: a State dignified for [by] its *uniform adherence* to, and its *early* and *firm* defence of the *rights of mankind*."

Even in the "*early* days of her legislation," Virginia invaded the rights, even the most sacred "rights of mankind;" yet is she "dignified for her uniform adherence to, and early and firm defence" of them! How can so glaring an inconsistency be accounted for? It is probable that the author had not been informed, that above a century ago a law was passed in Virginia, which declared that "all negro, mulatto, and *Indian slaves* within this *dominion* shall be held to be real estate, and shall descend according to the manner and custom of land of inheritance, held in fee simple;"† but could she have forgotten the thousands, and tens of thousands of *black*

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* History of Virginia.

† Laws of Virginia, 4th ann. C. iii. A. D. 1705.

evidences, which to this day exist, to prove that invading the rights of mankind has been the customary and general practice of the inhabitants of that State?

(*To be continued.*)

Religious Intelligence.

UNITED STATES.

SOCIETY FOR PROPAGATING THE GOSPEL.

(*Concluded from p.* 333.)

THE labours and success of the Rev. John Sergeant,* missionary among the Mahukkunuk Indians at New Stockbridge, near Oneida, within a few years past, have much increased. From fifty to one hundred of the Oneida pagans, as they are denominated, have occasionally attended on his ministrations, and he has also visited and taught them in their own village, to their apparent satisfaction and improvement.

In consequence of an invitation from the Onandaga Indians, who reside thirty-six miles westward of New-Stockbridge, Mr. Sergeant made them a visit in June last, when he was introduced into their council house, and addressed by their chief speaker, as follows:

"Father; we thank the great Lord above, that we have all been kept alive to this time. We also in a particular manner, thank Him, that he has taken care of you on the way, which leads to our fireplace. We thank you, that you have been faithful to your promise, and are come to make us a visit. We rejoice in this pleasant day, when we can see your face. A number of us are collected, and ready to hear and learn something for our good."

Mr. Sergeant then addressed them in a discourse of about four hours in length, on subjects he thought best adapted to their capacities and circumstances, relating to their present, as well as future well-being. They then, by one of their chiefs, made him the following reply;

"Father, I speak to you in behalf of all. We thank you for communicating to us the mind of the great God. We thank the Lord, that he has given you health, that you have been enabled to come and visit us at this time, and speak to us from his word.

"Father; we now thank you in the name and behalf of all our chiefs, young men, women, and children, for the good counsel, you have now given us, respecting our good in this life, as well as the life to come. We will follow your advice, so far as we can.

"Father; you told us the Lord made the world, and all things that are therein, in six days, but rested on the seventh; that he had commanded all his children, of all nations, to rest on that day, to cease from all labour, play, or any worldly business; that they must meet together and worship him. This we see is right and good, and we promise you we will observe this in the best manner we can.

"Father; you have told us we must labour on our lands, and in this way obtain our bread; and likewise provide for our cattle, that they might increase, that we might have to sell to others, by which means we might get clothing for ourselves and children. Father; this is likewise good advice, and we will do our best to follow this good way.

"Father; you have told us we have but a small piece of land left,* there-

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* *Mr. Sergeant receives his annual salary, in unequal proportions, from the funds of the society in Scotland, for promoting Christian knowledge, the society for propagating the Gospel among the Indians, and others in North-America, and the corporation of Harvard College.*

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* *The Onandaga reservation is about four miles square. The number of souls in this tribe is one hundred and forty-three, who live in twent-one houses, which, in general, are but wretched hab-*

fore we must keep it for ourselves and children. Father; we now let you know we are well pleased with this advice; all of us are united in this, that we will hold our land forever; that we will neither lease nor sell it. And we hope our children will always do the same.

"Father; we have all of us agreed entirely to forsake poisonous liquors; but we are sorry to find, that a few of us do fall away; but agreeably to your advice, we will try our best to reclaim every one."

MISSION TO THE WESTERN INDIANS.

In the spring of 1803, a delegation* from the Mahukkunnuk Indians, under the pastoral care of Mr. SERGEANT, visited their "grand fathers," the Delewares, who reside at Wanpekunmekut, or White river, for the purposes of "renewing the ancient covenants of friendship which subsisted between their ancestors; of recommending to them perpetual peace with the United States; union and a firm government among themselves; of encouraging virtue, and recommending to them civilization, and the Christian religion." The delegates were well received by their "grand fathers," who are numerous, and considered as at the head of all the tribes around them, and "unanimously agreed to accept, and take hold with both hands, on all that was recommended to them." Encouraged by this success, the delegates agreed, at the end of three years, to make their "grand fathers" another visit, and to carry with them, if possible, one or more missionaries and schoolmasters. Accordingly, through their "father," Mr. Sergeant, they have applied to "the society for propagating the Gospel," among others, to give them aid in accomplishing their benevolent design. Their success in these applications has not equalled their expectations, nor has it by any means been proportioned to the magnitude and importance of the object. No pecuniary aid has been given to this project, in the opinion of many the most promising of success and usefulness of any which has been devised for many years, except *one hundred dollars*, by the society for propagating the gospel, toward the support of a schoolmaster.

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tations. Their place of worship, or council house, constructed wholly of bark, is a proper wigwam, *twenty-five by forty feet in dimensions. Formerly they were pagans, and notorious for drunkenness; but for three or four years past, since they have embraced the doctrine of* the Prophet, *they are greatly reformed, as to their habit of intemperance, and give a degree of credit to the Bible, as the only rule of duty. They are highly esteemed by the white people in their neighbourhood. Their lands are excellent; but they have yet made but little progress in the arts of husbandry and civilized life.*

* *This delegation consisted of* Hendrick Aupaumut, *sachem,* John Quinny, Solomon Quauquaughmut, *chiefs, and five others.*

Notwithstanding these discouragements, the delegation had determined to commence their journey the last of October, under the patronage of Mr. Sergeant. John Jacobs, one of the Mahukkunnuk Indians, has been engaged for a year, to reside among the Deleware nation, as a schoolmaster; who, added to his other qualifications for his office, is an excellent singer, and intends to instruct in sacred music. The following is the substance of the instructions given him by Mr. Sergeant;

"You are to proceed to the western country with your companions, and as soon as you shall have ascertained the most suitable place for the purpose, shall open your school, which shall be kept at stated hours regularly. You are to teach the children to read and write: and, in due time, psalmody. You will cause them to commit to memory, some psalms in your own language, if you find they understand it.

"On the Sabbath you will refrain from all labour, and every kind of worldly business and recreation. Should you be visited by any young people, on this sacred day, read to them, at your discretion, from the word of God.

"You will note in a journal, every thing important, and once in two months, if a convenient opportunity offer, transmit to me extracts from it, that I may know your situation and progress."

We hope this may prove an opening for great and extensive usefulness among the Indians in this quarter, where is a wide field for missionary labours, already occupied, in part, by the synod of Pittsburgh.

THE SENECA PROPHET, OR THE MAN OF THE GREAT SPIRIT.

Communicated for the Panoplist by a Missionary who visited him and his people.

A few years since, an Indian at the Alleghany river, half brother to the noted *Cornplanter*, gave out that he had communications from the Great Spirit, which he was commanded to make known to the different tribes of Indians. He was formerly a great drunkard, and despised by the Indians themselves, as an ignorant, idle, worthless fellow. Since his reformation, he appears meek, honest and inoffensive. By those best acquainted with him, he is considered as deficient in intellect. He converses but little. His countenance does not indicate much thoughtfulness. When questioned, however, his answers are pertinent, and his public speeches are sensible. He inculcates on his followers, that they sell not their lands; that they refrain from the use of ardent spirits; that they put not away their wives; that they cultivate their lands; live industrious lives; and maintain the religious customs of their ancestors.

To one, who expressed his doubts of his having such communications, and used some arguments to show him he had not, he replied with his usual simplicity, "I think I have had such communications made to me."

At the meeting of commissioners with the Senecas, for the purpose of purchasing a tract of land at the Black-rock, this Indian was present, and opposed the sale of their lands. He related the communications, which he said he had received from the Great Spirit. Some of the communications he could not recollect, and asked his brother Cornplanter. When asked how he could forget such communications, he said at the time the Great Spirit told him these things, he related them to his brother; and that he was told so many things, he did not remember all.

Since this *Prophet*, as he is styled, arose, there has been a great reform among the pagans of the Six Nations. The settlement at the Alleghany river, containing about 450 souls, a few years since, were a poor, idle, drunken, contemptible people; they are now become temperate, industrious, and comparatively wealthy. A mission from the Friends near Philadelphia, has much aided this reform, by counsels and example; but whether one would have succeeded without the other, it is probably impossible to determine.

This prophet says, he has had repeated visions, in which he sees three spirits or angels, who make communications to him. Sometimes in dreams or visions, he pretends to have seen devils flying, and hovering over their new town, Canadesago, seeking some place to light, but could find none, because the people were now orderly, temperate, and industrious; he then saw them fly to Buffaloe Creek, and light among the whisky casks. Sometimes, he says, he has seen idle, drunken Indians, clothed in rags and filth, in old worn out canoes, on lakes at a distance from shore, clouds gathering thick and black, with awful thunder, lightning and tempest.

Sometimes sick persons send a shirt or some other article of clothing, to the prophet, that he may prescribe a cure. In such a case, he takes two handfuls of tobacco, puts their ends to the fire on the hearth, lies down and covers himself with a blanket, after he has arisen he prescribes for the disease.

He has stated to the Indians, that great judgments would follow them, if they disobeyed the commands of the Great Spirit, such as floods, drought, &c. The principal of the Friends' mission near these Indians, observed, that a missionary who lately visited them, had spoken much in the same way to them respecting the judgments of God, following the wicked, and that they had been visited, as their prophet had declared, especially, with a remarkable flood in the Alleghany river.

The fame of this prophet is great among the western Indians. He has once visited the Wyandots, and by particular desire expected soon to visit them again. He is deeply im-

pressed with the opinion that judgments are coming on the nations, unless they reform. When he first arose as a prophet, he visited the President of the United States at the seat of government, accompanied by Cornplanter. The prophet with his adherents, gladly embrace every opportunity to encourage whatever, in their view, tends to promote reformation. On this ground they advised the Indians to listen to the instructions of the missionary to the New Stockbridge Indians. Hence they were fond of thinking and saying, that a missionary, who lately spake to different settlements of Indians, urged the same things, as their prophet. One of the Onandagas, when asked why they did not leave their drunken habits before, since they were often urged to it, and saw the ruinous consequences of such conduct, replied, they had no power; but when the Great Spirit forbid such conduct by their prophet, he gave them power to comply with his request.

Some time since a disagreement happened between the prophet and most of his adherents, and Cornplanter; in consequence, they have left Cornplanter, and removed further up the river, where they are building a new town. His nephews, who are sensible, and men of great renown in the nation, use their influence in his favour. He is consulted as the principal chief of the nation; but Red Jacket, a cunning and subtil chief at Buffaloe Creek, does not believe in him, but in his public transactions he pays him respect, as he is popular with the nation. He observed to the Agent for the Six Nations, that when the prophet made his speeches, his nephews sat contiguous to him on the right and left. On a certain occasion he had taken care to place some others next to the prophet, and he was not able to say any thing. He is held in great veneration by the people. One of the most distinguished of their young men gave it as his opinion, that the prophet would yet be persecuted and put to death, as the wicked put to death the Lord Jesus Christ.

Literary Intelligence.

UNITED STATES.

For the Panoplist.

COMMENCEMENT EXERCISES AT BOWDOIN COLLEGE.

The following account of the Commencement at Bowdoin College was intended for the Panoplist for September; but from various casualties it was not received till the close of December. We insert it at this late period, because we wish to bring into notice this infant and rising Seminary, planted in a new and thriving portion of our country, to which it promises to be a great blessing.

After an anthem, accompanied by a band of music, the Throne of Grace was addressed in prayer by the Rev. Dr. M'Keen, President of the Institution. The exercises of the young gentlemen, candidates for their first degree, succeeded as follows:

1st. A *salutatory oration in Latin*, pronounced by Benjamin Titcomb, in which an honourable and grateful tribute was paid to the Legislature of the State for their liberal grants, and to those of the Bowdoin family, who by their generous benefactions have obtained the honour of giving their name to the College, and gained the reputation of patrons of the sciences. Other benefactors were respectfully remembered, and the addresses to the President and Instructors were the affectionate and amiable expression of gratitude for paternal tenderness and fidelity, and of regret at bidding farewel to the interesting scenes of youthful pleasure and improvement; nor could the audience fail to sympathize with the Orator, when, unable fully to utter his feelings, he exclaimed, "Curæ leves loquuntur; ingentes silent."

2d. A spirited *dissertation on the influence of Commerce on public manners*, by GEORGE THORNDIKE, distinguished by sentiments of the purest nature, mingled with a glowing zeal for the simplicity of ancient times, and the incorrupt integrity of "days of yore." And if, in some instances, this zeal led to severe invective against the mercenary, avaricious, and meanly interested trader, it ought not to have been construed, as derogating from the value and respectability of the fair and honourable merchant, or of a profession which serves to unite mankind in bonds of mutual benefits.

3d. The *Forensic disputation on the question, Whether utility be the foundation of moral obligation*, by JOHN DAVIS and BENJAMIN TITCOMB, was conducted with accurate investigation, and a discriminating attention to the theories of writers on ethics, and the insidious distinctions of modern philosophists.

4th. A *dissertation on the use of history*, by RICHARD COBB, exhibited a maturity of mind, and extent of reading and observation, highly honourable to the genius and industry of the speaker. It contained energetic and judicious remarks; the style was perspicuous and appropriate, and the benefits of historical knowledge to legislators and professional men, to princes, patriots and heroes, were displayed with glowing eloquence. The eulogy on our countrymen, who fell before Tripoli, was calculated to "rouse even cowards to emulate the actions of the brave."

5th. An ingenious and discursive *disquisition on the powers of language*, by JOHN O'BRIEN, evincing a nice attention to the subjects connected with eloquence, and to the influence of oratory on the human mind and passions in every age, with an indignation against innovators, and corruptors of our idiom, characteristic of the critical and classic scholar.

6th. An *English oration* by JOHN DAVIS. This composition was marked with the features of judgment, seriousness, and piety. Its subject was "the Powers of Man," and it afforded evidence of the tender feelings, moral perceptions, and studious application of its author.

7th. A *disquisition on the solar system*, by MOSES QUINBY, leading the mind from a contemplation of the wonders of creation to admire the wisdom and power of the Creator.

The science of astronomy was traced *con amore* through the stages of its progress to the present times. The speculations of ancient and modern sages, and the ingenious theories of philosophers, from Pythagoras to Newton, and from Newton *down* to Darwin, were passed in review by the orator, and proved his attachment to mathematic calculation, and philosophic inquiry.

8th. An *English Oration* on the progress of *Refinement*, by ISAAC FOSTER COFFIN, led the enchanted attention of the audience through all the steps of human advancement, "from passion and debasement" to the highest polish of civilized society; and, if elegance and urbanity of manners, ease of elocution, and dignity of sentiment are entitled to applause, this young gentleman was highly entitled to it. Indeed the whole exhibition, of which a sketch is here given, excited lively emotions of pleasure in a literary, respectable, and attentive audience, and gave an earnest of the future hopes of society from an institution, fostered by public munificence, and private benefaction, and governed with paternal fidelity and professional skill.

After these exercises, the following excellent ADDRESS was made by the President to the candidates for their first degree.

Gentlemen,

Having finished the course of studies, prescribed by the laws of this institution, you are now to receive its first honours, and soon to enter upon public life. I trust you need not be assured, that the governors and patrons of the society, and we especially, who have had the immediate direction of your studies, feel deeply interested in your usefulness and happiness in life. As instruction here commenced with you; *on you*, more than on any succeeding class, will depend the reputation of this infant seminary.

As the broadest, firmest, and surest foundation of your future usefulness and respectability, let me earnestly recommend to you piety to-

wards God, and a life of virtue, founded upon evangelical principles. You will make a very dangerous mistake, if you think it sufficient to maintain a decent character, formed on worldly principles, and governed by worldly motives. I am not unwilling that religious principles and resolutions should be strengthened by a regard to reputation; but the gospel of our blessed Redeemer directs our supreme regard to Him, who knows the secret springs of all our actions. And God forbid that you should ever be ashamed to be governed by the principles of the gospel of Jesus Christ. If you heartily embrace the religion of the Redeemer, it will furnish you with the most powerful motives to practise the things that are virtuous and praiseworthy; and, in a humble dependence on divine aid, you will resolve with holy Job, that your heart shall not reproach you so long as you live. Would you maintain consciences void of offence towards God and man, without which you cannot be happy, shun the pestilential society of those, who are enemies to the religion of Christ. In the commerce of the world you must sometimes fall into the company of such, but let them never be your chosen companions. Evil communications corrupt good manners. Let your chosen companions be men of virtue, men who fear God and keep his commandments. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

Whatever profession in life you may choose, whether law, physic or divinity, you ought never to imagine that the talents, which the Author of nature has given you, or the instructions you have had in the first elements of science, will supercede the necessity of diligence in the prosecution of your studies. Inquire among the living, or among the dead, and you will find no example of great eminence without industry.

And in whatever stations the providence of God may call you to act your respective parts, let your whole conduct be directed by an inviolable regard to duty, and that delicate sense of honour and propriety, which shuns the appearance of evil. In your intercourse with the world, let your behaviour be marked with candour, and guided by sincerity and truth. Avoid every dishonest art to advance your interest or reputation, and probably the world will do justice to your characters; but if not, you will have for your consolation the testimony of your consciences, which is infinitely better than the plaudits of millions.

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The degree of Bachelor of Arts was then conferred on the following young gentlemen, alumni of Bowdoin College; Richard Cobb, Isaac Foster Coffin, John Davis, John O'Brien, Moses Quinby, George Thorndike, and Benjamin Titcomb.

It was indeed a novel enjoyment to witness the refinements of science in a country not long since reclaimed from the wilderness, and to view a literary seminary, "Cirrha procul et Permesside lympha," promising the benefits and ornaments of erudition to the youth of unborn generations.

ATTICUS.

Bath, Sept. 1806.

SINGULAR PHENOMENON.

Extract of a letter from Overton county, Tennessee, dated Nov. 1806, *to one of the Editors of the Panoplist.*

"I have reserved room to sketch you a short account of a rare occurrence in the world of meteors. It was witnessed at Knoxville, on the 27th of August last. Our attention was attracted between 9 and 10 in the morning, by a number of extraordinary circles about the sun. The first was a common halo; though of colours uncommonly vivid; the sun in the centre, as usual; and the area very dark between the sun and circle, like the space between the outer and inner rainbow. This circle was crossed by another considerably larger; of a whitish colour; its periphery running through the sun and its centre at or towards the zenith. The third and fourth were much larger than the second; paler, resembling a lunar rainbow, but the peripheries, narrower and better defined, not constantly complete; one projected towards the southwest, and the other towards the northeast, each encompassing the halo, and intersecting the second circle and one another at a point opposite the sun, from which a

line drawn to the centre of the sun would, it was judged, be equally divided by the meridian. The place of intersection was bright and tinctured with different colours. And easterly and westerly there were fragments of a larger circle varying in length, coloured like a rainbow, and of sufficient size, it is believed, if complete, to have included all the rest, and to have extended southerly far below the horizon, altogether different from a rainbow in situation and magnitude. The scene varied a little from time to time; and probably was various in different parts of the country. It is said the number of circles seen in some places was seven. In an hour or two it had disappeared at Knoxville, but came on again in the afternoon, only reversed; the point of intersection of the three circles being northeast from the sun, and all appearances changed accordingly. It was seen through a region of country of several hundred miles in extent, and how much farther I am not informed. I have waited to see if any thing similar was noticed in your part of the Union: but suppose not, as no mention was made in the papers. There had been no rain at Knoxville for some days preceding; and there was none for several days after, though at the time the air was a little hazy, as usual when haloes appear; but what disposition of the vapours could produce such a wonderful play of refraction and reflection, I do not pretend to determine. As it continued so long, I regret that I had no quadrant to ascertain altitudes and angles, though there was nothing remarkable in a horizontal view of things, except that the air appeared rather darker than usual, something as it does in a partial eclipse of the sun; yet the scene above was so brilliant, that my eyes, though remarkably strong, were immediately so overpowered, that I could only take sudden glances of the phenomenon, till I had procured a smoked glass. No one present, though there were persons who had lived in different parts of America and Europe, had ever beheld, as they said, or recollected to have read or heard of the like.

We understand that Mr. Carrigain, Secretary of the state, and Mr. Merril, are engaged in making such surveys of different parts of New Hampshire, as may enable them shortly to publish an accurate map of this State.

List of New Publications.

Observations upon baptism, delivered at Ipswich, south parish, June 12, 1806. By Joseph Dana, D. D. pastor of the church in that place; with a view of introductory circumstances and proceedings in the said church. pp. 24. Blunt. Newburyport.

The duty and character of a gospel bishop illustrated. A sermon preached Oct. 30, 1803, at the ordination of the Rev. William B. Wesson, to the pastoral office over the church and society in Hardwich. By Jos. Lee, A. M. pastor of the church in Royalston. Northampton. Wright.

A sermon preached at the ordination of the Rev. Nathan Waldo, A. B. at Williamstown, Vt. Feb. 26, 1806. By Elijah Parish, A. M. pastor of the church in Byfield, Mass. Hanover, N. H. Moses Davis.

No. 1. of the Monthly Register, Magazine, and Review of the United States for December. Being a continuation of the Monthly Register and Review newly arranged. This work will be conducted as before, by S. C. Carpenter, in connection with another gentleman of first rate acquirements in every department of literature. Price 6 dollars per annum. 8vo. pp. 64. New York.

No. I. Vol. I. of the Christian Magazine, intended to promote the knowledge and influence of evangelical truth and order. pp. 120, 8vo. Published quarterly. Price $1,50 a year. N. York. Hopkins & Seymour. Sold by J. & T. Ronalds.

The Sacred Minstrel No. 1. Containing an introduction to psalmody, practical essay on modulation, and a collection of sacred music, suitable for religious worship. Selected and

composed by Uri K. Hill. Price 50 cents. Boston. Manning & Loring.

The baptism of believers only, and the particular communion of the Baptist churches, explained and vindicated. In three parts. The first—published originally in 1789; the second—in 1794; the third—an appendix, containing additional observations and arguments, with strictures on several late publications. By Thomas Baldwin. Boston. Manning & Loring. 1807.

NEW EDITIONS.

A new and compendious Geographical Dictionary or Gazetteer, improved. Illustrated by eight maps. Originally written by R. Brooks, M. D. First American edition from the latest European edition, with great additions and improvements in every part. 1 large 8vo. vol. Price $3,50 bound. Philadelphia. J. Johnson.

A Translation of the Alcoran of Mahomet. Worcester. I. Thomas, jun.

The Works of the Right Hon. Edmund Burke. Vol. 1. 8vo. pp. 491. Boston, published by John West, 75, Cornhill, and O. C. Greenleaf, 3, Court-street. 1806.

IN THE PRESS.

A familiar Survey of the Christian Religion, and of History as connected with the introduction of Christianity, and with its progress to the present time. Intended primarily for the use of young persons of either sex, during the course of public or private education. By Thomas Gisborne, A. M. New-York. Bernard Dornin.

Sir Wm. Forbe's Life of Beattie. 2 vols. 8vo. New-York. Riley & Co.

Mrs. West's Letters to her Daughter. New-York. Riley & Co.

PROPOSED BY SUBSCRIPTION.

A view of the economy of the Church of God, as it existed in its primitive form, under the Abrahamic dispensation and the Sinai Law; and as it is perpetuated under the more luminous dispensation of the Gospel; particularly in regard to covenants. By Samuel Austin, A. M. Minister of the gospel in Worcester, Massachusetts. Worcester. Thomas & Sturtevant.

A volume of Sermons on the following subjects, viz. To little children; the duty of speaking to the young; the young invited to the communion; early piety the comfort of old age; discourse to the aged; dry bones restored; birds and beasts preaching to men; Joab laying hold on the horns of the altar; nothing to be withheld when Christ has need; the gate of heaven strait; the causes why many cannot enter the gate; the awful condition of such as are excluded; Pilate's inscription on the cross of Christ; the disciples gazing at the ascending Saviour; the rainbow around the throne; no temple in heaven; universal praise for redemption; the wheels of providence; the temper of a Christian with regard to moral good and evil; the impiety of pleading God's promise in excuse for neglecting plain duty—(and several others.) By Joseph Lathrop, D. D. Pastor of the First Church in West-Springfield. H. Brewer. Springfield. The vol. is to contain about 400 pages 8vo. Price, bound and lettered, $1,75.

Fifty-two Sermons, by W. Hazlett, for the use of families. 2 vols. 8vo. Price $5 in boards.

Letters of the late Lord Lyttleton, only son of the venerable Lord George Lyttleton, and chief justice of Eyre, &c. Two volumes complete in one. The first American, from the eighth London edition. To which will be added, a memoir concerning the author, including an account of some extraordinary circumstances attending his death. 8vo. between 260 and 300 pages, on fine wire-wove paper. Price $1,75 in sheep, $2,25 in calf binding. Troy, N. Y. Wright, Goodenow, and Stockwell.

Lectures on the Elements of Chemistry. By Joseph Black, M. D. Professor of Chemistry in the University of Edinburgh. First American edition, with plates. 3 vols. 8vo. wove paper. Price $7 to subscribers. Philadelphia. Matthew Carey.

Major Thomas U. P. Carlton, attorney-general of Georgia, is preparing for the press a work, to be entitled, "The Life of Major-General James Jackson, and a history of the Revolution in the State of Georgia."

A part of the Works of the late Dr. Tappan, Hollis Professor of Divinity, in the University of Cambridge, consisting of a volume of his Sermons, and his Lectures on Jewish Antiquities: each volume to contain about

400 pages 8vo. on fine paper. Price to subscribers in boards, $1,75 each vol. and $2 neatly bound. A deduction of 12 1-2 per cent. will be made to all who take and pay for 6 vols. or more. A sketch of the author's life and character will be prefixed to one of the vols. The profits arising from the sales will be for the benefit of the widow. The MSS. which are in part prepared for the press, will be put into the hands of the printer, without delay, and published with all convenient dispatch. These vols. take the place of the single volume of sermons, proposed soon after the author's decease.

Ordination.

Ordained, on the 10th of Dec. to the pastoral care of the church and congregation in Freeport, (Me.) the Rev. Samuel Veazie, M. A. The several performances on the occasion were as follows; the introductory prayer by the Rev. Mr. Weston, of Gray; sermon by Rev. Mr. Foster, of Little Cambridge, from 1 Thes. v. 12, 13.; ordaining prayer by Rev. Mr. Herrick, of Durham, and charge by Rev. Mr. Eaton, of Harpswell; Rev. Mr. Jenks, of Bath, expressed the fellowship of the churches, and Rev. Mr. Miltimore, of Falmouth, concluded with prayer.

Obituary.

In the city of New-Brunswick, state of New-Jersey, Jan. 13, in the 69th year of his age, Col. John Bayard, formerly a citizen of Philadelphia.

At Lexington, Ken, Dec. 14, Hon. John Brackenridge, Attorney Gen. of the United States.

In this town, suddenly, on the 6th inst. aged 77, Ebenezer Storer, Esq. A. M. A. A. S. and treasurer of Harvard College.

On the morning of the 16th inst. by the falling of the south wall of the Columbian Museum (after the building had been consumed by fire) six young persons, viz. William, son of Michael Homer, aged 11; John, son of Mr. Philip Condon, aged 14; Henry Fullerton, aged 20; Isaac Peabody, aged 15; Joshua Urann, aged 17; and James D. Beals, aged 13.

TO CORRESPONDENTS.

B. C. D. on the resurrection of Christ, *Philalethes* on the same subject, Luther's reply to J. C.. Memoirs of the life of Stephen Smith. Esq. *Leighton* on the influences of the Holy Spirit, *Quolquum's* sketch of David's character, H. on self-acquaintance, *Theophilus* on the divinity of Christ, (inserted in this number,) with his exposition of Heb. vi. 4 to 7, are received.

We are particularly obliged to our correspondent for his *translations* for the Panoplist. The *result* of the members from Zeland of the synod of Dort, on the question, "*In what manner should candidates be prepared for the sacred ministry?*" is excellent and peculiarly seasonable; as are also, "the sentiments of the British divines at the synod of Dort, on some interesting points of divinity," inserted in the present number. We are always gratified by the communications of this correspondent.

Orton's sketch of Dr. William Bates, with preliminary observations, is thankfully received. His design to send us a succession of the lives of some eminent *non-conformist* divines, and of the members of the celebrated *Westminster Assembly*, meets our cordial approbation, and we have no doubt his communications will be highly gratifying to our readers, and promotive of the great object of our work.

N. B. Subscribers are informed that Mr. Caleb Bingham, bookseller, No. 44, Cornhill, Boston, will in future act as agent for the editors in Boston, in the distribution of the Panoplist, and receiving payments and communications for the work.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 21.] FEBRUARY, 1807. [No. 9. Vol. II.

Biography.

To the Editors of the Panoplist.

Gentlemen,

Desirous of paying a tribute of respect to the memory of a good and useful man, who exhibited through life, an example worthy of imitation; and at the request of a respectable member and officer in the church founded by the Rev. Mr. Moorhead, I take the liberty to enclose the following sketches of his life.

In my youth, I was well acquainted with him, though he was then considerably advanced in years. From information of some of his aged acquaintances and my own knowledge, I have collected the following account of him. It is imperfect, because little is known of the early periods of his life. His contemporaries have long since deceased, and the few writings which he left, were lost in the siege of Boston. Very respectfully yours, &c.

D. M.

MEMOIRS OF REV. JOHN MOORHEAD,

FIRST MINISTER AND FOUNDER OF A PRESBYTERIAN CHURCH IN BOSTON.

About the year 1729, a number of Protestant, Presbyterian families from the North of Ireland, came to Boston. They were from the counties of Londonderry, Donnegall, Antrim and Down. The motives inducing a removal from their native country, were the enhanced price of their leased lands, ecclesiastical oppression, the prospect of the acquisition of property here; but chiefly that they might enjoy religious and civil liberty, in this land of freedom. They were a company of religious, moral and industrious people. They met with opposition at their landing, and patiently suffered the insults of the misinformed *rabble*. Some were opposed to their reception into the town, ignorantly imagining, that, as they came from Ireland, they must necessarily be Papists. But the truth was, that the Protestant sect, to which those strangers belonged, had suffered far more dreadfully by the Papists in Ireland, in plunderings, massacres, and all the horrors of persecution, than the fathers of New England ever had, by all the oppressions of the English hierarchy, conducted by the sanguinary bishop Laud and his associates.

They were generally descendants of ancestors, who emigrated from Scotland to Ireland, in the reign of king James I.; and settled in the north part of the Island, which had been conquered, and the estates confiscated, by his predecessor Queen Elizabeth.

Hence they were called Scotch Irish.

On their admittance into Boston, their first care was to procure a place for the peaceable worship of Almighty God, according to his word. They purchased a lot of land in Bury street, cornering on Federal street, then called Long Lane. Either before they left Ireland, or on their arrival, they invited Mr. Moorhead to be their minister, and he arrived in Boston, soon after them.

Mr. Moorhead was born in Newton, near Belfast, in the county of Down, of pious and respectable parents. His father, who was a farmer, gave him the best advantages within his power, for improvement in learning. He finished his education at one of the universities in Scotland. He came to Boston about the twenty-third year of his age. There is no record of his ordination.* This little *colony* of Christians, for some time, carried on the public worship of God in a barn, which stood on the lot which they had purchased. In this humble temple, with uplifted hearts and voices, they worshipped and honoured *Him*, who, for our salvation, condescended to be born in a stable.

As the congregation increased, by migrations from Ireland and Scotland, they enlarged the place of worship, by adding two wings to the lowly building. The present commodious and decent edifice was built Anno 1744.

The first meeting of the brethren, with their minister, for the election of Elders, according to the discipline of the Church of Scotland, was at the house of John Little, in Milk Street, July 14th, 1730.

The Elders then chosen, were John Young, Robert Patton, Samuel M'Clure, Richard M'Clure, and Thomas M'Mullen, who were solemnly consecrated to that office.

In doctrine, worship and discipline, the church was formed according to the model of the Presbyterian church of Scotland. The Elders with the Pastor formed the session, and constituted an ecclesiastical court, for the adjudication of all matters of government of the congregation, and discipline of its members. All baptized persons, as well as members in communion, were subjected to the watch and discipline of the session. Candidates for admission into the church, were examined and admitted by them. Their discipline was strict, and conducted with great solemnity and decorum. The session met frequently, either at Mr. Moorhead's, or the houses of the Elders, in rotation. It began with prayer, by the Minister, and closed with the same by one of the Elders.

In 1744, the number of Elders of his church, were

* About the time of the arrival of Mr. Moorhead's flock, a considerable number of families, with three or four ministers, also came over from Ireland, and fixed down in different parts of the country. Particularly, the Rev. John M'Kinstry, who with his people, in 1730, began the settlement of Ellington, (in Connecticut) then called Windsor Goshen. The Rev. Mr. Abercrombie, who, with a number of families, settled in Pelham; several at Coleraine, and also in the North Society in East Windsor, and at Brookfield. The Rev. James M'Gregore, with a considerable congregation, in 1719, began the settlement of Londonderry, in New-Hampshire. He was succeeded by Rev. Matthew Clarke in 1729.

twelve, and the congregation was divided into twelve districts. The duty of each Elder was to visit and pray with the sick, within his bounds; to counsel, advise, and reprove, when needful; and to notify the session of the circumstances of the poor, and obtain for them some pecuniary assistance.

Once or twice in the year, Mr. Moorhead visited all the families of his congregation, in town and country; (one of the Elders, in rotation, accompanying him,) for the purpose of religious instruction. On these occasions, he addressed the heads of families with freedom and affection, and inquired into their spiritual state. catechised and exhorted the children and servants, and concluded his visit with prayer. In this last solemn act, (which he always performed on his knees, at home and in the houses of his people) he used earnestly to pray for the family, and the spiritual circumstances of each member, as they respectively needed.

In addition to this labour of family visitations, he also convened, twice in the year, the families, according to the districts, at the meeting-house, when he conversed with the heads of families, asking them questions, on some of the most important doctrines of the gospel, agreeably to the Westminster confession of faith; and catechised the children and youth.

He was unwearied in his endeavours to promote the edification and salvation of his people. His thoughts and plans of benevolence extended also to their temporal concerns. He encouraged the industrious, by such small pecuniary aids as were within his ability to bestow; or solicited assistance for them. Virtuous strangers from North Britain and Ireland, were sure to find a friend in him. As a good Bishop, he was given to hospitality. As a sample of this benevolence, allow me to mention, that it was his custom, when he heard of ministers from the country, who were strangers in Boston, at public houses, to go or send for them, to come to his hospitable roof.

He was faithful and impartial in his duty, as a reprover of error and vice in all their forms. While he rebuked with sharpness, he shewed an affectionate concern for the offender, and by meekness and condescension, laboured to reclaim him. With equal cheerfulness, he visited the hut or the garret of the poor, and the parlour of the rich, to do them good. Some were offended at the severity of his reproofs, and withdrew from his society to others, where they could find more indulgence. He was universally respected by the good, and feared by those of the opposite character. He appeared less ambitious of fame, than of faithfulness as a minister of Christ.

Mr. Moorhead was a plain, evangelical and practical preacher. He paid very little attention to the ornaments of style, in his pulpit performances. His discourses appeared to be extemporaneous. He expounded the Scriptures in course in the morning, and delivered a sermon in the afternoon. He preached the law and the gospel, in their spirituality and purity. He insisted principally on the peculiar doctrines of the gospel,—the deep depravity of human nature—the

Divinity of Jesus Christ, and the efficacy of the atonement—the special agency of the Divine Spirit in regeneration; the necessity of repentance; of faith in Christ, and of good works.

He possessed strength of mind, sprightliness of imagination, and readiness of expression; but appeared indifferent to the choice of the most appropriate phraseology. His manner was solemn, affectionate, and pathetic. His language and manner were the index of his mind. He spoke from the heart. His tears flowed in the earnest, alarming, or persuasive applications of his sermons. He was an "Israelite, in whom was no guile." Such was the success of his faithful labours, and the accession of foreign Protestants, that in six years, after the founding of the church, the communicants were about two hundred and fifty. Four times in the year, he celebrated the Lord's supper. They were seasons of reat solemnity. On these occasions Mr. Moorhead commonly had the assistance of one or two of his brethren, particularly the Rev. Mr. M'Gregore, and afterwards the Rev. Mr. Clarke of Londonderry, and once, of the celebrated Mr. Whitefield, when every heart was moved by his solemn and enraptured performances. On these occasions, each minister served a table in rotation.

At those seasons of fervent zeal in religion, the house could not contain the multitudes, eager to hear the words of eternal life. The doors and windows were crowded with spectators.

The society in general were respectable for good morals, industry, sobriety, attention to the duties of family religion, and the government and education of their children.

At the age of twenty-six, Mr. Moorhead married Miss Sarah Parsons, an English lady of a bright genius and good education. With her he lived happily, many years; and by her had several children. The only surviving one, is the widow of the late Capt. Alexander Wilson of Boston.

He continued the faithful pastor of the church about forty-four years, and died at the commencement of the revolutionary war, and entered we trust into everlasting rest.

The children of the founders of the church, feeling less attachment than their fathers, to the particular forms of Presbyterian church government, and finding themselves locally distant from those of the same denomination, with whom to associate; changed the Presbyterian, for the Congregational form of government, at the settlement of the Rev. Dr. Belknap, the successor of Mr. Moorhead.

May the purity of evangelical doctrines and manners, be forever maintained in a church founded by the signal direction and blessing of Heaven!

LIFE OF REV. JOHN SERGEANT.

(Continued from page 355.)

Besides contending with the difficulties, which arose from the ignorance, the degradation, the habits of the Indians, Mr. Sergeant met with obstructions to his benevolent designs from an unexpected quarter. If indignation ever rises in the breast of

a good man, he will feel indignant when he reads, that certain *Dutch* traders from Hudson's river, who had supplied the Indians with *rum* at a very advanced price, and who took advantage of their folly, when in a state of intoxication, to make a good bargain with them, fearing that their profit would be diminished and their "craft be in danger," made every attempt to produce in their minds an aversion to the Christian religion and a suspicion of the design, for which a missionary was sent amongst them. But such conduct, how much soever it may excite abhorrence, is neither surprising nor uncommon. When men prefer the acquisition of wealth to a good conscience, we must suppose that they will overlook every consideration of humanity and benevolence; and how many do we now observe, who oppose the progress of the gospel, if not exactly in the manner adopted by the Dutch traders, yet by refusing to obey it, by their pernicious examples, and by casting contempt upon the righteous? Mr. Sergeant, however, was so happy as to convince the Indians of the design of the traders, and thus counteracted the insinuations of those, whose *gain was their godliness.*

In December, agreeably to his promise when he left New Haven, he returned to the college to remain until commencement with the class, which had been committed to his care. He took with him two Indian boys, the sons of the Captain and Lieutenant, and left in his school at Housatonic Mr. Timothy Woodbridge of Springfield, who was very serviceable in promoting the objects of the mission. The number of scholars had now increased to twenty-five, and the opinion which Mr. Sergeant had formed of the capacity of his tawney pupils, will be seen in the following extract from a letter addressed to Adam Winthrop, Esq. Secretary of the board of Commissioners. "If I do not judge amiss, the Indian children excel the generality of ours in pregnancy of parts and good humour. I am sure that I could not have found an English school any where, that would have pleased me so much." He proceeds to say, "Capt. Kunkapot is an excellent man, and I do believe has the true spirit of Christianity in him. He knows a great deal, and by the character all his acquaintance give of him, his conduct is unexceptionable."

While at New Haven, he was not unmindful of his Housatonic friends, but sent them several letters; in one of which he tells them, "you are always in my heart, and I cease not every day to pray to God for you. We are all sinners, and deserve to be punished; but Christ took upon himself the punishment due to us. They cannot be your friends, that try to discourage you. They only endeavour to keep you in ignorance, that they may be under better advantage to cheat you. Knowledge is certainly good. It is to the mind what light is to the eye. You would think them your greatest enemies, that should endeavour to put out your eyes; especially if you were travelling a difficult road. This world is like a thick, and entangled wilderness; and why should not you, as well as other people, enjoy the benefit of

the light? Truth is more precious, than the light of the sun. Don't suffer your enemies to impose upon you."

In January, 1735, deputies from the several clans, which constituted the tribe of River Indians, met in council at Housatonic, to see whether they would approve the conduct of their Housatonic brethren in consenting to be taught the Christian religion. On the result of their deliberation every thing relative to the mission depended. The Rev. Mr. Williams and Mr. Hopkins of Springfield were therefore present. They found nearly two hundred Indians assembled, and among them *Corlair*, the chief sachem of the whole nation. Mr. Williams preached to "one of the gravest and most attentive auditories," that he ever addressed; and after repeated conferences the proceedings at Housatonic received the approbation of the council. They desired Mr. Woodbridge to continue in the school, and expressed a wish that Mr. Sergeant would return.

After business was finished, a "frolic" followed of course. "Their *dancing*, (says Mr. S.) is a most laborious exercise. They dance round a hot fire, till they are almost ready to faint, and are wet with sweat; and then run out, and stripping themselves naked, expose their bodies to the cold air, and roll in the snow till they are cold, and then return to their dancing again. They repeat this four or five times in a night, concluding with excessive drinking. When they are drunk, they often fall asleep in the open air, perhaps buried in snow."

In May, Mr. S. made a short visit to the Indians, and in July left New Haven intending to pass the remainder of his life at Housatonic. As he found some of the Indians desirous of baptism, it was necessary that he should be ordained in order to administer that rite. Accordingly he was in August solemnly set apart to the service of the gospel. The ordination was performed at Deerfield, under circumstances calculated to add respectability to the mission. It took place by the direction of Gov. Belcher, at a time when he was in that town, with a large committee of the Council and House of Representatives, holding a treaty with several of the Indian tribes. The Rev. Mr. Appleton of Cambridge preached the sermon, in the preface to which he observes that "many of the Indians were grave spectators of the solemnity, and the Housatonic Indians sat by themselves and attended throughout the whole service with great seriousness; and were much pleased to see one, whom they had such a love for, so solemnly separated to the service of their souls."

Very soon after Mr. S. had returned to the scene of his labours, he baptized the captain and lieutenant with their families, first unfolding to them the nature of the rite and "discoursing upon all the more important points of belief and practice in the Christian religion." "The lieutenant," he says in his journal, "is a *clear-headed, smart man*, of a deep reach and pleasant humour, and is one of the best speakers we hear; is free in conversation, and talks excellently well. He has entirely left off drinking to excess, and declaims against it;

shews great compassion towards the rest of the Indians, and seems heartily to lament their miserable condition; wishes they were come to the knowledge of the gospel; is himself thoroughly convinced of the truth; and his knowledge does not puff him up."

Mr. Sergeant's auditory on the Sabbath gradually increased; he was heard very attentively by strangers, who happened to be present, and such favourable impression was made upon their minds, that some of them sent their children to the school, and a few families were induced to reside permanently with their brethren at Housatonic. In a few months after his ordination, he had baptized about forty persons, adults and children, and there was the same number of scholars in the school. He was cheered with much greater success, than he could anticipate in so short a time. He beheld the *wolf dwelling* peaceably *with the lamb*, and the *lion eating straw like the ox*. The interest, which good men at a distance took in his labours, will be seen in the following extracts from letters addressed to him.

Dr. Colman of Boston says, in a letter dated Nov. 18, 1735, "It is not easy to tell you, how much we have rejoiced here in your ordination to the good and great work, into which you have entered. May the consolations of God refresh and enlarge your soul from time to time, in all your self-denials for the sake of his name, and of the dear souls, for whom you are labouring. I gave some account to the excellent Dr. Watts, of London, of the strange disposition of the Housatonic tribe to receive the gospel, and of the good Spirit on you to leave the college and go among them. He answers me, that he is always looking out to this quarter of the world for such appearances. *May Jesus*, says he, *the head of the church and of nations, attend your young missionary with extraordinary assistance, and success. Methinks I love him, upon your report, for his courage and zeal.* Let your heart, dear Sir, be encouraged, and your hands strengthened by the love and prayers of men of God at such a distance from you. They hear of you, and rejoice and bless, of whom you neither hear nor think."

Governor Belcher writes in a manner, which impresses one with the belief of his own undissembled piety and regard to the truth; "Set before you the example of the great apostle of the Gentiles for your imitation, that you may approve yourself a *chosen vessel* unto Christ, *to bear his name* to those, that are *perishing for lack of vision*. And may you, Sir, be honoured of God by being made an instrument of taking the scales from their eyes. May you be wise to win their souls, and be able to say to them, *In Christ Jesus have I begotten you through the gospel.* For these things will I bow my knees, and lift up my heart to Him, *with whom is the residue of the Spirit.*"

Rev. Mr. Appleton, of Cambridge, expresses himself thus; "Give my hearty respects to Mr. Woodbridge. I heartily commend you both to the grace of God, earnestly praying, that the great *Lord of the harvest*, who has sent you forth, would

continue to *strengthen your hands* and *encourage your heart* by *increasing the fruit of your labours;* and that these poor, neglected, perishing people may be your *joy* for the present, and your *crown* in the day of *Christ's appearing.*"

Some parts of Mr. Sergeant's answer to the Rev. Dr. Colman may not be unacceptable to the reader. "Next to the blessing of God on my endeavours, the prayers and good wishes of men of God yield me the greatest satisfaction. In their favour I seem to enjoy the pleasure of society in the deepest solitude. I wish I were worthy of the love of so excellent a man as Dr. Watts, whom all love and admire. And if I may be thought in any measure to deserve the good opinion of my fellow men, it is not a little owing to the Doctor's ingenious writings, which have the force to charm the mind to the love of virtue and piety, and to infuse his own spirit into his readers.

"Those who have been baptized, have behaved very well, though they have several times been tempted to exceed the rules of temperance by the offers of strong drink, which used to be their beloved destruction. They seemed to be surprised with the change they find in themselves, expressing the difference between their former state and the present, by infancy and manhood, dreaming and being awake, darkness and light, and the like metaphors. I pray God, *the day star* that seems to be *arisen in their hearts, may shine more and more to the perfect day.*"

(To be continued.)

For the Panoplist.

SKETCH OF REV. WILLIAM BATES, D. D.

Introductory Remarks.

Messrs. Editors,

If the character of that body of men, of which the first settlers of New England were a part, were more generally known at the present day, the cause of truth might be better secured against the injurious impression of epithets, which had their origin in prejudice and party spirit. During the reign of the Stewarts, the high church party, headed by archbishop Laud, Sheldon, and other tyrannical prelates, branded all Protestants, whose consciences resisted their unscriptural impositions, with the ironical epithet of *Puritans*, and *Precisians*. Sometimes indeed, from their attachment to civil liberty, they were charged with sedition and rebellion. But their common appellation was *Puritans;* an epithet, intended to denote no difference in the *doctrinal* articles of their faith (for in these both parties agreed) but that the Nonconformists or Dissenters were a set of weak, narrow, ignorant and superstitious fanatics, who through pride and obstinacy opposed the government and ceremonies of the establishment, and the subscriptions required by law. The same epithet is still retained and applied by some, as a term of opprobrious distinction; but not so much to designate Dissenters from the *ceremonies* of the church, as adherents to its *doctrines*. This application of the term may be well calculated to stigmatize the commonly receiv-

ed faith of the reformed churches; but it is such a perversion, as would have excited the resentment of *Laud* himself. In denominating those *Puritans*, who refused compliance with their arbitrary requisition, *Episcopalians* had no reference to doctrinal articles of faith; nor the least suspicion, that by so doing they should in process of time subject those articles to the stigma of being the creed of weak and ignorant bigots only, and not of men of enlarged and enlightened understandings. Every dissenter from the worship and ceremonies of the church of England is in reality a *Puritan* in the technical sense of the term. No honest and well informed Dissenter, therefore, can feel himself at liberty to apply this opprobrious term in such a connexion, as to bring the doctrines of grace into disrepute. Of this effect indeed there would be no danger, if the character of the Puritans had not been grossly misrepresented. To remedy this evil, in part at least, as well as to gratify and improve your serious and pious readers, be pleased to insert in your very useful publication a few extracts from the lives of some *Puritan* ministers. With the same view, and as a natural introduction to the extracts, the following testimony is proposed for previous insertion; being the opinion of a man distinguished by erudition and strength of mind, but certainly not influenced by partiality to the favourite doctrines of the Nonconformists.

Extract from the character of the ejected nonconformist ministers, by Dr. JOHN TAYLOR, *of Norwich.*

"The principles and worship of Dissenters are not formed upon such slight foundation, as the unlearned and thoughtless may imagine. They were thoroughly considered, and judiciously reduced to the standard of Scripture, and the writings of antiquity, by a great number of men of *learning* and integrity, I mean the *Bartholomew* divines, or the ministers ejected in the year 1662; men prepared to lose all, and to suffer martyrdom itself, and who actually resigned their livings (which with most of them were, under God, all that they and their families had to subsist upon) rather than sin against God, and desert the cause of civil and religious liberty; which, together with serious religion, would, I am persuaded, have sunk to a very low ebb in the nation, had it not been for the bold and noble stand, these worthies made against imposition upon conscience, profaneness, and arbitrary power. They had the best *education*, England could afford; most of them were *excellent scholars*, *judicious divines*, pious, faithful, and laborious ministers; of great zeal for God and religion; undaunted and courageous in their Master's work; keeping close to their people in the worst times; diligent in their studies; solid, affectionate, powerful, lively, awakening preachers; aiming at the advancement of real, vital religion in the hearts and lives of men, which, it cannot be denied, flourished greatly wherever they could influence. Particularly they were men of great devotion and eminent abilities in *prayer*, uttered, as God enabled them, from the abundance of their hearts and affections; men of di-

vine eloquence in pleading at the throne of grace; raising and melting the affections of their hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift. And this was the ground of all their other qualifications; they were excellent men, because excellent, instant and fervent in prayer. Such were the *fathers*, the first formers of the *Dissenting interest*. Those who knew them not, might despise them; but your forefathers, wiser and less prejudiced, esteemed them highly in love for their work's sake. The presence and blessing of God appeared in their assemblies, and attended their labours. —*Let my soul forever be with the souls of these men!*"

To this may be added the testimony of the great Mr. LOCKE, who was well acquainted with several of them. Speaking of the *Act of uniformity* he says, "That BARTHOLOMEW DAY *was fatal to our church and religion, by throwing out a very great number of* WORTHY, LEARNED, PIOUS, *and* ORTHODOX *divines*, who could not come up to this, and other things in that act."

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SKETCH OF WILLIAM BATES, D.D.

DR. BATES was born in 1625. He was educated in the University of Cambridge, where he took the degree of B. A. 1647, and of D. D. 1660. His graceful mien and comely person were adapted to command respect in that public station, for which Providence designed him. His concern lay not only with *mean men;* he was to stand before *kings*. It is well known in what relation he stood to one,* as long as was convenient for certain purposes; and how frequent occasion he had of appearing (never unacceptably) before another.† His grave and amiable aspect commanded both reverence and love. A constant serenity reigned in his countenance; a visible sign of the divine calm in his breast. His natural endowments were much beyond the common rate. His apprehension was quick and clear; his reasoning faculty acute and ready; his judgment penetrating and solid; his wit never light or vain, though facetious and pleasant. His memory was admirable; nor was it impaired to the last. He delivered his sermons *memoriter*, which, as he said, he continued to do, when in years, partly to teach some, who were younger, to preach without notes. He was reputed one of the best orators of the age. His voice was charming; his language always elegant; his style inimitably polite, yet easy, and to himself the most natural.

His learning was a vast treasure, and his knowledge of books so extensive, that one of the brightest ornaments of the establishment said, "were he to collect a library, he would as soon consult Dr. Bates, as any man he knew." He was well versed in the politer parts of learning, which rendered his conversation highly entertaining to the more

* Charles II. to whom he was chaplain.

† King WILLIAM III. To whom, at his accession to the throne, he presented the congratulatory address of the dissenting ministers. He also presented their address of condolence on the death of the Queen.

intelligent part of mankind, and his company was much coveted by persons of quality. He was honoured with the friendship of the Lord-keeper *Bridgman*. The Lord Chancellor *Finch*, and the earl of *Nottingham* had a particular respect for him. Archbishop *Tillotson* held him in high esteem, and maintained an intimacy with him to the end of his life. If interest would have induced him to conformity, he could not have wanted a temptation. He might have had any bishopric in the kingdom, if he would have deserted his cause. His integrity, modesty, and peaceable temper are conspicuous in the close of his farewel sermon, Aug. 17, 1662, (the Sabbath preceding the general ejectment of the dissenting clergy by the act of *uniformity*)—"I know you expect me to say something as to my nonconformity. I shall only say thus much; it is neither fancy, faction, nor humour, that makes me not comply; but merely the fear of offending God. And if, after the best means used for my illumination; as prayer to God, discourse, and study, I am not able to be satisfied concerning the lawfulness of what is required, it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next."

His piety was very conspicuous, and his private conversation so instructive and quickening, in reference to religion and godliness, that no man of ordinary capacity could hear his most familiar discourses, without great advantage, or great negligence. To place religion in a morose sourness was far from his practice, judgment, and temper. But his mind was most intent on divine things; and his discourse on other subjects was interwoven with religion, and centered in it; especially what is most vital and essential to it. "I never knew any one (says Mr. Howe) more frequent or affectionate in the admiration of divine grace, upon all occasions, than he was, as none had a deeper sense of the *impotence* and *depravity* of human nature. Into what transports of admiration of the love of God have I seen him break forth! How easy a step did he make it from earth to heaven! With what flights of thought and affection was he wont to speak of the heavenly state! Even like a man more akin to the other world than this."

He was ejected from St. Dunstan's in the west, London. He was many years one of the Tuesday lecturers at Salter's hall, where he preached to a thronged assembly. In the latter part of life he exercised his ministry at Hackney with great success. He died in 1699, aged 74. Mr. Howe's funeral sermon for him (founded on John xi. 16. *Let us also go, and die with him*) contains a most passionate lamentation over him, in a strength of language characteristic of that great writer.

ORTON.

Religious Communications.

SURVEY OF NEW ENGLAND CHURCHES.

(Continued from p. 365.)

ANOTHER argument against *confessions of faith* will now be investigated.

Objection II. *Confessions of faith are inconsistent with the absolute perfection and sufficiency of the Holy Scriptures. It is in the inspired writings only that we can be sure to find the genuine doctrines of Christianity expressed with perspicuity and a just extent. No phrases can be so well adapted to the nature of divine things, or so well calculated to preserve the purity of religion, as those which the Holy Ghost has seen fit to use. And, therefore, creeds, consisting of words of man's wisdom, are a great disrespect to the sacred writings, and an affront to the divine Spirit which inspired them. At the same time they show a presumptuous confidence in man, as if he could devise more proper expressions, than those of Scripture; or as if the purity of faith could be better maintained by human inventions, than by a steady adherence to our infallible standard. In short, confessions are an evident encroachment upon the authority of the Bible, and lead men to neglect its holy contents, and thus tend to undermine the foundation of religion.*

This objection, which is almost the only one that remains to be considered, claims for its support *the perfection of the Scriptures.* Now in order that we may come to an enlightened conclusion on this subject, it is necessary to consider, that the perfection of the Scriptures consists in their being completely adapted to the ends, for which they were intended. Their perfection must not be made to consist in the utmost degree of any one quality, or in their being fitted to any one particular purpose; but in the adaptedness of the whole to the complex design of revelation. That complex design is to furnish mankind with *a universal rule of faith and practice.* Such a design requires *fulness*, and *perspicuity.* There is a perfect fulness in the Scriptures, if they reveal all that is necessary for us in the present state. And as to their perspicuity, it is sufficient to answer all the cavils of infidels, if they reveal necessary truths with such plainness, that persons of every capacity may attain the knowledge of them, by a diligent and pious use of appointed means. The perfection of the Scriptures does not imply, that divine truth is always expressed in the most obvious manner, or that plainer expressions could not possibly be used; but that it is expressed so plainly, that every devout inquirer may understand it, as far as God sees to be necessary. The perspicuity of Scripture, it must be remembered, is calculated for diligence, and not for sloth. Though the necessary truths of revelation may be easily understood by the attentive and impartial mind, they may be greatly misapprehended by a mind biassed with

prejudice, puffed up with pride, or clouded by any evil passion.

Now if it can be made to appear that confessions of faith, in their nature and design, are by no means incompatible with the perfection of Scripture, the objection, stated above, will lose its force.

Let it, then, be constantly kept in mind, that creeds are to be considered neither as a substitute for Scripture, nor supplementary to it, nor as a rule, conformably to which Scripture ought to be measured and understood by the people, nor in any degree as a standard of truth and falsehood in matters of religion. So that the question before us is precisely this ; *whether creeds may be drawn up in any words, but those of Scripture, not as rules of faith, but as declarations of our own sentiments, and means of discovering the sentiments of others.*

In order to show the propriety and necessity of creeds, framed and used in this manner, it is sufficient to prove, that we cannot make a satisfactory declaration of our own sentiments, or a clear discovery of the sentiments of others, so long as we confine ourselves to the precise words and expressions of holy writ. The reason of this may soon appear. But whatever the reason, the fact is plain.

Take a particular text. Two persons may subscribe it, and yet contradict one another with respect to the very article which it contains. A Socinian will readily assent to any passages of Scripture, which assert the divinity of Christ ; and at the same time we know that, according to the gloss which he puts upon them, they represent Christ as a mere man. Two men may subscribe certain passages of Paul's writings, when from those very passages they derive different and irreconcileable doctrines. Whence it clearly follows, that, in the present state of things, a person's owning his belief of the Scriptures, and assenting to particular passages is not, in itself, the least proof of the sentiments he embraces.

This fact is easily accounted for. It ought to be most thankfully acknowledged, that the sacred oracles are adorned with a noble simplicity, and, considered in themselves, are free from artifice and ambiguity. They are an open, plain, and impartial representation of the doctrines contained in them ; so that, without any addition or explication, they may be *truly*, though not *perfectly* understood by all, who sincerely apply their minds to the discovery of divine truth. And whenever we speak of the plainness and perspicuity of Scripture phrases, we mean to consider them, as they lie in the Scriptures, and as they are expressions of God's mind to his creatures. But the words and phrases of Scripture have, by one party or another, been greatly perverted from their true sense. People ascribe different meanings to them, and whenever they use them, intend to express different notions. *As they are used and understood by mankind, they are of an ambiguous and indeterminate signification.* Hence it is plain, they are not clear expressions of a person's faith, even as to the most essential articles of Christianity. If churches, fully persuaded that certain prevailing sentiments are inconsistent with

the gospel, were about to judge of the qualifications of a minister, they could obtain no definite idea of his opinions, merely from his assent to scripture phrases. As circumstances are, it is absolutely impossible, by the use of scripture phrases only, to declare our faith to others. This is not charging any imperfection upon the word of God. For confessions of faith, strictly speaking, are not designed to give an account of what the Holy Ghost says concerning any articles of faith, but of what *we believe*. And when we would determine, whether any particular terms are proper to be used in creeds; the question is, whether they will express, with sufficient clearness, the real belief of those who assent to them.

As scripture phrases, however clear and determinate in themselves, have become of an ambiguous signification, they are not suited to the purpose of confessions. And to say that no confessions should be composed or assented to in any language, but that of Scripture, is to say, we must be entirely uncertain, whether those, with whom we join in church fellowship, and those whom we elect for ministers, believe the doctrines of our religion, or not.

It follows from this unreasonable notion, that we should never make an explicit confession of Christ and his gospel before men. For how can we give a testimony to the faith of the gospel in a declining age, or profess our firm adherence to the truth by subscribing a proposition, which they who reject the doctrines we believe, are as ready to subscribe, as we are? What satisfaction can thus be given to any discerning man concerning our belief? By such a subscription or assent to a scripture phrase, we impose upon our thoughtless neighbours. Unless we explain our meaning, we do nothing but conceal our sentiments. Indeed it is the very practice we are opposing, to which they resort, who mean to disguise their religious opinions. They form the language of Scripture into a covert under which they can hide, a shelter to which they can retreat from the region of light and truth.

It is in vain to urge the perspicuity of scripture language, by which we allow it is perfectly adapted to be a universal rule of faith and practice. Whatever men's speculations on the subject may be, it is, I repeat it, a well known fact, that the use of scripture phrases does not determine what a man's sentiments are, even on the most important points in religion. So that the scheme, which the adversaries of creeds undertake to found on the perfection of Scripture, is calculated to break down all the fences, which secure the church from danger, and to let in all manner of errors and corruptions. It affords a hiding place to the most pernicious deceivers. It tends to confound all religious societies, and to destroy the very being of church communion, which is founded on *one faith, one hope, one baptism*.

It may be said, that creeds are liable to the same abuse as scripture phrases; that others may understand them in a different sense from what we do; and that dishonest men may please themselves with subtilties, by the help

of which they fancy they can subscribe our confessions, while they reject the obvious sense. It is readily acknowledged, that there is no absolute security against human error and deceit; and that after all our vigilance we may be imposed upon. But this sense of danger should excite the greater caution, and engage us to use those methods which seem least liable to mistake. We already know that scripture phrases are used by different persons in a different sense. Some men think the plainest passages in favour of a particular truth ought to be so explained, as to mean quite the contrary. If after knowing this, we should consider a person's assenting to or using those passages, as a satisfactory declaration of his faith, we might justly be charged with the weakest credulity. On the contrary, we perceive that men of erroneous sentiments generally refuse to subscribe orthodox confessions. In this case they cannot so easily satisfy themselves with evasive distinctions. But if the expressions used in any creed should, in process of time, be so applied as to become ambiguous, churches might consistently make alterations, and use other expressions of a more determinate signification. For, while the Holy Scriptures are designed for a universal and perpetual rule of faith and manners; confessions of faith are of a limited nature, and must be framed with reference to the particular state of nations, to the heresies which prevail, to the various arts and subterfuges of deceivers, to the sense in which they use words, and the particular cast which they give to their schemes. By attending to such things, the enlightened friends of truth may, at every period, construct creeds, which will answer the double purpose of declaring their own sentiments, and of discovering the sentiments of others.

They, who place so much dependence on a mere assent to scripture phrases, are evidently chargeable with superstition. *Words* in themselves, are nothing. They are arbitrary signs of our thoughts, and derive all their meaning from common usage. The words of Scripture are no more valuable, or worthy of regard, than any other words, if we abstract them from the sense or doctrine which they are designed to express. The whole value of words consists in the meaning, which the speaker or writer intends to convey by them. So far, therefore, as any words or phrases are without a determinate sense, they are worthless. He that uses them, without explanation, might as well say nothing. If scripture phrases are understood by the world in different senses, and he, who uses them, refuses to inform others in *what sense* he uses them, he mocks those who wish to know his sentiments. For example. A man pretends to satisfy us concerning his faith by assenting to a passage where CHRIST is called GOD; though he chooses not to tell us, whether by the word GOD he means the supreme, self-existent Being, or a metaphorical deity, as the Socinians consider it. In such a case, he does not give us the least knowledge of his belief, and might as well use a Chinese word, as the name of God. To

consider, therefore, such a use of scripture phrases, as a sufficient declaration of a man's faith, is so far from consulting the glory of inspiration, that it is turning its words into so many charms and amulets; and it might as reasonably be affirmed, that a few scripture words, written on paper, will cure a man of diseases, as to affirm that they will make known a person's sentiments, when the meaning he affixes to them is disguised.

The ancient Pharisees destroyed the spirit of the law, while they pretended the strictest regard to its letter. They acknowledged every part of the moral and ceremonial law, while Christ charged them with making it void. They were willing to subscribe any passages in the prophets, which related to the Messiah. But that did not denominate them believers, so long as they understood those passages in a wrong sense, and refused to apply them to Jesus of Nazareth. Those men, therefore, who would receive a person's assent to the letter or phrases of Scripture, without any explanation, as a sufficient test of his orthodoxy, build their scheme upon the maxims of the scribes, and, to say nothing worse, introduce into the Christian church the old Jewish pharisaism.

The only perceivable way to avoid these absurdities is to assert, that they who adhere to scripture phrases are far from designing to use them in an uncertain sense; that, while they choose to express the doctrines of the gospel in the words of the Holy Ghost, they are willing, if desired, to explain what they believe to be the meaning of those words. But if they will do this, they yield the point in debate. To subscribe a passage of Scripture taken in such a particular sense, is the same as subscribing the expressions by which we explain its sense, or the same as making those expressions a part of our creed.

In reality, we are required to receive the *truths*, rather than the mere *words* of Scripture. It is the *mind* of Christ, or the *doctrines* he taught, and not mere combinations of letters, that deserve the name of the Christian revelation. Consequently, where those doctrines are taught and received in their purity, in whatever terms they are expressed, there the Bible is honoured, as the standard of faith. Where those doctrines are denied, how tenaciously soever scripture phrases are held, there the Bible is rejected, and another rule of faith set up in its stead.

But there are other consequences worthy of notice, resulting from the scheme of those who maintain, that none but scripture phrases are to be used in declarations of faith.

According to their scheme, there could be no expounding of Scripture. The advantage of the best commentaries and the best preaching would be lost, and the whole course of public and private instruction would consist merely in reading the Bible. How effectually this would contravene the great design of the gospel ministry, and how fatal it would be to the cause of religion is, doubtless, as evident to our opponents, as to ourselves.

If a man publishes a book containing what he believes to be

the doctrines of the gospel, he does as much as to *subscribe* those doctrines. Whatever a gospel minister speaks concerning religion, he may consistently subscribe. He should surely be ready to give the most solemn assent himself to every thing, which he publicly delivers, as the will of God, to the people. Can any reason be given, why a preacher should refuse to subscribe his own sermon, or any doctrine contained in it? Ought he not to maintain as great sincerity and caution, as inviolable a regard to the truth, and as close an adherence to revelation in the pulpit, as any where else? There he is under sacred obligations to *hold fast the faithful word as he hath been taught*, and to instruct the people in sound doctrine. He ought to speak because he believes. When he preaches any thing from the pulpit, by the words which he uses, he *confesses his faith*, and virtually subscribes a creed drawn up in those very terms. So that the reason, which will confine creeds to the precise phrases of Scripture, will confine sermons to them also. And if preaching must be restricted to scripture phrases, why not every kind of religious communication? According to this notion, we must never speak or write any thing on divine subjects, except in the very words of inspiration, lest we should be called upon to subscribe the sentiments, which we express.

The scheme of our opponents has a very unfavourable aspect on all translations of the Bible, and seems to make it impracticable for such as are unacquainted with the Hebrew and Greek languages, ever to declare their faith in the doctrines of revelation. For, in rigid propriety, it is the Bible in the original tongues only, which consists of the words made use of by the Holy Ghost. Those, properly, are the words of revelation. No English words or phrases can pretend to the authority of scripture expressions, unless they are a just interpretation of the Hebrew and Greek, and correspond in sense with the original. If a sly deceiver, resolved at any rate to support his favourite scheme, should translate a passage of the Greek Testament into such English phrases, as did not express the sense of the original, but contained the very error, which the Spirit of God meant to condemn; it would be absurd to call those English phrases *scripture words*, or to consider a man, who assented to them, as assenting to the words of the Holy Ghost.

Whenever we subscribe a text as it stands in our common version, designing thereby to declare our faith in scripture words, we virtually declare that we think the true meaning of the original expressed in our translation, which, as far as this subject is concerned, is tantamount to subscribing those confessions of faith, which, in our opinion, contain the true doctrines of inspiration. Could we free the words of our language from all ambiguity, and always use them in a determinate sense; the chief controversy would be, *in what way the original text should be translated.* In that case, confessions of faith might be so framed, that the principal thing imported by our subscribing them would be, that we

believe such and such texts ought to be so rendered, and that the interpretation given by the opposite side is erroneous. Now would not confessions of this kind be liable to all the objections, which are made against those in common use? If then we regulate ourselves wholly according to the opinion of those, who oppose confessions, we never can declare our faith, except in the Hebrew and Greek languages, in which the very phrases used by the inspired writers are found.

Once more. If none but scripture expressions are to be used, it will be impossible for us to declare our faith in the clearest and most legitimate *scripture consequences*, or in those truths, which, though not explicitly asserted in the Scriptures, are plainly inferrible from them. In this way some truths of our religion, which are by all acknowledged to be of great importance, must be entirely set aside, or if believed, must by no means be professed.

These are some of the consequences of the scheme espoused by the adversaries of creeds. Into such absurdities must they inevitably fall, so long as they regard words more than things; so long as they venerate and honour the phrases of Scripture more than the truths contained in them, and look upon empty sounds, instead of the purity of faith, as a distinguishing mark of Christianity.

Only one more objection against the use of confessions will be noticed.

Objection III. *Whatever may be urged in favour of creeds, they have in fact been the occasion of numberless disorders in the Christian world. They have fomented division and strife, by which the church has been rent, while Christian love and piety have been lost in the contest. They have been framed to entangle conscience, and to stifle the truth. They have often been made engines of ambition, avarice, and cruelty. They have promoted a blind, malignant zeal, and led to the fiercest and most bloody persecutions. And in general they are very prejudicial to Christian love and candour.*

In reply, it may be observed, that the principal evils mentioned in this objection took place, when creeds were armed with the sword, with blood and torture. But what have these evils to do with that authority of creeds, which is perfectly consistent with the most extended rights of rational creatures, and is founded on the unalienable and essential privileges of all societies? Is the abuse of a thing to be made an argument against it? The wisest institutions, the best privileges, and the most valuable possessions are liable to abuse; and when abused, become occasions of great mischief. This is the case with the noble faculty of reason; with the privileges of human society, and with the sublimest truths of revelation. Even the grace of the Lord Jesus is often turned into licentiousness. Shall we then urge the abuse of creeds, as an argument against them? The uncharitable heats and contentions, and other mischiefs, which are mentioned in the objection, are not to be ascribed to the nature and tendency of creeds, but to the unsanctified passions of mankind. From this source,

not from confessions of faith, are derived all the storms which have broken the peace of the church, all the persecutions, which have wasted the saints, and all the fires, which have devoured the world. If the hearts of men were sanctified; if, under the guidance of God's Holy Spirit, they would practise the noble virtues of the Christian religion; we should soon see an end of division and strife, and rejoice in the prosperity and peace of Zion. But if the passions of men continue unsanctified, it is in vain to expect that any other methods will secure the welfare either of civil or religious society. Will setting aside confessions, and removing the restraints, which religion lays upon mankind, terminate the reign of sin, and procure quiet and happiness? Have we not seen those, who trample on creeds, and even those, who spurn all the restraints of religion, as fond of their own notions, as imperious, and as uncharitable, as the most earnest promoters of orthodoxy? Human depravity is ever active; and if it should cease to be occupied with religious contentions, it would show itself in some other way.

The objection before us has no weight, unless it can be proved that the principles, which we have endeavoured to vindicate with respect to confessions, are inconsistent with the amiable virtues of Christianity. But what pretence is there for such an allegation? Are not moderation and meekness compatible with unshaken firmness? Is not the warmest zeal for the faith of the gospel consistent with modesty, humility, and love? May we not feel and manifest all the excellencies of benevolence, forbearance and candour, while we refuse to choose a man for our minister, or to admit him to church communion, until he gives us some evidence, that he is a disciple of Jesus, and has embraced the faith once delivered to the saints? Thus, however great the evils, which have at any time been occasioned by creeds, there is evidently nothing in their nature and proper tendency, which does not harmonize with the most enlarged affection of Christians, as well as with the most precious interests of the church.

But there are many good effects of confessions, which, tho' overlooked by our opponents, afford a strong argument in their favour. These effects have been considered in a former number of this SURVEY. I shall only add the words of a late writer in the Religious Monitor. "Not to speak of their effects in primitive times; it was by confessions, that the principles of the reformation were spread; that the scheme was brought to a consistency; and that, under the divine blessing, the fervid heroism was produced, which inspired our fathers to brave opposition, and defy danger." How important it is to secure the blessings which were gained by the reformation! The hero, who has delivered his country, or the patriot, who has introduced salutary laws or institutions, esteems the effects of his prowess or wisdom in proportion to their stability and permanence. It is so in religion. How evidently proper, therefore, it is, that Christian

churches should adopt certain internal regulations for the purpose of maintaining, in purity, the faith which they profess, and of transmitting it to future ages.

We have now exhibited what we judged of chief consequence on this subject. We have endeavoured to point out the utility and importance of *confessions of faith;* to explain the principles on which they rest; to remove the doubts of the honest, but misinformed; and to answer the objections and expose the misrepresentations of adversaries.

It is hoped, that a due consideration of what has been written will rouse the attention and zeal of those, who love the glory of Zion, and lead them to unite in every measure, which the interest of Christianity renders needful. Churches of New England, be entreated not to overlook the alarming signs of the times. Neglect not the only means of your safety. Let not those, who exalt the God of your fathers, and seek your good, ever have reason to mourn *the departure of your glory.* In this most eventful period, when the spirit of innovation and revolution is spreading such desolations and miseries over the earth, and forebodes such dreadful evils to the Christian cause, let your fears be seasonably awakened, and let a prudent foresight provide means of security. Hold fast what you have received, and let no man take your crown. If confessions of faith, wisely used, have such a beneficial influence, consider how great the evil of holding them in contempt. Contend earnestly for the gospel faith; not with the weapons of unhallowed passion and science falsely so called, but with the more successful weapons, which Christian truth and love supply. Perhaps there is no measure more important at the present day, than the avowed and steady adherence of all orthodox ministers and churches to that scheme of religion, which was so often acknowledged by our godly fathers, and has, in substance, been generally embraced by Protestant churches. The scheme intended is that contained in the Assembly's catechism, or in the Westminster confession of faith. A general union on that basis would inconceivably strengthen the cause of Christ among us, while it would throw confusion and terror into the camp of the enemy. And notwithstanding every difficulty, such a union will take place, if it be as earnestly desired and sought by faithful ministers and churches, as it is deprecated by others.

PASTOR.

THE DECALOGUE.

EIGHTH COMMANDMENT.

"Thou shalt not steal."

GOD has been pleased to furnish this world with whatever is necessary for the accommodation of mankind. The right to the conveniences of life originates in the gift of God. The grant to Adam and to his posterity at the creation was confined to their existing necessities. Previously to the days of Noah, there was no permission to eat animal food. The right which mankind had either to vegeta-

bles or animals was founded on the grant of the Creator.

The earth was presented to mankind in general for their use. But as intelligent beings, they were allowed to make the most of this valuable gift. They, who were most successful in improving it, had reason to demand a principal advantage from their ingenuity and labour. Hence the origin of private property. The expectation of this advantage encourages cultivation of the ground, which none would undertake, were they not to receive immediate benefit. A nation of Indians, consisting of two or three hundred, will take up a tract of land, which, with proper management, would maintain as many thousands. Private property also preserves the produce of the earth. Were all in common, fruit would not be likely to arrive at perfection, grain would not ripen, nor flocks and herds come to their full growth. Beside, what contests would arise, what conveniences would be lost. Private property allows men to follow different occupations, which afford the civilized so many advantages over the savage life. The poorest in countries, where each has what he calls his own, are better accommodated, than leading persons in those countries, where most things are in common. Since such advantages arise from private appropriation, no doubt it is pleasing to the great Proprietor, who, in the grant he made to mankind, had their advantage in view.

In whatever I call my own, I am fully secured by the eighth commandment. It restrains the fraudulent. It curbs the plunderer. It takes cognizance of every species of imposition. Let not the workman be superficial in his work, nor the trader overvalue his commodity. Let not the buyer say, it is nought, nor the seller be deceitful in his weights. "Let no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such. Let him who stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

Improper deductions have been drawn from the history of the primitive Christians. The gospel does not wrest private property from the hand of the possessor. The apostle Peter disclaims the thought. "While thy possession remained," said he to Ananias, "was it not thine own? And after it was sold, was it not in thine own power?" The disposal of their possessions was left entirely to the discretion of individuals. The offering must be free, that it might be acceptable. The gospel teaches us the blessedness of giving to others. In proportion as we imbibe its spirit, we shall be liberal. But the gospel intermeddles not with civil governments. It leaves them as they are. Taking possession of the heart, it fixes there benevolent and energetic principles. How men would act, if they were all real Christians, is evident from the instances recorded in Scripture. Far from infringing the property of others, they would esteem it their chief joy to be able, in any degree, to be aiding to their fellow creatures, by their sympathy, their personal services, and their possessions.

The eighth command forbids every act of fraud or imposition, as well as taking privately or by force what belongs to another. The punishment annexed by the Jewish law to this crime was restitution with a fine. If the offender could not advance the fine adjudged by law, he might be sold and his family, until their labour should amount to what the law demanded. The unjust are ranked in Scripture with the most abandoned characters. They shall not inherit the kingdom of heaven.

The weight of this command has not been generally felt. It has been openly violated by nations, as well as individuals. Nimrod, the founder of the Assyrian empire, led the way. Successful warriors have trode in his footsteps. History dignifies their names as great, and blazons their deeds with admiration. But their true character is that of public plunderers, whose deeds are infamous, and whose names are accursed. PHILOLOGOS.

ON THE INFLUENCE OF THE HOLY SPIRIT.

IT seems to have been the opinion of all ages, that the Being, who is styled, in Scripture, the *God of the spirits of all flesh*, has easy access to the human mind, and great influence over its determinations. If a man be deliberating, whether to engage in any particular enterprise or not; it is generally thought, that, without diminishing the free agency of that person, God may have great influence over his conclusion, that he may lead him to such a view of the subject, that his mind will incline this way, rather than that. Almost all prayer is offered on this supposition, that our minds are capable of divine influence. We pray that God would direct us to safe and prudent measures in our common undertakings; that he would keep us from error, and lead us into the truth as to religion; that he would lead us to a right use of his providences; that he would establish us in the truth, and sanctify our hearts. Now these requests, which are the most common among men, who pray at all, do certainly imply a belief, that God can operate on our minds; for unless this be supposed, how can he direct us to the choice of suitable measures? How can he preserve us from fatal wanderings, establish us in the truth, or sanctify our hearts?

Were we to discard all belief in the reality of divine influence on the mind, the reason and ground of prayer would be weakened, and the subjects of it greatly diminished.

It is certainly a very reasonable opinion, that Deity, who is himself a Spirit, has influence on the spirits which he has made. One man has great influence over another. A man of clear discernment, great information, and much acquaintance with the ways of the world, will suddenly produce great changes in the opinions, views, and pursuits of his neighbour. How differently will a subject appear to the latter, after having conversed with the other. And how totally changed will be his determinations and actions with regard to it. Now, if such effects arise from the influence of man with man; how

much greater effects will result from the influence which God has upon man. If we can alarm one another by exhibiting dangers; cannot God alarm the sinner by convincing him of his danger? If we are sometimes able, by various means and long importunity, to alter the determinations and change the course of our neighbours, as to earthly objects; cannot God, by some of those innumerable means, which are always at his command, alter our determinations, and change our course as to heavenly things? If we can comfort and confirm one another; cannot God give consolation and establishment to the Christian's mind?

But even if the doctrine of divine influences were less intelligible than it is, we could not for that reason reject it, as it is clearly and strongly asserted, both in the Old and New Testament. We say in the Old Testament, because, although the law, of itself, does not contain so much grace, as is implied in God's communicating aid and help to sinners, in their endeavours after holy obedience; yet God has never, even in this respect, left himself without a witness; but conferred on the Jews, out of mere favour, that influence of the Holy Spirit, of which the law made no mention. Petitions for divine influence, acknowledgment of dependence on it, and promises of the outpouring of the Spirit, are very profusely scattered among the Psalms and Prophecies. *Teach me to do thy will*, saith the Psalmist, *for thou art my God. Thy Spirit is good; lead me into the land of uprightness. Surely it is meet to be said unto God, that which I see not, teach thou me.* The Psalmist uses the language of a child under a humble sense of his need of parental instruction. *Shew me thy ways, O Lord, teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation; on thee will I wait all the day. Good and upright is the Lord; therefore will he teach sinners in the way.* Solomon, when he came to the throne of Israel, impressed with the importance of the station to which he was called, sought direction and strength from above. *Give, therefore, to thy servant an understanding heart, to judge this people, that I may discern between good and bad.*

The way of man is not in himself, and it is not in man that walketh, to direct his steps. The prophet Isaiah speaks of gospel days, as a season, *when the Spirit of God shall be*, in unusual measures, *poured out from on high.* In allusion to gospel times, God speaks thus by the mouth of Joel; *It shall come to pass, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions, and also on the servants and handmaids in those days I will pour out my Spirit.* This prophecy was fulfilled, according to St. Peter, at the feast of Pentecost, when so many were converted, and the converts received miraculous powers. Acts ii. Now, although it is evident, both from the prophecy, and the fulfilment, that miraculous powers, such as speaking in different languages, were to be one consequence of the outpouring of God's

Spirit; yet no person can reasonably doubt, that secret divine communications to the hearts of these worshippers, who then embraced the gospel, were likewise foretold; nor can any one doubt, that in this sense, likewise, the prophecy was fulfilled.

The New Testament, as might have been expected from the nature of the Christian dispensation, is more clear and copious on this subject. Christ expressly asserts, that no person can enter the kingdom of heaven, unless he experience a divine birth by the agency of God's Spirit. *Except a man be born of water and the Spirit, he cannot see the kingdom of God.* And the general progress of a Christian, as well as particular parts of a Christian carriage, is attributed to divine grace. Persevering believers are said to *be kept by the power of God through faith to salvation.* Christians are said to be *led by the Spirit.* It is by the Spirit that they *mortify the deeds of the body.*

In opposition to this, it has by some been objected, that by the Spirit is meant nothing more, than the word, which was given by the inspiration of the Spirit. Persons are said to be born of the Spirit, they tell us, when the word of God has such influence upon them, as to lead them to a holy life, although no divine communications are made to the mind. To this it is replied, that Paul does indeed say to the Corinthians, *I have begotten you through the gospel;* and the church is said to *be cleansed and sanctified by the word:* but neither of these expressions excludes the agency of the Spirit. It is not doubted, that divine truths are necessary to be known, before we shall seek after salvation, and that the word is a most powerful instrument of conversion and holiness; but yet it is not efficacious of itself. And it is exceedingly evident, from the general tenor of the New Testament, as well as from particular passages, that spiritual communications are necessary to accompany the word, in order to its producing the fruits of righteousness. The children of God are said to *be chosen through sanctification of the Spirit, and belief of the truth.* In this place the sanctification of the Spirit is mentioned in distinction from the word; and therefore it is impossible, that both should mean the same thing.

In the eighth chapter of the epistle to the Romans, the matter is placed beyond all reasonable doubt. If any words be capable of proving a doctrine, that of divine operation upon the human mind is there proved. Being led by the Spirit, and having the Spirit dwelling in us, is there stated to be indispensable to our religious security. *Ye are not in the flesh, but in the Spirit; if so be, that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. As many as are led by the Spirit, they are the sons of God. If the Spirit of him that raised up Jesus from the dead, dwell in you; he, that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you. If ye live after the flesh, ye shall die; but if through the Spirit ye do mortify the deeds of the body, ye shall live.* Unless the necessity

of divine influences be here asserted, these strong declarations must have little or no import. For it is here said, that they, who are Christ's, have the Spirit of Christ; and that they, who are the sons of God, are led by this Spirit; i. e. directed and influenced in a holy life; and that those, who live in Christian obedience, do it by aid from above. It is through the Spirit, that they mortify the deeds of the body.

Goodness, righteousness, and truth, are said to be *fruits of the Spirit*, (Eph. v. 9.) and so are *love, joy, peace, long suffering, gentleness, faith, meekness, and temperance*, (Gal. v. 22, 23.)

We know not the way of the Spirit; nor ought we to attempt minuteness in describing the manner, in which its effects are produced. God uses various instruments, and frequently accomplishes the same purpose by different means. At one time he leads the mind to serious contemplation of some weighty and alarming subject, and presents that subject to the view, in a clear and striking light. He fixes the attention of sinners on those considerations, which most evidently demonstrate their danger, and the certain ruin, to which they are approaching. He directs the humble soul, the broken and the contrite heart, to those declarations of mercy, contained in the covenant of grace; and either communicates, or withholds consolation, as his wisdom and goodness dictate.

As to directing the Christian's life, God may, by an imperceptible impulse, preserve him from violent and overbearing temptations; or, when temptations are presented, may invigorate and establish his good resolutions by bringing to his mind some striking passages of Scripture, or some alarming ideas of God's presence, or of the world to come. He may excite him to a religious activity by representing to him the danger of sloth in the business of salvation; or may urge him to sobriety by representing to him the great solemnity of the work, in which he is engaged.

Though the indwelling of the Spirit, or to be led by the Spirit, is peculiar to the children of God; yet there is reason to believe that all men under the gospel receive something of divine communications. The ancient Jews did *always resist the Holy Ghost*; but they could not have resisted the Holy Ghost, unless he had been sent to them. Of sinners it may, in general, be said, as of the ancient Jews, that they will not submit to the suggestions and influence of divine grace; they oppose and grieve the Spirit of God. Whereas the humble and contrite soul yields to the grace of Christ, becomes obedient to divine emotions, is led by the Spirit, and through the Spirit mortifies the deeds of the body.

As God has a perfect knowledge of all means, circumstances, events and combinations of events; it seems reasonable to suppose, what is in fact the case, that he makes use of various means in producing the fruits of holiness in the human heart. Sometimes loss of worldly substance, severe disappointments, imminent danger, alarming sickness, the examples, or the private admonitions of good men, consideration of their triumphant

death, or of the despairing death of the ungodly, and the reading of pious books, are used by God, as means of conviction, serious inquiry, and holiness. But the public ministration of the word, as it is the great instrument of God's own appointment, must be viewed as that, by which he usually, though not invariably, operates. That knowledge indeed of the blessed gospel of Christ, which we obtain by reading, by private and public instruction, is, in a certain degree, instrumental in every conversion, and in promoting the piety of every good man; for it is under the impression of evangelical truths, that our minds are excited, alarmed, renewed, and led on to holy obedience.

The strength of religious impressions, and the outward evidence of the change, produced by them, are not less various, than the means, by which these impressions are made. Some persons are exceedingly distressed, and violently agitated under the fearful apprehensions of divine wrath; and there have been some very extraordinary and sudden changes in the tempers, pursuits, and lives of men. There have been instances of men, whose lives had been wholly given up to dissipation and sinful pleasure, suddenly arrested in their dangerous career, and exhibiting, ever after, the fruits of holiness in a well ordered life. For, although there are many marvellous accounts of this nature, which, upon close examination, come to nothing; yet there are others, supported on such clear and weighty evidence, that it is difficult to see, how any candid and reasonable man can possibly deny them. Yet far the more common and ordinary way of the Spirit's working is less perceptible. *The wind bloweth where it listeth; and ye hear the sound thereof, but cannot tell whence it cometh, and whither it goeth.* Our blessed Saviour has said, *so is the kingdom of heaven, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; first the blade, then the ear, after that the full corn in the ear.* To the opinion of Dr. *Watts* on the subject of regeneration and divine influences we do most cordially accede. "In the primitive days of Christianity," saith he, "and in the age of miracles, the Holy Ghost attended the preachers of the gospel, with his extraordinary gifts of healing, of tongues, of prophecy, as well as with the graces of conviction, sanctification, and comfort; and the suddenness, and the glory of the change that was wrought on sinners, carried with it an illustrious and uncontested proof of the presence and power of God, and his Spirit. Nor has some faint resemblance of such glorious grace been altogether wanting in later ages. There have been some most remarkable instances of great sinners, converted at once by the gospel of Christ, and the demonstration of the Spirit.

"But in his more usual and ordinary communications of grace, he works so gently upon our nature, and in so sweet and connatural a manner, as not to distinguish his agency, in a sensible manner, from the motions of our own souls; for he never disturbs our rational powers, nor

puts any violence on our natural faculties; yet, when we are changed, when we are renewed, when sin is mortified; the Scripture tells us, the Spirit of God has done it. When our souls are prepared for heaven, and our corrupt nature sanctified, and suited to the things, that are prepared in heaven for us, we are assured by the word of God, that the Holy Spirit has been the great operator, and has wrought this change in us."

LEIGHTON.

(To be concluded next month.)

QUERY.

To the Editors of the Panoplist.

GENTLEMEN,

In the 16th No. of the Panoplist, p. 178, among the rules for preaching, it is said, "Discover no more of your plan than needs must." You will greatly oblige one of your constant readers, by defining the particular object of that direction. If by "plan" be meant, *system of doctrines*, it is conceived to be important that they be candidly disclosed. But if by that term be meant, the particular points proposed to be elucidated in a discourse, it is conceived the preacher *must needs* state them explicitly, if he would hope to gain the attention of his hearers.

An explanation is the more earnestly solicited by your inquirer, as he lately heard a preacher observe, at the commencement of his discourse, that he should discover no more of his plan than was necessary. Your inquirer has ever been unable to ascertain what was his plan. Presuming that the idea of concealing the plan of discourse might have been derived from the remark in the Panoplist, it is the more necessary that the subject should be placed in a lucid point of view, lest others should follow the example, and an ambiguous mode of preaching be introduced.

CANDIDUS.

The following are the Extracts from Original Letters, sent us by BETA, *written by an aged Clergyman to a young Student in Divinity. They contain instruction too valuable to be lost, and we doubt not will be particularly acceptable and useful to that class of our readers, who are training up for the gospel ministry.*

EDITORS.

EXTRACT NO. 1.

MY DEAR SIR,

Your solicitude for my health, is among other arguments to awaken me to live to greater purpose. Go on then, and add your prayers for this too. A gracious Providence has restored me in a measure, so that I return to my poor labours; and have attended in the week past the ordination of Mr. — at —. It was consoling to find that *all* ordinations are not so embarrassed, as that was at —. But if the disagreeables attending that, or if any thing else, shall awaken us to examine over again our preparations for this sacred work, it may be no disadvantage in the end, though for the time it may fill us with anxiety.

O that I could contribute any thing to your assistance, on the subject you mention. The question of "internal call" (which, I suppose, ought to intend being authorised to *offer* to preach the gospel) seems to be reduced by our Lord to a narrow compass, where natural and literary endowments, and a desire to this

work, are not wanting. "Lovest thou me?" then "feed my sheep," and "my lambs."

Love, we are sensible, is more than a conviction of what we owe to such a Master; and more than any common solicitude about it. There is an attachment of the soul to Him and his interests, which will carry us spontaneously to his work, and render it pleasant, with all the self-denials which it requires.

If we *seem* to have that attachment, it is not improper to examine, whether it be a new sentiment, or affection, plainly distinguishable from all that we realized in those times when we know that we were not Christians indeed: and whether it be clearly attended with a proportionable mourning over those times, proportionable abhorrence of moral evil, and love to holiness in all its forms: for such seems to be the nature of true affection to Him, in whom all moral excellence is concentred.

It is of capital importance to examine with great care, whether the existing affection grounds itself on the identical character of the divine Saviour, which the gospel delineates; and embraces, without reserve, every part of it.

It is of consequence likewise to examine the *power* of this affection; and whether it does in fact conform the reigning temper, intentions, habits, conversation, to the spirit and views of our great Master. There will be no perfection here; but genuine love to Christ will form a reigning character, and give, on the whole, a new and distinguishing complexion to one's spirit and life.

Variations will here and there be found—yes often—but they will be as clearly mourned and condemned on reflection; and with earnest supplications, and new resolutions, for getting the better of the indwelling evil.

God be gracious to you, my friend; resolve all your doubts, and prepare you to be eminently useful. I am, &c.

(To be continued.)

At the Synod of Dort, holden in 1618, *the members from Zealand came to the following result on this question;*

IN WHAT MANNER SHOULD CANDIDATES BE PREPARED FOR THE SACRED MINISTRY?

(Translated for the Panoplist.)

In order that churches may never be destitute of suitable pastors, the illustrious states are to be requested, that in every province, where such custom does not already prevail, there be a certain number of young men, to be educated for that sacred employment, at public expense. Those also, who are more wealthy, are to be advised to maintain at schools those of their children, whom they shall find suitable for such employ, and take care that they be there instructed; that there be public seminaries, from which persons may be taken to discharge the duty of pastors as often, as shall be necessary.

For this purpose there should be selected from common schools such young men, as are descended from reputable parents, that no disgrace accrue to the ministry on account of their dishonourable descent; that they be such, as have strength of body as well

as of mind, adequate to the performance of so great and arduous a duty; that they be those, who, in common schools, have given such evidence of genius and learning, as affords just reason to hope that, when they shall have arrived at maturity, they will be useful ministers in the church: in fine, that they be those, in whom may be seen strong indications of piety, probity, and modesty.

Having been thus selected, or brought up in this pursuit by their parents; as soon as they shall have finished their education in common schools, they are to be sent to academies, in which it would be useful, nay, even necessary, that there should be distinct colleges, appropriate to the youth of the various provinces, where they may studiously employ their time under the care of governors and overseers, by whose advice their studies may be directed, and who may prescribe to them a particular method in their studies, that they wander not in uncertainty, and, from a desire of learning something of every thing, learn nothing thoroughly; and finally, who may take the care of their lives and morals. For too much indulgence in academies has, to many, proved the cause of their destruction.

It is required of those, who are hereafter to preside over churches, that they both join themselves to some church, and make profession of the religion, which they are hereafter to teach to others; that they studiously improve opportunities of hearing sermons, be partakers with the church of the Lord's supper, be subject to church discipline, and peculiarly under the inspection of pastors.

To obtain a thorough knowledge of philosophy and the languages, but particularly of theology, requires, not one or two years, but the entire space of five or six. But as those, who dare to seek promotion to the office of pastors, before they have spent scarcely two years in an academy, display great rashness; so those, who spend almost their whole time in academies, and are too late in commencing the sacred service, are not to be commended.

Wherefore, to obviate each of these evils, it would be adviseable to prescribe a certain time, within which they should be obliged to finish a course of study, and at the close of which the church might enjoy their labours. That churches, patrons, and parents may be acquainted with their proficiency, it is proper, that they render to them an account of their studies each year.

Having finished this course of study in some academy, it would be useful for them to visit foreign academies and churches, and to remain in the more celebrated places, until they should have examined and thoroughly learned, whatever might there be worthy of their attention, that thus they might return to their friends, furnished with ensamples foreign as well as domestic.

On their return home, they are to exhibit to the church and people, among whom they are about to reside, recommendations from pastors of churches, and governors, or professors of academies, or from the leading men of the faculty, waiting a regular call to the pastoral office.

And as no one, after these tes-

timonies shall have been exhibited, ought to be admitted without a previous examination, preparatory to the exercise of public speaking; so likewise it is necessary, that other exercise be added, whereby they may be rendered more fit for the faithful discharge of this sacred office.

Nor would it be unprofitable, that candidates for the ministry should sometimes read the sacred Scriptures publicly in churches. In this manner they would become known to the church, and walk more immediately under their inspection. Let the whole church have evidence of their morals, piety and probity. Finally, let them conduct themselves with such prudence, as to do nothing, which may be inconsistent with the calling, for which they are preparing; and thus let those, who are hereafter to preside over all, be known and approved by all. By thus reading in public they likewise become accustomed to the presence of an assembly, and obtain a certain freedom of speech. Their voice likewise and elocution will be thereby so formed, that they will come better prepared for *speaking publicly*, which we think ought also to be allowed them after a more accurate examination, provided the consent of the society be previously obtained.

In the next place it will be proper, that they be frequently with pastors; that they confer with them on various cases of conscience; that they accompany them, when they visit the sick, and console the afflicted; that they learn from them, how such are to be treated; how the afflicted are to be comforted; and in fine, what kind of prayers would be suitable for the various occasions, which occur in the discharge of pastoral visits. For, although they ought to come from schools, accustomed to speak before churches; yet to reduce their knowledge to practice, is what is necessary for them to learn from pastors.

As those, who are called to the ministry, are sometime to be placed over the government of the church, and the government of churches is not accurately learned in schools; it would be profitable, if those, in the more celebrated cities, were permitted, under certain limited conditions however, to be present at presbyteries, and also at the meetings of deacons, some months previous to their call to the pastoral office, that they might thereby learn, in what manner church government ought to be established; what method ought to be used in asking questions and collecting votes; in what manner church discipline should be maintained, and what, in various cases, would be proper to be done. Also what provision ought to be made for the poor, and every thing of a similar nature, which is better learned from experience than precept. In all these things they will find great advantage, whenever they shall be called to the pastoral office.

Lastly, although in examinations, previous to their advancement, regard has hitherto been had only to their doctrine, that is, whether they were orthodox, which we confess to be of the first importance; yet it ought to be considered, whether it would not be expedient, that a practical examination should like-

wise be established, agreeably to which they should be examined, whether they were strict in maintaining that conversation, which becometh godliness, and whether they were proper persons for teaching Christian morality, and forming the manners of men to every kind of virtue; for the man of God ought to be thoroughly instructed in every good work; not that only, which pertains to doctrine and reproof, but also to correction and instruction in righteousness. To this end it were to be wished, that the minds of youth in colleges and academies, should be made acquainted with practical theology, and instructed in various cases of conscience.

Selections.

THE EFFECTS OF TEMPORIZING IN MATTERS OF RELIGION, EXEMPLIFIED IN THE CONDUCT OF ERASMUS.

(Continued from p. 372.)

We have in this year, 1521, a remarkable letter of Erasmus, addressed to his friend Pace, dean of St. Paul's. "I see, now," says Erasmus, "that the Germans (the German Lutherans) are resolved, at all adventures, to engage me in the affair of Luther, whether I will or not. In this they have acted foolishly, and have taken the surest method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him and shared the danger along with him? Only thus far, that instead of one man two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he hath brought a great odium upon the lovers of literature. It is true that he hath given us many a wholesome doctrine, and many a good counsel; and I wish he had not defeated the effect of them by his intolerable faults. But *if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man hath not the courage requisite to make a martyr; and I am afraid, that if I were put to the trial, I should imitate St. Peter.*"

It was proper to give these extraordinary words at length, because, though he hath elsewhere dropped some expressions amounting nearly to the same thing, yet perhaps he hath no where so frankly opened his mind, and so ingenuously owned his timidity. The apprehension of losing his revenues, the reputation which he still enjoyed in the Court of Rome, and which he was loth to give up entirely, and possibly the fear of being excommunicated and proscribed, and perhaps poisoned or assassinated, might work together upon him, and restrain him from speaking freely concerning the controversies then agitated. However, to do him justice, he still maintained the truth, though cautiously and obliquely. Although he frequently censured Luther, yet he heartily wished that he might carry his point, and extort from

his enemies some reformation both of doctrines and manners; but, as he could not imagine that Luther would succeed, he chose to adhere outwardly to the stronger party. "I follow," says he, "the decisions of the pope and the emperor, when they are right, which is acting religiously; I submit to them when they are wrong, which is acting prudently; and I think that it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more."

"Le Clerc often censures Erasmus for his lukewarmness, timidity and unfairness, in the matter of the reformation, and I, as a translator, have adopted these censures, only softening them a little here and there: for I am, in the main, of the same opinion with Le Clerc as to this point. As Protestants, we are certainly much obliged to Erasmus; yet we are more obliged to the authors of the Reformation; to Luther, Melanchthon, Zuinglius, Oecolampadius, Cranmer, Bucer, &c.

"Erasmus shews at large, that whatsoever pains he had taken to keep upon good terms with the divines of Louvain, it had been impossible to gain their friendship; and that some of them had cruelly deceived him, particularly Joannes Atensis, who was one of the most able and considerable persons amongst them. Then he makes a transition to Luther, and censures his violent proceedings; as if Luther could have brought the Christian world to measures of reformation, in spite of the Romish court, without plain dealing and animated expressions! He declares his hatred of discord to be such, that he disliked even truth itself, if it was seditious. But Luther, who was of another humour, would have replied, such was his hatred for falsehood and oppression of conscience, that he thought it better to suffer persecution, if it arose, and to break loose from such a tyranny at all adventures, than to stoop down, and live and die under it, and hear a thousand lies vented and obtruded under the venerable name of Christian doctrines. They who are bold and resolute will approve these maxims of Luther, and they who are cautious and dispirited will close in with those of Erasmus. It must be acknowledged, that in this Luther acted rather more like an apostle, or a primitive Christian, than Erasmus. If the first Christians had been afraid of raising disturbances, they would have chosen to comply with the Sanhedrim, and to live at peace with their countrymen, rather than to draw upon themselves so much hatred. Some of the great, says Erasmus, meaning the king of Denmark, are of an opinion, to which I cannot assent, that the malady is too inveterate to be cured by gentle methods, and that the whole body must be violently shaken, before it can recover its health. If it be true, I had rather others should administer this strong physic than myself. Very well: but then we ought to respect and commend, and not to censure those, who have the courage and the constancy to do what we dare not practise."

(*To be continued.*)

With pleasure we extend the knowledge of the following very seasonable and just sentiments, which are clothed in a style of uncommon energy and eloquence.

ON LIBERALITY IN RELIGION.

(From the Christian's Magazine.*)

A WRITER of celebrity§ has said, that where "men are without some fundamental and scientific principles to resort to, they are liable to have their understandings played upon by cant phrases and unmeaning terms, of which every party in every country possess a vocabulary. We appear astonished when we see the multitude led away by sounds; but we should remember, that if sounds work miracles, it is always upon ignorance. The influence of names is in exact proportion to the want of knowledge."

As it is the truth of these remarks, which gives a point to their severity, it would be some consolation, were they applicable to the multitude only. But the same foible, though in a less degree, is discernible in men, who are not to be ranked with the multitude; and to whom, if we cannot yield our confidence, we may not deny our respect. The influence of fashion is so subtle and so imperious; the levity of social intercourse is so adverse to reflection; dissent from the circling opinion is, for the most part, so ungraciously received; a fling, whether in jest or earnest, is so convenient a substitute for fact; and a popular epithet, without expense either of thought or knowledge, is so expeditious a mode of determining controversies, which otherwise would be of stiff debate, that the judgment is surprised through the imagination; and the mind is hurried into its decisions without firmness to resist, or leisure to pause. He who has access to that sort of company, which wears the reputation of intelligence, and does not recollect to have seen this course of things, has made a bad use of his eyes or his memory. How roughly individuals, communities, and even truth itself is often handled by such summary sentences, every writer on logic or ethics accounts it his duty to show. The design of this paper is not so much to dwell on the general evil of the practice, as, on the one side, to repel an opprobrium, and, on the other, to sift a claim, which it has been employed to sanction.

From the present state of society, we look back on the intolerance of former ages with a surprise, which does honour to humanity: but at the same time, it is to be feared, with a loftiness of self-complacency, which proclaims that the retrospect administers as much food to our vanity, as to our benevolence.

* This is a new periodical work, published in the city of New York, quarterly. Its Editor is the Rev. Dr. MASON of that city, whose distinguished talents will doubtless command extensive patronage for his work, which, judging from this first No. will rank among the most respectable in the United States.

§ Paley, Pref. to his "*Principles of Moral and Political Philosophy.*" The above quotation must not be construed into a recommendation of his book. His merits, as a teacher of *morals*, we shall discuss hereafter.

The pendulum of fashion vibrating in morals, as in dress, from an extreme point to its opposite; we are now required to open the bosom of charity to every class of religious tenets, if we hope to be enrolled among *liberal* Christians, or to escape the pains and penalties decreed against *bigots*. As revolutions seldom happen in but one thing at a time, this exchange of feeling appears to have been accompanied with an exchange of principle; and to have included a large portion of the *creed* of our fathers in the same proscription with their sternness of temper. So that what bishop Butler said of Christianity, may truly be said of orthodoxy:—"It is come—to be taken for granted, by many persons, that orthodoxy is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."* Or if dislike to principles once held sacred by the most enlightened and excellent of mankind, has not gone all this length, it has, at least, thrown them into the rubbish of obsolete prejudices. Zeal for their purity and propagation is supplanted by a sort of community of persuasions; in which every one is not only privileged to assert his own right, while he lives in peace with his neighbours, but to demand their aid in repulsing an invader. Whoever shall dare to condemn the opinions of one, is the enemy of all the rest: he must be shunned as an intruder into the sanctuary of conscience; as a stranger to religious civility and liberal refinement, and unworthy of any rank but that which philosophical Christianity has assigned to the *bigot*.

All this looks grand and magnanimous; and, no doubt, has its effect; especially upon youthful, undisciplined, and timid minds. But if it have more of show than of reality; if it be as intolerant in its own way as any thing which it calls bigotry; and if, under the pretext of oblations to charity, it sacrifice the truth of God and the eternal interests of men upon the altar of practical infidelity; we cannot turn away from it with too open disgust, nor hold it in too deep abhorrence.

One of the things which first strike a critical observer, is the indefiniteness of the ideas attached to the terms "liberal" and "bigoted." It is easy to couple them with a man or a principle; and to extol or decry accordingly: and few are so loud in their panegyric or abuse, as those who do both by signal. But still, what *is* your liberality? Is it measured by any standard, or confined within any limits? If not, for aught I can see, it is an attempt to abolish all intellectual and moral distinctions. If it is measured and limited—by what rule? By the word of God? Then you are bound to ascertain its sense, and to oppose every opinion which contradicts it; or else you must contradict yourself: for a rule which you do not apply, is no rule at all.—By your own good pleasure, or your

* Butler's Analogy, Advertisement.

conviction of right? Then you assume the office of dictator as much as any man to whom you impute that arrogance; and if you intend to "pluck the mote out of his eye," you must begin with taking "the beam out of your own."—By your particular associates? Every sect under heaven does the same. The Arminian calls the Calvinist a bigot; the Socinian applies the epithet to the advocate of the atonement, and chaunts forth his own liberality; the deist pities the slavish being who believes in revelation; and the atheist smiles at the "prejudices" of the deist.*—Or are you liberal because you think and speak well of those who think and speak well of you? So did the publicans, and so do thousands with whom you would not wish to be suspected of any connexion. If your "liberality takes a middle path between the contractedness of some men, and the licentiousness of others, so that while you cherish the primary interests of religion, you overlook the minor differences among its professors, and embrace them as brothers upon the broad ground of the common Christianity," you are indeed more definite, but not less embarrassed. For it is impossible not to perceive, *first*, that your very medium implies a boundary which you may not pass; and consequently, that your liberality is commendable,

....

* *Il a encore quelques préjuges*, "he has some prejudices left," said the atheists of Paris, concerning David Hume, when he hesitated to shoot the gulf of atheism. He appears, however, to have got rid of his "prejudices," shortly after his acquaintance with these philosophers!

not for its own sake, but as it is controlled by truth: and *secondly*, that the character of your liberality must be fixed by the relative value of those points which it surrenders under the title of "minor differences." Until this be settled, you can have no permission to glory in being liberal; and to bestow contemptuous appellations upon those who will not go in your train: for you may take credit to yourself for that which shall turn out to be a crime.

Our next inquiry, then, respects these "minor differences." A soft sound with dreaded sense! For, unless the writer grievously err, the characteristic of the liberality now in vogue, is to ask nothing more than a *general* profession of Christianity; and to refer all its modifications to the head of "minor differences;" which, in the affair of Christian and ministerial fellowship, should make no difference at all. If, therefore, one of these liberal Christians shall explain away the whole faith of the church of God concerning the new birth—if another shall teach the dogma of universal salvation for men, and, if he please, for devils too—if a third shall give up the plenary inspiration of the scriptures—if a fourth shall argue against a particular providence—if a fifth shall deny the influences, or dispute the being, of the Holy Spirit—if a sixth shall abjure the sacrifice and deity of our Lord Jesus Christ: all this, instead of diminishing confidence, or communion, is to be a matter of compromise. Every one retains his own views without contradiction. The generic term "Christian"

belongs alike to all: and he who refuses to recognize their Christianity, must be branded as a bigot.

(*To be continued.*)

SERIOUS HINT TO PREACHERS.

It is not always *the gospel* that is delivered from the pulpit. A man may preach very sensibly concerning the divine perfections, and the authority of God's government and laws. He may set forth the general obligations to duty and obedience. He may inculcate the amiableness of virtue in general, or of particular virtues, and may represent many worthy examples for men's encouragement and excitement. He may earnestly call on men to repent of their sins, and to reform the disposition of their hearts and their course of life. He may inculcate this with all the advantages of earnestness and action that would entitle him to the character of the complete orator. The composition may be very skilful, the language elegant and pathetic, and the preacher may be so greatly applauded, that it may sometimes be said, *He hath his reward.* Not only may the ears of the hearers be tickled, but their minds may be very agreeably entertained with sentiments that are in themselves just, and with many a good thought. Yet, in all this, there may be nothing by which a soul may be relieved and refreshed that labours and is heavy laden; nothing by which a serious soul may be directed to the proper sources of sanctification. A discourse may have in it much truth that is consistent with the gospel, and presupposed by it, and yet have nothing in it of the gospel, properly so called. Of such a discourse, with all its advantage of sentiments and expression, it may be said, as the apostle says of the law, that it is *weak through the flesh.* The corruption of nature, in which sin hath dominion, is too strong for philosophy, logic, and rhetoric; too strong for refined speculation, strong argument, and the greatest oratory. *Miss. Mag.*

SHORT SENTENCES.

A constant seeking after heavenly wisdom, is no bad evidence of having already attained it.

To believe we have immortal souls, while we shew no concern about their eternal welfare, is to display our folly in the highest degree.

When a believer's trials come by the hand of man, a hard struggle may likely ensue, before he attain to a forgiving spirit.

To manifest a real concern for the good of a person's soul and body, in return for an injury received, is a clear evidence of a Christian spirit.

To be laying up for the body at the expense of the soul, is a piece of very unprofitable business.

Multitudes appear to live at ease in Sion, although they know that a wo is denounced in Scripture against them.

A conviction of gospel truth, joined to a disregard of it in the same person, gives a dreadful evidence of that person's state.

Ibid.

ANECDOTES.

OF MR. SHEPARD.

THE celebrated Mr. Shepard, on his death-bed, being visited by some of his younger brethren in the ministry, observed to them, "Your work is great, and calls for great seriousness." With respect to himself, he said, that the studying of his sermons very frequently cost him tears; that before he preached his sermons to others, he derived profit from them himself; and that he always went to the pulpit, as if he were immediately after to give up his account to his Divine Master.

OF AUGUSTINE'S MOTHER.

THE following anecdote of Monica, the mother of St. Augustine, when considered in connexion with his after conversion, affords great encouragement to pious parents to pray for their children.

It is thus related by Augustine himself, in the 3d book of his Confessions.

"I remember that she (my mother Monica) entreated a certain bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. But your son, said he, is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error. I myself, perverted by my mother, was once a Manichee, and read almost all their books; and yet at length was convinced of my error, without the help of any disputant. All this satisfied not my anxious parent; with floods of tears she persisted in her request, when at last he, a little out of temper, on account of her importunity, said, "Be gone, good woman; it is not possible that a child of such tears should perish." She has often told me since, that this answer impressed her mind as a voice from heaven."

Review of New Publications.

Mrs. Warren's History of the American Revolution.

(Concluded from p. 384.)

THE *History* of the events during the revolution is both interesting and entertaining, and will be read with pleasure by those, who can be satisfied without entering into the minutiæ of cruelty and carnage; and the devout mind will be gratified by the author's repeated acknowledgments of the superintending providence of God, and its frequent interpositions in our favour. But she seems to have occasionally forgotten that she was writing the history of the *American Revolution*, and has introduced narra-

tives, (and those rather copious) of transactions, which had no connexion with it. The conclusions of the 22d and 27th chapters are of this kind.

In vol. 3, p. 93, we have an instance of filial piety, such as is seldom met with, and perhaps the only one of the kind, which has ever occurred in the United States. On the death of Henry Laurens, Esq. "his only surviving son closed his eyes. His fond affection for his father led him to deviate from the usual customs of his countrymen in the manner of interring their friends. He reared an altar, on which he burned the body of the patriarch, and carefully gathered the ashes from the hearth, deposited them in a silver urn, and placed them in his bed-chamber, with reverence and veneration, where they remained to the day of his death. This circumstance is mentioned, as a peculiar instance of filial affection, and at once a mark of respect due to the memory of both the patriot and the parent."

This representation differs so widely from the impression made upon our minds at the time of the event, that we have been led to a review of the publications of that day, to see what was then said on this subject; and in the New-York Magazine for January, 1793, p. 64, we find "The following extract of a letter dated Charleston, (S. C.) Dec. 24, is copied from the Norwich Weekly Register, of Jan. 14.

"A few days since departed this life, Henry Laurens, Esq. about seventy years of age, and his corpse was burnt the third day after his decease. This was done by his son, at the request of his father; who made this reserve in his will, "that unless his son complied with his request, he should be cut short of any of his estate," which was worth about 60,000l. sterling. The ashes remaining from the body were taken up, and put into a silver urn for that purpose. The reason that Mr. Laurens gave for this singular desire was, "that his body was too good to be eaten by worms." We pretend not to decide which statement is the more correct, but leave it to the reader to form his own opinion.

The work before us is "The History of the Rise, Progress and Termination of the American Revolution;" having reached the *termination*, we might be expected to stop; but "more *last* words" remain: ninety-nine pages of supplementary observations on events "*after the termination*" are yet before us; to which the following paragraph is an introduction.

"The narration of the revolutionary war between Great-Britain and her former colonies, brought down to its termination, leaves the mind at leisure for more general observations on the *subsequent consequences*, without confining it to time and place."

Amongst the "subsequent consequences" are enumerated "the insurrection in Massachusetts; a general convention of the States; the adoption of a new constitution; the choice of Gen. Washington as President; the treaty with Great Britain, negotiated by Mr. Jay; and Gen. Washington's second retreat from public life." Beside these, "banks; the funding system; the Cincinnati; the federal city; the *distribution of offices*; the French Revolution; scepticism;"

the importance of delegating suitable men for the administration of government; the clergy; the rights of man; and the equal claims of mankind, have not been forgotten. "General observations" conclude the whole.

In the course of the work a great number of *characters* are drawn: in this the author has discovered much facility, but we are not sufficiently informed to be able to pronounce upon her accuracy. We think a freedom is used in some instances which a *gentleman* would not, perhaps, have thought prudent. After many remarks upon the characters and conduct of Gen. Washington and Mr. Adams, the reader is informed that

"The operations and the consequences of the civil administration of the first President of the United States, notwithstanding the many excellent qualities of his heart, and the virtues which adorned his life, have since been viewed at such opposite points, that further strictures on his character and conduct shall be left to future historians, after time has mollified the passions and prejudices of the present generation." Vol. III. p. 389. "The administration of his immediate successor we shall also leave." p. 391.

"The laborious statesmen, who with ability and precision defined the rights of men, and supported the freedom of their country; without whose efforts America never would have had an army, are many of them neglected or forgotten." p. 418.

The historian has evidently aimed at being impartial; but as she justly observes, "*complete perfection* is not to be attributed to man; undue prejudices and partialities often imperceptibly creep into the best of hearts." We naturally feel for our friends, and it is not impossible that the following complaints extracted from "a letter to the author," written by a "very judicious gentleman, during the administration of Gen. Washington," may have excited her sympathy, and upon some occasions influenced her pen.

"The President of the United States held the hearts of all America in his hand from the moment of his elevation to the command of her armies, to his honourable retirement to private life, and from his dignified retreat to his inauguration at New York. Placed in the executive chair by the united voice of all parties, it was expected the chief magistrate, whom flattery endows with all perfection, and to whom justice attributes many excellent qualities, would have felt himself above the partialities that usually hang about the human heart; and that divesting himself of the little prejudices that obtrude, and frequently sully the greatest characters, he would have been of no party in his appointments, and that real merit, whether *federal* or *anti-federal*, would have been equally noticed.....Many of the people begin to inquire whether all the late energetic exertions were designed only to subserve the interests of a certain party, and to furnish salaries, sinecures, and extravagant compensations for the favourites of the army and the sycophants of power, to the exclusion of all who had not adopted the creed of passive obedience."

Our author's remark respecting the *clergy* is, that they "should keep within their own line, which directs them to enforce the moral obligations of society, and to inculcate the doctrines of peace, brotherly kindness, and the forgiveness of injuries, taught by the example of their divine Master, nor should they leave the appropriate duties of their profession to descant on political principles or characters." The remark is certainly just; and if any of the gentlemen referred to have *left* "*the appropriate duties of their profession* to descant on political principles or characters," they de-

serve, and ought to receive censure; but, at the same time, it must be observed, that the clergy possess rights, liberties, privileges, and property, in common with their fellow-citizens, and have an equal right to judge to whose care they may be best committed, and to express their opinion, as to the suitableness of persons proposed: it is *their duty* to do so; for their profession, as clergymen, does not exempt them from their duties as men; and indeed it is easy to conceive that cases may occur, in which even their *duty*, as *clergymen*, would require their descanting, and descanting freely to, upon both political and religious principles and characters. The advice, however, is good; and might with great propriety have been extended to other classes of the community, for we all have our "appropriate duties:" according to the apostle Paul, (Tit. ii. 3) even "aged women" have a sphere of usefulness; and in his first epistle to Timothy, (chap. ii. 11, 12) he points out a part of the duty of women *generally*.

Upon the whole; although we cannot bestow unqualified commendation on the work before us, nor agree with the author in every sentiment it contains, we have no hesitation in acknowledging that we have derived considerable pleasure, and, we hope, some profit, from a careful perusal of it.

A Sermon delivered by EZRA STILES ELY, *on the first Sabbath after his Ordination.* Hartford, Lincoln & Gleason. 1806.

THIS sermon is founded on 1 Cor. ii. 2, *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

The introduction, though on the whole, striking and appropriate, is yet in some instances exceptionable.

The writer's observations, respecting his early "resolution to be a minister of the everlasting gospel;" and the time of his admission to the Christian church, and a few other remarks of a similar nature, though doubtless highly interesting to himself, would have better become another pen. Too much concerning "ourselves" is, on no occasion, either "proper" or "necessary."

After treating of the peculiar honour and happiness of those, who are used as instruments in the salvation of men; the writer adds;

"The man, who by the energy of the Holy Spirit, turns a sinner from the path of destruction into the way which leadeth unto everlasting life, shall cover a multitude of sins. But Alexander, having subdued what was then supposed *the world*, sat down and wept, because there was no other world in which he might display his military prowess."

The *last* clause of the sentence, to say nothing of its triteness, is not happily introduced. It neither illustrates nor enforces the *first*. Had he said "the man who turns a sinner from the path of destruction" &c. "shall shine as the brightness of the firmament," the contrast would have been proper. As it stands there is no contrast. Again,

"In the fulness of God's time, it is my humble hope, that I was in a sense prepared by the washing of regeneration, which opened my blind eyes, conquered the obduracy of my heart, and gave new motives, views, affections, and moral *habits* to the soul."

Habits are *acquired*, not *given*.

The writer then proceeds to methodize his subject. He first "considers what is implied in making known a crucified Saviour: and, secondly, what things are necessary to enable a gospel minister to accomplish the object of *such* a determination?"

"*Such* a determination?" No determination has been mentioned. Though the sense is easily discerned, the construction is incorrect. The first head is treated in the following judicious and natural manner.

"The messenger of God, who would make known nothing among his people, save Jesus Christ and him crucified, must devote himself to the study of the gospel, and preach it faithfully; administer all the ordinances of Christ, and imitate, so far as he is able, the perfect example of his Divine Teacher."

The remarks respecting the importance of biblical literature, under the first subdivision, are clear and weighty.

The following is a pithy sentence.

"Let no man preach either Paul, Apollos, Cephas, or, what is more frequently the case, *himself*, but the Son of God, whose authority is supreme, whose doctrines [are] pure and perfect, whose life presents a spotless example of heaven-born morality."

It is a digression from the proposed method to exhort Christians and others, under the third subdivision, "to profess the religion of Jesus, and celebrate his death, resurrection, ascension, and future judgment." Under the same section of discourse the following paragraph is selected, as a specimen of the writer's neat and comprehensive style.

"He [a Christian minister] must be indefatigable in his exertions to promote the best interests of mankind, patient under trials, persevering in his undertakings, firm in his purpose, gentle in his manner, meek in the instruction of opposers, a zealous assertor of the truth, holy in disposition, undefiled in his life, given to hospitality, wise as a serpent, harmless as a dove; in short, Christ has left us an example, that we should follow his steps."

The paragraph immediately following is no less deserving of commendation on account of its peculiar justness and energy. It is too long for quotation. With pleasure the reader is referred to the discourse.

The extracts from Cowper, though pertinent, are too long for the occasion. A few lines, judiciously selected, would have been more impressive.

On the whole, the discourse is serious and appropriate, and we confidently hope will be introductory to a faithful and conscientious discharge of ministerial duties.

Religious Intelligence.

UNITED STATES.

Extract of a Letter from the President of the "Evangelical Society" in Vermont, Dec. 26, 1806.*

"In footing my subscription, I found the amount $1578,70.—It will ....

* *See an account of this Society, Panoplist, No. 17, p. 237.*

be difficult for you, who are accustomed to a fulness of the means of doing good, fully to conceive of the benevolent joy and gratitude, which glowed in the countenance of every brother present, on being made acquainted with this unexpected bounty of the Great Head of the Church,

graciously conferred by the hand of liberal strangers. The Trustees could not forbear expressing, by vote, their lively sense of gratitude to all the recent benefactors of the Society. Particularly have they requested me to write to the Editors of the Panoplist, and some other gentlemen, distinguished on our subscription list, by their liberal patronage, and to present them the most grateful acknowledgments of the Trustees in behalf of the Society.

"Will you please, Sir, to present, affectionately, the thanks of the Trustees to the Editors of the Panoplist, and assure them of our sincere wishes, that their *Christian Armory* may be more abundantly strengthened and brightened, by all the pious and charitable uses to which it is applied. And that the liberal sum of $100, which they have recently bestowed from the profits of their work, may, in future years, be returned a thousand fold, in the blsssings of many, who have been ready to perish.

"The Trustees have resolved to recommend to the Society to put the greater part of the monies lately collected into a *permanent fund;* accordingly, the Treasurer, by their advice, has already loaned $1000 for the present year. If by any of those unforeseen providences, which we have been recently experiencing, it should please the Great Head of the Church to rain into our Treasury about as much more, as we have already received, our wishes would seem to be almost consummated. We should then have a fund sufficient, with the annual tax of the Society, to support several young men constantly, in the uninterrupted pursuit of their studies.

"At the late meeting of the board they took under their patronage, two hopefully very pious, promising youth, with whom they were generally well acquainted. They had been for some time waiting the hand of Providence, and without property making some laudable exertions toward an education with a view to the ministry. We have now five youth in the different stages of education, besides Mr. Burge, who graduated last summer."

N. B. We expect shortly from the Trustees, a particular account of the constitution, proceedings and charitable patronage, of this very useful, infant, flourishing institution, which we shall with pleasure communicate to our readers. We fervently wish this Society may prove a thrifty nursery, whence many of the vacant churches in our numerous new settlements, may be supplied with pious, faithful and successful pastors.

To the Editors of the Panoplist.

GENTLEMEN,

The following extracts from a letter written by a worthy minister in the District of Maine, to a member of the Hampshire Missionary Society, are submitted to your disposal.

"WHILE your Missionary Society were pursuing their benign design of sending the gospel to the destitute, gratis, I entertained a secret but pleasing expectation, that God would bless you at home, and return your bread "cast upon the waters" with a thousand fold increase. And before ever I was well aware, save by anticipation, the thing is accomplished; and your eyes have seen, and your heart rejoiced at the accomplishment thereof. God is indeed a rewarder of those who lay out themselves and their interest for him. Blessed be his name forever and ever. He is God, the faithful God. Charge your dear children, and your dear flock, to express their gratitude to God in deep humility, and humble, persevering walking with God, in all his commands and ordinances.

"The blessed God, with respect to your local situation, and the vicinity, seems to have acted over again the scene of Gideon's fleece, which was filled with the dew of heaven, when the ground round about it was dry. Pray, pray mightily and perseveringly, that heavenly influence may graciously be continued to you and the places around you. If God withdraw from you suddenly (as he justly may) after such a sunshine of his Spirit and grace now with you, the darkness will, no doubt, be more sensibly felt, by discerning people, than ever heretofore. The calamity will reach to the heart and soul. May God by continuing your present great mercy, prevent such bitter calamity: and may the word of the Lord *sound out from you* to all around you, and in

every place your faith to God-ward be spread abroad.

"Humble, godly people, so far as I know, and I have made particular inquiry, receive your missionaries with open arms, houses, ears, and hearts. And I think their labour has not been in vain in the Lord. Except such as are some way influenced from party, I believe real friends of Christ and true religion, every where, in these parts, are highly pleased, and thankful to God for his mercy; and to you for your care about their souls, and your liberality in sending understanding, faithful missionaries among them, at your own expense. I regret there are so few contributions made to your society and missionaries among the friends of religion in these parts. But when we consider how long the ground of Maine has been uncultivated, we shall not be discouraged, because it does not as yet yield fruit equal to a watered garden, or fruitful field, which the Lord hath abundantly blessed. I pray you not to cease your pious care about poor Maine. You will reap in due season if you faint not. Your undertaking is such, that if you utterly fail of desired success, yet your reward is sure. The Master will be accountable for all your cost and labour of love to his glorious name and kingdom. What need I say more?"

With pleasure we extend the knowledge of the following interesting and useful document, which we copy from the Assembly's Magazine.

QUESTIONS

Put by Dr. Ashbel Green, chairman of the standing committee of missions, appointed by the general assembly of the Presbyterian church in the United States of America, in 1805: answered, by commission of the elders' conference of the unity of brethren, and in the name of the Brethren's Society for the furtherance of the gospel among the heathen, in London, by C. I. Latrobe.

Question.—How long has your society existed?

Answer.—The church of the United Brethren, or Unitas Fratrum, has existed ever since the year 1453, when a company of truly pious persons, rejecting the corrupt doctrines and practices of the church of Rome, formed themselves into a congregation or church at Litiz, in Bohemia, first calling themselves, Fratres Legis Christi, and afterwards, being joined by others, in the same view, Unitas Fratrum.

Q. What were the circumstances that led to it?

A. The enmity and persecution of the Papists, and the ardent wish of the brethren, to serve the Lord and promote his cause according to the dictates of their consciences, and by a close adherence to the principles laid down in the word of God.

Q. What are your leading religious principles?

A. The Bible is the only source from whence the church of the brethren derive their doctrines. They maintain accordingly, that man is a lost and undone creature, fallen from God, and a slave to sin by nature, and that there is no other name given, by which he can be saved, but the name of Jesus. They are therefore "determined to know nothing among men but *Jesus, and him crucified.* They differ in no respect, in essentials, from those who ascribe our whole salvation to God's free grace and love, but never enter into disputes about controverted points, and in the words of the Scriptures, "*beseech all men to be reconciled to God!*"

Q. What obstacles or difficulties have you had to surmount?

A. The history of the church of the brethren exhibits a series of those difficulties and tribulations, experienced both by the church and by individuals, which our blessed Saviour foretold would be the lot of his followers. They have repeatedly suffered the most dreadful persecutions, and the enmity of the Papists was peculiarly directed against them. Both in ancient and modern times, they have been hated, reviled, and abused for Christ's sake.

Q. Have any opposed you by writings, or by government interest?

A. Perhaps no church has been more shamefully misrepresented and calumniated by writings and false reports. In ancient times, governments in popish countries have persecuted the brethren with the most bitter ani-

mosity; but with regard to Protestant governments, though enemies have frequently abused their influence with government, both in Germany and other parts of Europe, and even in England and America, to injure the brethren, they have not succeeded; and no opposition has been made, but rather much good-will shown by the different governments, under which the settlements of the brethren exist.

Q. What are your funds?

A. Chiefly the voluntary contributions of the members of the church. Each settlement in Christian countries endeavours to support itself; the missions depend entirely upon voluntary donations and subscriptions.

Q. What is the number of your missionaries?

A. In 1805, about 170 brethren and sisters were employed in the different missions of the brethren.

Q. Are they men of education or not?

A. They are not, in general, chosen from among men of letters, who, by their habits, are not so well fitted for the arduous service of our missions. This is proved by experience. There are therefore but few of that description among them. Persons, brought up to some trade, well versed in the Scriptures, and above all, having the grace of God in their hearts, and fervent zeal for the salvation of their fellow-men, but tempered with true humility of spirit, are found to be the most successful missionaries.

For the better management of the affairs of the brethren's missions, a *committee* is appointed by the general synods, (being a division of a conference or board of bishops and elders, chosen by the synods for the general superintendency of the church, and called the elders' conference of the Unity) which, in conjunction with the whole board, directs all missionary concerns. But as these are very extensive, societies have been formed in aid of the said committee. Such are, the brethren's society for the furtherance of the gospel among the heathen, in London; the society for the propagation of the gospel, established at Zeist, in Holland; another at Bethlehem, in Pennsylvania, and a fourth at Salem, in N. Carolina.* But all these societies act under a delegated authority.

Q. What instructions do you give your missionaries?

A. The brethren educate none of their people for the express purpose of being employed as missionaries, as they believe that that peculiar call must be from God himself, and that he is not confined to any human acquirements. But when the motives of a person offering himself for the work have been well examined, and found to be of a genuine kind, and he has been appointed to that service, he is admonished to make the Bible his chief study, to pray that the Spirit of truth would explain, and lead him into all the truth, that from the experience of his own heart, he may testify of the love of God, and invite lost men to come to Christ for salvation.

Q. What are the places to which you have already sent missions, and what other places do you contemplate for them?

A. To Greenland, Labrador, the back settlements of Pennsylvania, N. Carolina; to the West India islands —St. Thomas. St. Croix, St. Jan, Barbadoes, St. Kitts, Antigua, Jamaica, Tobago, (just now suspended;) Paramaribo in S. America: to the Free Negroes, and Arawack Indians on the Corentyn; to the Hottentots at the Cape of Good-Hope, and to the Calmucks in Russian Asia near Astrachan. It may be easily conceived that to supply so many establishments with missionaries in succession, is as much as so small a church can do, as upwards of twenty vacancies, at an average, occur in a year. New missions therefore are not just now in contemplation, though many offers are continually made to the brethren for that purpose.

Q. What has been your success hitherto?

A. The brethren have laboured

* *The Rev. Mr. Loskiel, of Bethlehem, informs the committee, that the fellowship at Salem, N. Carolina, is not a distinct society, but belongs to the incorporated society for the propagation of the gospel among the heathen, established at Bethlehem, Northampton county, Pennsylvania. Hence it appears that they have but* three *societies: one at London; one at Zeist, in Holland; and another at Bethlehem, in N. America.*

with various success, in different places and at different times. The most successful missions of the brethren are at present, in Greenland, St. Thomas, St. Croix, St. Jan, Antigua, St. Kitts, and among the Hottentots at Baviaanskloof.

Q. What are your hopes and prospects for the future?

A. We have good hopes, that God will, as hitherto, continue to bless and make use of the brethren, though a weak and poor congregation, as instruments in his hand, for the promotion of his cause. Past experience fully justifies the most unbounded confidence in the Lord's help, and the most lively exercise of faith, even where, at present, little fruit is seen.

Q. What advice can you give us?

A. If you wish for advice of such, who, by long experience, have become, in some degree, acquainted with the subject, you will find the church of the brethren always willing to lay the result of their experience before you, sincerely wishing, that the Lord may still more abundantly bless and crown *your* labours, and the measures *you* may adopt for the conversion of the heathen, with success. There are so many points, upon which advice may be asked and given, that it would exceed the bounds of a letter to touch upon them all. Only a few remarks are submitted to your consideration:

It is of the greatest consequence, that we ourselves are intent upon doing whatsoever we do in the name of God, and solely with a view to His glory, and not suffer ourselves to be swayed by our own spirit or prejudices. He will answer the prayers of his servants, if they are desirous to follow *his* direction in all things.

In the choice of missionaries we ought to be very cautious, and well to examine the motives and character of the candidates.

We think it a great mistake, after their appointment, when they are held up to public notice and admiration, and much praise is bestowed upon their devotedness to the Lord, &c. presenting them to the congregation as martyrs and confessors, before they have even entered upon their labours. We rather advise them to be sent out quietly, recommended to the fervent prayers of the congregation, which is likewise most agreeable to their own feelings, if they are humble followers of Christ.

We give them every needful instruction for the preservation of their health, as well as we are able to procure it.

As we wish, above all things, that brotherly love be maintained among fellow-labourers, we therefore do not advise to place two men of different religious opinions and habits, however worthy in other respects, under one yoke.

When converts from among the heathen are established in grace, we would advise not immediately to use them as assistants in teaching, but to act herein with caution, and a reference to the general weakness of their minds, and consequent aptness to grow conceited.

We also disapprove of bringing converts to Europe under any pretence whatever, and think it would lead them into danger of harm to their own souls.

Missionaries are no longer useful, than as they are with *their whole heart* in their calling, and we advise to employ or retain none, but such as delight in their work.

We advise, that where more are employed, one of approved character and experience be appointed *first missionary*, to superintend the work, and that each prefer the other in love, and be willing to follow.

Nothing more need be added, for all who seek counsel, help and support from God our Saviour himself, will be led through his grace into the *right* way, and the best mode of planting and watering. It is He alone who giveth the increase, to whom be all the glory. Amen.

CHR. IGN. LATROBE,
Secretary of the United Brethren in England.

London, Nov. 28th, 1805.

Extract of a letter from a respectable Gentleman at Calcutta, dated Aug. 7, 1806.

"THE missionaries in this country, concerning whom you inquired, are in general, respectable men. Their head, Mr. Carey, is a wonderful man. As an oriental scholar, I mean in the knowledge of languages, he leaves the celebrated Sir William Jones behind him. He is professor of the Sanscrit, the holy language of the

Brahmins, in the College of Fort William. Indefatigably industrious; mild in his temper, and yet dignified in his manners, he seems admirably qualified as a minister of Christ, and an agent for the propagation of his holy gospel.

"The subscription has been nobly supported in this country. The Rev. Dr. Buckanan, a high churchman, and a clergyman of great integrity and ability, has so favourable an opinion of these missionaries, that he subscribed 5000 rupees towards carrying on their translation of the Bible. The society is wealthy, but I can venture to say that they devote their wealth to the purpose for which generous and pious men have deposited it in their hands. The missionaries live together at Serampore, and keep a school, which defrays their private expenses. I do sincerely esteem them as a body of men, and, being personally acquainted with some individuals, I know that the purity of their private lives accords with the sanctity of their public ministrations. They are anabaptists."

List of New Publications.

A Letter to the inhabitants of the city and state of New York; on the subject of the commerce of the western waters. By Agricola. New York. S. Gould. pp. 40. 12mo.

The Beauties of the Evangelical Magazine. 2 vols. 8vo. W. W. Woodward. Philadelphia.

The village Sermons, in two neat vols, 12mo. of about 350 pages each, price $2. Containing 52 plain and short discourses, on the principal doctrines of the gospel, intended for the use of families, Sunday schools, or companies assembled for religious instruction in country villages. By George Burder, D. D. of London. W. Woodward. Philadelphia.

The Arts and Sciences abridged, with a selection of pieces from celebrated modern authors, calculated to improve the manners and refine the taste of youth; particularly designed and arranged for the use of schools. By Charles Pierce, compiler of the American Citizen, Portsmouth Miscellany. 12mo. pp. 216. Portsmouth, N. H. Pierce & Gardner.

Elements of Useful Knowledge. vol. 3d. By Noah Webster, Esq. 12mo. pp. 300. $1,50.

A Sermon, delivered Nov. 3, 1806, at the funeral of Mrs. Mary Yates, consort of the Rev. Andrew Yates, who died October 31st. By Abel Flint. Hartford. Hudson & Goodwin.

A Sermon, delivered Nov. 20, at the dedication of the brick meeting house, in the north parish in Danvers. By Benjamin Wadsworth, A. M. Salem. Joshua Cushing.

The poetical works of David Hitchcock, comprising, The Shade of Plato, or a defence of religion, morality, and government; in four parts. Also, The Knight and Quack, or a looking glass for impostors in physic, philosophy, and government. Together with, The Subtlety of Foxes, a fable. Boston. Etheridge & Bliss.

Genuine Religion, the best friend of the people; or the Influence of the Gospel, when known, believed, and experienced, upon the manners and happiness of the people. By Archibald Bonar, A. M. J. How. Charlestown. 1807.

The Wanderer in Switzerland, and other poems. By James Montgomery. 12mo. New York. S. Stansbury.

Love: A Poem, delivered before the E. E. branch of the non descript club. By the H. C. Newburyport. Feb. 1807. E. W. Allen.

Life of the Hon. Charles James Fox. Interspersed with a great number of original anecdotes. By B. C. Walpole, Esq. N. York. E. Sargeant.

The Christian Monitor, No. 4. Containing nine discourses on relative duties. And reasons for believing the truth of divine revelation. Munroe & Francis. Boston.

Sobriety, watchfulness and prayer, illustrated and urged, in a farewel sermon, delivered, Waterbury, Con. Dec. 21, 1806. By Holland Weeks, A. M. late pastor of the first church in said place. New Haven. Oliver Steele & Co. 1807.

PROPOSED FOR PUBLICATION.

A complete history of the Holy Bible, as contained in the Old and New Testaments, including also the occurrences of four hundred years, from the last of the prophets to the birth of Christ, and the life of our blessed Saviour and his apostles, &c. with copious notes, critical and ex-

planatory, practical and devotional. From the text of the Rev. Laurence Howel, A. M. with considerable additions and improvements, by the Rev. George Burder, author of the Village Sermons, Notes to Pilgrim's Progress, &c. Conditions. 1. To be printed on a handsome type and good paper, in *two* neat octavo volumes—and not *three*, as mentioned in the proposals. 2. To be neatly bound and lettered, and delivered to subscribers at $2,25 per vol. 3. Each volume to be delivered and paid for as published, and one copy given for every five sets subscribed for...If subscribers' names are sent forward by the 1st of July, 1807, they will be printed in the second volume. Woodward. Philadelphia.

A Theological Dictionary, containing definitions of all religious terms; a comprehensive view of every article in the system of divinity; an impartial account of all the principal denominations which have subsisted in the religious world, from the birth of Christ to the present day. Together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical History. By Charles Buck.—Terms of publication. 1. To be printed with a handsome type, and on good paper, in two neat octavo volumes, and put to press when 300 subscribers are received. 2. To be neatly bound and lettered, and delivered to subscribers at $2,25 per volume. 3. Each volume to be delivered and paid for as published, and one copy given for every five sets subscribed for. If subscribers' names are sent forward by the 1st of May, 1807, they will be printed in the second volume. W. Woodward. Philadelphia.

A view of the economy of the church of God, as it existed in its primitive form, under the Abrahamic dispensation and the Sinai law; and as it is perpetuated under the more luminous dispensation of the gospel; particularly in regard to the covenants. By Samuel Austin, A. M. minister of the gospel in Worcester, Massachusetts. Thomas & Sturtevant. Worcester.

Ordination.

On the 18th inst. was ordained over the church and society in Milton, Rev. Samuel Gile. The ecclesiastical council consisted of ministers and delegates from the Congregational churches in Andover, south parish, Danvers, first parish, Ipswich, first parish, Bedford, Charlestown, Dorchester, Roxbury, Dedham, Quincy and Randolph. The exercises were performed in the following order. The introductory prayer by Rev. Thomas Thacher of Dedham; Rev. Samuel Stearns of Bedford preached the sermon from Rev. ii. 10. "*Be thou faithful unto death, and I will give thee a crown of life.* Rev. Jabez Chickering, of Dedham, made the consecrating prayer. Rev. Benj. Wadsworth, of Danvers, was moderator of the council, and gave the charge; Rev. Joshua Bates, of Dedham, gave the right hand of fellowship; Rev. David T. Kimball, of Ipswich, made the concluding prayer. The exercises were appropriate and impressive; and though the weather was very unpleasant, the assembly was large and respectable; and all things were conducted decently and in order.

Obituary.

On Thursday, Jan. 15, 1807, deceased Mrs. Elizabeth K. Green, consort of the Rev. Dr. Green, of Philadelphia, in the 49th year of her age.

Mrs. Green was a woman of uncommon excellence. Her death, though not distinguished by signal displays of triumphant faith and hope, approaching to vision and enjoyment; yet deserves special notice, as it was the termination of a life which, on account of its Christian virtues, is entitled to the honour of being proposed as a model, especially to all placed in a similar station. To say that she was faithful to her husband, affectionate to her children, and kind to her domestics, would be giving her common praise. Her memory merits more.

Endowed with an understanding sound, correct, and improved; possessing a native sense of propriety,

remarkably discriminating; blest with a mind uncommonly firm, and adorned with the graces of Christianity; she was admirably qualified for that sphere to which Providence had called her by marriage, and discharged the duties of it with singular fidelity and acceptance. Anxious for the character and usefulness of her husband, as a minister of the gospel, she assumed the whole burden of domestic affairs, which she conducted with great prudence and economy; and by her assiduous attentions to the people of his charge, contributed to gain him that high standing in their affections which he so deservedly holds. In her deportment she was dignified, condescending and complacent; equally acceptable to every class of that numerous and respectable religious society to which she was related. The poor loved her for her affability; the rich courted her on account of the peculiar charms of her conversation. Her attentions in company were so kind and unwearied, that all present received a share; and her manners were so admirable and captivating, that few left her society without being ready to unite in her praise. Persons of every description, in that large circle of acquaintance in which she moved, were delighted with this excellent woman, who could, with such facility, accommodate her conversation to their various tastes.

The sickness, which terminated the life of this invaluable woman, was long and painful. Alternately exciting hope, and awakening fear, as to its issue, it was calculated to try her faith and patience. Her pains, often severe, she bore with Christian submission and fortitude. During her last confinement, her views of herself were very humble and abasing; but she was supported by a steady faith in the all-sufficient merits of Jesus Christ, and by a consoling confidence of having that love to God which is the sure product and certain evidence of genuine faith. At a time when her relatives and friends were flattering themselves with hopes of her recovery, in an unexpected moment, she, very suddenly, expired.—But they sorrow, not as those who have no hope. Under the greatness of their loss, they are consoled by an humble confidence that she fell asleep in Jesus, and that her spirit, in the mansions of blessedness, waits in joyful hope, for the resurrection of the body to immortal life. *Assembly's Mag.*

At Barnstable, on the 18th inst. the Rev. Oakes Shaw, pastor of the first church of Christ in that place, the duties of which important situation he discharged during the space of forty-six years, with the utmost degree of Christian pleasure, fortitude and zeal. His life was marked with the whole train of Christian virtues; it was his comfort and delight to administer the balm of divine consolation to the afflicted spirits; ever present in the hour of distress, and ready at the call of sorrow, he was the messenger of hope to the despairing, of consolation to the sorrowful, and of heavenly light to those, who walked in darkness.—As his life was one continued scene of piety and devotion, so his death was calm and serene. It was not the struggle of dissolving nature, but the calm repose of peace; and secure that the Master he had served in life, would not desert him in death, he expired with a smile of pleasure on his countenance, after a pilgrimage of 70 years.

At Cambridge, Mrs. Mary, wife of Rev. Henry Ware, D. D.

TO CORRESPONDENTS.

A Christian of the ancient school, is entitled to our warmest thanks for his two excellent and seasonable letters on the doctrine of the atonement of Christ. Seldom have we seen this fundamental doctrine of our religion explained and defended in a more clear and forcible manner.

W. on *the affinity between the languages of Europe and Asia*, is learned, ingenious, and evinces deep research into ancient and modern languages. It shall enrich the *Miscellaneous* department in our next number.

We have not yet received from our esteemed correspondent Z. his promised sketch of the life of Rev. William Cooper. Our *biographical* correspondents are requested to forward their communications early in the month.

J. C.'s Thoughts on Gal. iii. 19, 20, are received and on file.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 22.] MARCH, 1807. [No. 10. Vol. II.

Biography.

SKETCH OF REV. THOMAS MANTON, D. D.

Dr. Manton was born in 1620. In 1635 he was placed in *Wadham College, Oxford;* where he made such proficiency, that he was ordained, at the age of twenty, by the excellent Bishop *Hall;* who took particular notice of him, as likely to prove an extraordinary person. He himself, however, ten years afterward, lamented his entrance on the ministry so early, as a rash intrusion. The times were then perilous, and he was confined in *Exeter*, when it was besieged by the king's forces. After being sometime unsettled, he was chosen at *Colyton* in *Devonshire* to preach a weekly lecture; and was much respected. On coming to *London* he was soon noticed, and frequently employed. His first settlement was at *Stoke-Newington* in 1643. Here he continued seven years, and was often engaged not only in preaching, but on other affairs in the city. The second of the sermons before the sons of the clergy was by him. He delivered several before the Parliament, in which he discovered great prudence, particularly in that preached after he had borne his testimony against the death of the king. This, however, gave great offence, and some in the house talked of sending him to the tower, when his friends advised him to withdraw; but he never flinched, and the heat abated.

Mr. *Sedgwick* of Covent Garden, *London*, being disabled for his work, several persons were proposed to succeed him, but he would not resign, till Dr. *Manton* was mentioned, and then he readily yielded. He was presented to this living by the Duke of Bedford, who esteemed him highly to his dying day. In this situation he had a grand and numerous audience; among whom frequently was the excellent Archbishop *Usher*, who used to say, "he was a voluminous preacher;" not that he was tedious for length, but because he reduced the substance of volumes of divinity into a narrow compass. Dr. *Manton* had a great respect for Mr. *Love*, who was beheaded in 1651 for assisting the royal family, and attended him on the scaffold. The government, finding that the Dr. intended to preach his funeral sermon, expressed displeasure, and the soldiers threatened

to shoot him. But he was undaunted, and preached at Mr. *Love's* church, in St. Lawrence Jury, to a numerous congregation, though without pulpit, cloth, or cushion. Though he was far from courting the favour of that government, they professed to esteem him; and *Cromwell* sent for him to Whitehall on the morning of his installment, telling him, not before he came, that it was to pray on the occasion; and when he begged to be excused, urging the shortness of the notice, he said, that such a man as he, could not be at a loss to perform the service; and put him into his study half an hour to premeditate. The protector made him one of his chaplains. He was also appointed one of the committee for trying ministers; and he seldom absented himself from that troublesome service, as he was heard to say, that he might do all in his power to prevent matters from running into extremes. One instance of his kindness is worth recording. A clergyman of respectable aspect, somewhat in years, appeared before the commissioners, when Dr. *Manton* called for a chair; at which some were displeased. This minister, after the restoration, was preferred to a bishopric in Ireland; and he retained so affectionate a remembrance of Dr. *Manton*, that he charged Bishop *Worth*, when he went to London, to visit the Dr. and tell him, that, if he was molested in his preaching in England, he should have liberty to preach in any part of his diocese in Ireland undisturbed. His interest with the protector, which was very great, he never applied to any sordid ends of his own, but for the benefit of others, royalists not excepted. Accordingly he applied for the life of Dr. *Hewit*, who was condemned for a plot against the government; and, had it not been for the peculiar aggravations of guilt in the case, the protector declared he would have yielded to the Dr.'s intercession.

In 1660 he was very instrumental, with many other Presbyterian divines, in the restoration of Charles II. He was one, who waited on the king at Breda, and was afterward sworn one of his chaplains. He was also appointed one of the commissioners at the Savoy conference, being the first to receive the commission from the Bishop of London, who wrote him a most respectful letter on the occasion. In the interval between the restoratian and the fatal Bartholomew day he met no molestation, being well respected in his parish. He was also greatly esteemed by persons of the first quality at court. Sir *John Barber* used to tell him, that the king had a singular respect for him. Lord chancellor *Hyde* was highly obliging to him, and gave him free access to him on all occasions; which he improved, not for himself, but for the service of others. But after the Dr. refused to conform in 1662, so fickle is the favour of the great, that he fell under his lordship's displeasure, who accused him to the king of some treasonable expressions in a sermon. On which his majesty sent for him, with an order to bring his sermon. On reading the passage referred to, the king asked him, whether, upon his

word, that was all he said; and upon a solemn assurance that it was, he replied, "Doctor, I am satisfied, and you may be assured of my favour; but look to yourself, or *Hyde* will be too hard for you."

After his ejectment he usually resorted to his own church, where he heard his successor, Dr. *Patrick*, till he was obliged to desist. After this he preached on Lord's day evenings in his own house, and on Wednesday mornings; for which Justice *Ball* proceeded against him. When the indulgence, given in 1670, expired, and the Dr. was apprehended, after his sermon on the Lord's day, many persons of distinction attended him; so that he met civil treatment; and, when a prisoner in the Gate-house, the keeper, though usually severe, granted him every convenience.

After his release, when the indulgence was renewed, he preached in a large room in Whitehart-yard; but there he was at length disturbed. A band of rabble came on Lord's day morning to seize him; but, having timely notice, he escaped their fury. The place was fined 40*l.* and the minister, who preached for him, 20*l.* When the indulgence was confirmed in 1672, the merchants set up a lecture at *Pinner's Hall*, which was opened by Dr. *Manton*.

When his health began to decline, he could not be persuaded long to desist from his delightful work of preaching; but he at length consented to spend some time with Lord Wharton at Woburn. Finding however but little benefit, he soon returned, and gave notice of his intention to administer the Lord's supper; but did not live to perform that service. The day before he was confined to his bed, he was in his study, of which he took a solemn leave, blessing God for the many pleasant and useful hours he had spent there, and expressing his joyful hope of a state of clearer knowledge and higher enjoyments. At night he prayed with his family, under great indisposition, and recommended himself to God's wise disposal; desiring that, "if he had no farther work for him to do, he would take him to himself." When he went to bed, he was seized with a lethargy, to the great loss and grief of his friends, as it deprived him of all capacity for conversing with them. He died 18th Oct. 1677, in the 57th year of his age.

Dr. Manton was a man of great learning, judgment, integrity and moderation. He had a fine collection of books: and his delight was in his study. He had carefully read the fathers and schoolmen, and well digested the commentators on Scripture. He was also well read in ancient and modern history, which rendered his conversation entertaining and instructive. He discoursed with young gentlemen who had travelled, so as to surprise them with his superior knowledge of things abroad. He took great pains with his sermons, and sometimes transcribed them more than once. If a good thought came into his mind in the night, he would light his candle, and sometimes write an hour. His delivery was natural and free, clear and eloquent, quick and powerful, and always suited to the simplicity and ma-

jesty of divine truth. His earnestness was such, as might soften the most obdurate spirits. "I am not speaking," says Dr. *Bates*, "of one whose talent was only in *voice*, who laboured in the pulpit, as if the end of preaching were the exercise of the body. This man of God was inflamed with holy zeal; and spoke, as one who had within him a living faith of divine truths. The sound of words only strikes the ear, but the mind reasons with the mind, and the heart speaks to the heart." He abounded in the work of the Lord, preaching with unparalleled assiduity and frequency; yet always superior to others, and equal to himself. In the decline of life he would not leave his beloved work, the vigour of his mind supporting the weakness of his body. As a Christian, his life was answerable to his doctrine. His contempt of the world secured him from being wrought on by those motives, which tempt sordid spirits from duty. His charity was eminent in procuring supplies for others, when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent. His conversation in his family was holy and exemplary, every day instructing them in their duty from the Scriptures. His humility was great. He was deeply affected by a sense of his frailties and unworthiness. A little before his death he said to Dr. *Bates*, "It is infinitely terrible to appear before *God the Judge of all*, without the protection of *the blood of sprinkling*." This alone relieved him, and supported his hopes; which was the subject of his last public discourse.

Dr. *Harris*, in the *memoirs* of his life, mentions the following anecdote of him. "Being to preach before the Lord Mayor and court of Aldermen at St. Paul's, the Doctor chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But, as he was returning from dinner with the Lord Mayor, a poor man, following him, pulled him by the sleeve of his gown, and asked him, if he were the gentleman, that preached before the Lord Mayor. He replied, he was. 'Sir,' says he, 'I came with hopes of getting some good to my soul; but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me.' The Doctor replied with tears, 'Friend, if I did not give *you* a sermon, you have given *me* one.'

SKETCH OF REV. THOMAS VINCENT, M. A.

THOMAS and *Nathaniel Vincent* were sons of the worthy and reverend Mr. *John Vincent*; of whom it was observed, that he was so harassed for his nonconformity, that, though he had many children, not two of them were born in the same county. This Mr. *Thomas Vincent*, the elder son, was born at *Hertford* in 1634, and educated at OXFORD. He succeeded the Rev. Mr. *Case*, as rector of St. MARY MAGDALEN, MILK STREET,

London, from which he was ejected. He was a worthy, humble, eminently pious man, of sober principles, and of great zeal and diligence. He had the whole of the New Testament and Psalms by heart. He took this pains (as he often said) "not knowing but they, who took from him his pulpit, might in time demand his Bible also." Even *Wood* says, "He was always held in great esteem for his piety by those of his persuasion." But his eminence and usefulness were not acknowledged by a particular party only, but by all sober persons, who were acquainted with him. He was one of the few ministers, who had the zeal and courage to continue in the city amidst all the fury of the plague in 1665; and he pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private. He had been for some time employed in assisting Mr. *Doolittle* at *Islington* in giving young persons an academical education; for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend and colleague with his design to quit that employment, and to devote himself chiefly to the visitation of the sick, and the instruction of the healthy, in that time of pressing necessity. Mr. *Doolittle* endeavoured to dissuade him, by representing the danger he must run; told him, he thought he had no call to it, being then otherwise employed; and that it was rather advisable he should reserve himself for farther service to the rising age, in that station, wherein he was then so usefully fixed. Mr. *Vincent* not being satisfied to desist, they agreed to request the advice of their brethren in and about the city, upon the case. When Mr. *Doolittle* had represented his reasons at large, Mr. *Vincent* acquainted his brethren, that he had very seriously considered the matter, before he had come to a resolution. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary, that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of usefulness in the exercise of his ministry, through his whole life, like that which now offered itself. He had often committed the case and himself to God in prayer, and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion; and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy; that they apprehended the matter was of God, and concurred in their prayers for his protection and success. Hereupon he went out to his work with the greatest firmness and assiduity. He constantly preached every *Lord's day* through the whole visitation in some parish church. His subjects were the most moving and important, and his management of them the most pathetic and searching. The awfulness of the judgment, then every where obvious, gave a peculiar

edge to the preacher and his auditors. It was a general inquiry through the preceding week, where Mr. *Vincent* was to preach on the Sabbath. Multitudes followed him wherever he went; and several were awakened by every sermon. He visited all, that sent for him, without fear; and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for, though the whole number, reckoned to die of the plague in *London* this year, was 68,596, and seven persons died of it in the family, where he lived, he continued in perfect health all the time. He was afterward useful, by his unwearied labours, to a numerous congregation, till the year 1678, when he died at *Hoxton*.

ORTON.

LIFE OF REV. JOHN SERGEANT.

(Concluded from page 400.)

IT has already been mentioned, that the Housatonic Indians lived on two tracts of land, several miles distant from each other. In order to remove the inconveniences occasioned by this circumstance, the General Court, at the request of Gov. Belcher, purchased of the Indians in 1736 all the land, which they owned at Shatekook, and in return granted them a township six miles square, including Wnahktukook, or the great meadow. This township is now called Stockbridge. Mr. Sergeant and Mr. Woodbridge were each made proprietors of one sixtieth part, and four English families, carefully selected, were to be admitted for the purpose of assisting in civilizing the Indians, and that the solitary servants of the Lord might be furnished with some cheering society.

Previously, however, to the conjunction of the two companies in their new town, they went into the woods for a number of weeks to make sugar from the sap of the *maple;* and Mr. Sergeant, unwilling they should remain so long a time without instruction, accompanied them. He prayed with them morning and evening in their own language, and preached on the sabbath. In the day he taught the children to read, and at night the adults collected that they might learn of him to sing. While he was in the woods the snow was about a foot and a half deep. A deer-skin, spread upon some spruce boughs, with two or three blankets, formed his bed, and water from the "running brook" was his only drink.

We here see the *man* of true *benevolence*. We behold an object, which casts contempt on all earthly dignity, and eclipses the glory derived from genius, learning, or conquest.

Mr. Sergeant had opportunity particularly to observe the manners of the Indians. He found them kind to one another and very hospitable to strangers. The women and children were bashful; the latter exhibited no kind of respect to their parents. Compliments were unknown. When a stranger visited them, he entered the hut or wigwam as though it was his own, and said nothing until something was given him to eat.

Their language in this respect was remarkable, that it furnished names to designate relations, that are not designated in other languages. Thus, for instance, of the children of the same parents the *elder brothers* are denominated, by *all the younger* members of the family, *Netokhaunut*, and the *elder sisters*, *Nmesuk*, while the *younger* children are called by the *elder*, *Nheesumuk*. Here then we have names expressive of *three* relations, in which children of the same family stand to each other.

When the Indians were settled in one village at Stockbridge in 1737, Mr. Sergeant was enabled to instruct them in a more regular manner. He had become well acquainted with their language, and translated into it several prayers and Dr. Watts' first Catechism for the use of the children. He conversed frequently with his own people and with strangers who visited them, and endeavoured to impress their minds with the truth and excellence of the Christian religion. At the request of some Indians living at Kaunaumeek, a place about 18 miles to the N. W. from Housatonic, he visited them and preached in the Indian language. He thus opened a way for the establishment of a mission among them a few years afterwards by the zealous and excellent Mr. Brainerd.

From this time to that of his death in 1749, Mr. Sergeant continued his faithful labours as a missionary at Housatonic; but his views were not confined to the small tribe, with which he was connected. He was earnestly desirous that the blessings of the gospel might be extended to the larger tribes, who were still in darkness. To this end he was particularly careful to cultivate the friendship of strangers; he preached to a number of Indians on an Island in Hudson's river, and even visited the Shawanoos, who lived 220 miles distant on the Susquehannah.

Although Mr. Sergeant could not complain of a total want of success at Stockbridge, yet his exertions were not prospered in the degree that he wished. The manner, in which the Indians lived, presented an almost insuperable difficulty. Except when employed in hunting, the men were generally *idle*, and idleness led the way to *drunkenness*. Besides this their language was so imperfect and barbarous, that it was impossible by means of it to communicate fully the important truths of the gospel. In order to surmount these difficulties Mr. S. was convinced, that it was absolutely necessary to civilize them, and to persuade them to exchange their own for the English language and habits. For this purpose it was that he wished several white families to be placed among them, and the more completely to accomplish this object he formed the plan of a *school* for the *education of Indian children* in a manner, which should effect a thorough change in their habits of thinking and acting. He proposed that a number of children and youth, from ten to twenty years of age, and among them some from other tribes, should be placed under the care of two masters, one to have the oversight of them in the hours of labour, and the other in the hours of study; that their time should be so divided be-

tween study and labour that none be lost in idleness; that 200 acres of land should be devoted to their use, which they should cultivate; that they should be accustomed to restraint and obedience; that girls as well as boys should be received into the school, and that they should be taught the duties of domestic life; and at the same time that the principles of virtue and piety should be instilled into their minds in a way, that should be likely to make the most lasting impression.

This was the plan for a school formed by Mr. Sergeant, and which by great exertion he was enabled in part to carry into execution just before his death.

It would perhaps be useless to enter into a detail of events, which had relation to this mission at Housatonic, but there are two inquiries that will naturally be made; first, by what means was Mr. Sergeant supported, and from what sources did he derive funds for defraying the unavoidable expenses to which he was subject, and secondly, what success rewarded his labours?

He received an annual salary of 120 or 130 dollars from the *Commissioners* for *Indian affairs* at Boston, which however was very incompetent for his own comfortable subsistence and that of his family. The General Court, besides building a school-house, and house for public worship, made him a small grant, and for what was still wanting he was dependent on the generous donations of individuals. Among these it is pleasing to recollect the munificence of Mr. Isaac Hollis, of London, who in the course of four or five years contributed upwards of two hundred pounds sterling for educating a number of the Indian boys. Mr. Samuel Holden of London, and Madam Holden were also liberal benefactors of the mission. To these may be added the names of Dr. Watts, Dr. Ayscough, and Capt. Coram of London, and Gov. Belcher and Dr. Coleman of Boston. It is particularly the last mentioned gentleman, whose name deserves to be held in remembrance. He was the early friend of the mission and unwearied in his exertions to promote its interest. Through him the bounty from England was communicated to Housatonic. He rejoiced in the hope of promoting the salvation of the heathen, and it was but four days before his death that "with a sick and faint breast and a trembling hand" he wrote to Mr. Sergeant to make known to him a new instance of the liberality of Mr. Hollis. At the close of this letter we find the following affecting benediction, "My son, the Lord be with thee; and prosper thou when I am dead."

As to the *success*, which attended the benevolent labours of Mr. Sergeant, it was such as must have administered to his heart the purest satisfaction. When he went to Housatonic in 1734, the whole number of Indians living there did not amount to fifty; when he died in 1749 the number was increased to 218; of these 129 had been baptized, and 42 were communicants, 18 males and 24 females. About 70 others had been baptized who were not living. When it is recollected that Mr. S. was cautious as to the admission of members into his church, that he carefully ex-

amined those who offered themselves, perhaps without presumption we may indulge the hope, that most whom he received were real Christians, truly penitent and believing. If however he was the means of bringing but one heathen to the knowledge of the gospel, this event would fill heaven with joy.

The wives both of the Captain and Lieutenant died, expressing to him their hope of salvation, and giving evidence that their hope was not groundless; and several others, while Mr. S. was living, closed their eyes in peace, and joyful expectation of eternal life.

At length the time arrived when he himself was to be summoned into the world of spirits. In his sickness he was frequently visited by the Indians, and he took every opportunity to enforce upon them the instructions which he had given them, charging them to live agreeably to the gospel, as they would meet him at last in peace. So great was their affection for him, that they assembled of their own accord, to supplicate their Father in heaven for the continuance of his precious life.

When he was asked, whether the grave excited any terror, he replied, "Death is no surprise to me. My acquaintance with the blessed world, to which I hope I am now hastening, through the mercy of God in Christ, is not now to commence. I can trust him, in whom *I have believed*, and long ago placed my everlasting dependence upon." On being reminded that his *work was well done*, "I can call myself," he answered, "a most *unprofitable servant*, and say, *God be merciful to me a sinner.*"

At last, in July, 1749, after commending his departing spirit to the blessed Redeemer, he died in peace, and has entered, it is believed, into that rest, which remaineth for the people of God.

Mr. Sergeant has left an example, which in many respects is worthy of imitation. He was frequent in the duty of secret prayer. Morning and evening he worshipped God in his family, reading at the same time a portion of the sacred Scriptures, and making such observations upon it as he thought would be useful. He preached four sermons every Lord's day, two to the English, and two to the Indians, and in the summer season usually spent an hour with the latter after the common services, instructing and warning and exhorting them in the most familiar manner. Besides this, during the week he kept his eye upon them, and continually endeavoured to promote the objects of his mission. He was very careful in the improvement of his time. He translated into the Indian language those parts of the Old Testament, which contain an account of the creation, of the fall of our first parents, of the calling of Abraham, of the dealings of God with the patriarchs and children of Israel, and those which relate to the coming of Christ, and the whole of the New Testament, excepting the Revelation. This was a work, which cost him much labour, and the reading of it to the Indians, as their language abounded in gutturals, was extremely fatiguing.

Mr. Sergeant was just, kind and benevolent; compassionate to the afflicted, liberal to the poor, friendly to his enemies,

and anxious to save the sinner from death. He was careful not to speak evil of any one. No envious or unkind word fell from his lips, and no resentment was excited by the injuries he received. His cheerfulness did not degenerate into merriment, nor his seriousness into melancholy; but he seemed always to have the quiet possession of himself.

Such is the representation, which is given us of the Rev. Mr. Sergeant. Many traits might be added to this portrait, but those who wish for more minute accounts are referred to the pamphlet already mentioned.

The reader, who with a benevolent joy has seen the gospel conveyed to the Indians at Housatonic, will naturally desire to know what has been the state of that tribe since the death of Mr. Sergeant. The Rev. Jonathan Edwards succeeded him as missionary at Stockbridge. A number of years after his death the whole tribe emigrated to New Stockbridge, near Oneida, in the state of New-York, where they now live under the pastoral care of the Rev. John Sergeant, a worthy son of the excellent man, a sketch of whose life and labours has thus been given.

W.

Religious Communications.

ON THE INFLUENCES OF THE HOLY SPIRIT.

(Concluded from page 419.)

If the doctrine of divine influence, as before stated, be true; we are reminded of the unspeakable goodness of God. He has not only ushered in an economy of which divine grace lies at the foundation; he has not only sent his Son, the great and blessed Immanuel, from heaven, to open a way for the exercise of mercy; to open prison doors to them that are bound, and to break their chains; but he sends his spirit, to take them by the hand, and lead them out. As all outward means, however numerous, or forcible, are insufficient for our delivery, on account of the deep corruption of our hearts; he sends his Spirit, to operate within, that, by the joint influence of outward means and inward agency, he may take possession of that seat to which he is entitled; but which has long been occupied by the world and sin.

2. It appears, likewise, that our depravity must be very great indeed, or else such a kind and gracious gospel, as that of Christ, would need no spiritual influence to procure it a ready reception. It is strange, that sinners under sentence of eternal death, need to be urged to accept pardon, and a heavenly inheritance. Men do not require urging to accept earthly benefits. They readily and gladly accept them. One would suppose, that men would be greatly dissatisfied with their sinful state, and very anxious to avoid the dangers of it; that the offer of forgiveness and eternal life would be em-

braced with joy unspeakable. But instead of this, so great and inveterate is our attachment to sin, that without the impressive, persuasive, and transforming influence of God on the heart, these offers would certainly be rejected, and we should remain in the number of those, who *will not come unto Christ, that they may have life.*

3. If the preceding observations be true, and the influence of the Holy Spirit be essentially necessary to conversion and a holy life; it is highly important, that this doctrine should be sensibly felt. We ought to imbibe this, as a first principle, that, in the work of religion, nothing effectual will be accomplished merely by our own strength; and that therefore reliance is to be had on the grace of Christ. Impressed with this idea, we are humbly to acknowledge before God our present corruption, the fatal influence, which sin has obtained over us, and earnestly to implore, that God would endue us with divine strength, and direct our souls to himself. It is by divine influence on the heart, counteracting corrupt inclinations, weakening the power of sin, and directing the mind to God as the chief good; it is in this way, and not by the mere strength and independent exertion of man, that the obedient servants of Christ, in all ages, have attained a state of holiness and glory.

And if it be important to realize this doctrine, in the very outset of a religious life, in our first inquiries after salvation; it is no less important, that the Christian realize it, in his endeavours after progressive sanctification. The pious believer will no more advance in the ways of righteousness without the influence of the Spirit, than the sinner would, without it, turn to righteousness. If we be the children of God, our lives are spiritual, i. e. not only conformable to reason and the dictates of the mind; not only opposite to sensuality and the law in our members; but, in a manner imperceptible, influenced and directed by the Spirit of God. If we *mortify the deeds of the body*, it is *through the Spirit.* If we be not in the flesh, but in the spirit, the Spirit of God dwelleth in us. *And, if we have not the Spirit of Christ, we are none of his.*

4. This doctrine of divine influence is exceedingly comfortable to those, who have a just opinion of their own weakness, ignorance, and corruption. How strong are the temptations, to which Christians are sometimes exposed! How arduous is the warfare, in which they are engaged! How numerous are their enemies; and how unequal is their strength to all the opposition, which they are required to encounter! But God has a perfect knowledge of their situation. He knows every circumstance with regard to them. He knows the very kind of aid and direction which they need. By humble application to him, accompanied with their own watchful endeavours, they are sure of being saved from the hour of temptation; not indeed from being tempted, but from being overcome; from being tempted beyond what they are able to resist. God is able to make all grace abound toward them; to establish and confirm them; to invigorate their reso-

lutions, to subdue their sinful affections, and to enable them to triumph, through Christ Jesus. The work of our salvation, blessed be God, is not put exclusively into our own hands. It is not confided to our own strength. We are to use the strength communicated from above. *It is God that worketh in us to will and to do of his good pleasure;* and therefore we are required to *work out our salvation with fear and trembling.*

5. This doctrine of divine influence affords great relief to the Christian's mind, when he is called to act in perplexing circumstances; when he is required to take some active part, but yet knows not, on which side the path of duty lies. He feels disposed to do right, but knows not what is right. He then rejoices, that there is a Being, of whom he can ask wisdom; who is ready to pity the ignorant, and those that are out of the way. He knows that in God there is infinite wisdom; and after lamenting his own ignorance, and imploring divine light and direction, he feels the burden, in some measure, removed. He feels a humble hope, that God will lead him to a right determination and suitable conduct. Most Christians are sometimes placed in such circumstances as these; and know the feelings, of which we are speaking.

Lastly, as true believers are said to have the Spirit dwelling in them, it becomes an important subject of inquiry, whether we have this Spirit, or not. And the apostle gives us a rule, by which this is to be determined. If we are led by the Spirit, we shall mortify the deeds of the body, we shall maintain a continual warfare with sin; we shall be crucified to the world, and the world to us, by the cross of Christ; we shall curb, restrain, and mortify those corrupt desires and affections, which oppose the gospel; we shall be spiritually minded, and show that we are risen with Christ, by placing our affections on things above. We shall be employed, every day, in maintaining and strengthening the new and spiritual life. That day, that month, or that year, will be viewed by us, as best employed, and as turning to the best account, wherein most has been done for God, and for the weakening and subversion of sin, in ourselves and others. The character of God will appear glorious, sin hateful, and holiness, above all things, lovely and desirable. The Spirit of God excites to humility, and leads us to speak of ourselves, in secret worship, in worse terms, than we should think ourselves justified in applying to any of our fellow men.

These are some of the general qualities of those, who are led by the Spirit, and are the sons of God. If these qualities be possessed by us, we have unspeakable reason to rejoice and bless God, and to press on vigorously after greater attainments. But, if we have them not, it is strongly to be apprehended, that we are in a state of sin, of danger, and condemnation, and may with good reason be urged and exhorted to flee from the wrath to come. Let every reader bear in remembrance these solemn words, in which is a brief description both of the righteous and the wicked. *If ye walk after the*

flesh, ye shall die; but if, through the Spirit, ye do mortify the deeds of the body, ye shall live.

LEIGHTON.

THE DOCTRINE OF THE ATONEMENT OF CHRIST BRIEFLY EXPLAINED AND DEFENDED IN A SERIES OF LETTERS TO A FRIEND.

LETTER I.

The Doctrine stated.

DEAR SIR,

AGREEABLY to your request, some thoughts on the Doctrine of the Atonement are here offered to your candid consideration. A doctrine, which is much objected to by those who style themselves *rational Christians*, and also by some others: but which seems to be plainly taught in the Scriptures as an important article of the Christian religion.

It has been, I think, the general belief of Christians, particularly, as professed in the Protestant churches, that the sins of men were imputed to Christ, or judicially charged upon him, as their sponsor: That their guilt, or the obligation they were under to suffer deserved punishment, was transferred to him: He having by the appointment of GOD the Father, and his own free consent, undertaken to make satisfaction to the law and justice of God, by bearing the punishment due to their sins, in their stead; that so God's infinite hatred of sin and love of righteousness being fully exercised and expressed, and the ends for which the punishment of sin was necessary, as well answered as they would have been in the punishment of the sinners. He might, consistently with the honour of all his perfections, and the interest of his universal kingdom, pardon, and justify all those who by a true faith are united to Christ, and so receive the *gift of his* righteousness.

But to prevent mistake, it must be carefully observed, that we are far from imagining that the sins of men were transferred into Christ, for in him was no sin. It is impossible that the act of one person should be made the act of another. Nor can the criminality, the blameworthiness, the desert of punishment, which is inseparable from sin, be shifted from the sinner to one who is personally innocent. Far be it from us to imagine that Christ became blamable, or that he deserved punishment, or that God was displeased with him, in consequence of his becoming our sponsor, and assuming our guilt, or penal obligation. The Father was ever well pleased in his beloved Son, who was never more the object of his complacence, than when he bore our sins in his own body on the tree. The guilt and punishment of our sins was not deserved by him, but he became subject to it by voluntarily taking this burden on himself. And so the punishment of our sins became *due to him*, as being responsible on our behalf, though it was not *deserved* by him.

We must not then confound the *guilt* of sin, with its *criminality*, or *desert* of punishment. It is true the word is sometimes used to signify a state of being blamable or faulty. But by the guilt of sin we understand *the obligation to punishment* to which the sinner is subject by the threatening of the law. In this

sense the word is always used by our divines in treating of the redemption and satisfaction of Christ. Though the demerit of sin, or its desert of punishment, is inseparable from its evil nature, and it must remain forever true that a sinner deserves punishment; and though according to the law every transgression must receive its deserved punishment, yet the penitent and believing sinner may be pardoned, and so freed from his guilt or penal obligation, in consequence of Christ's taking it upon himself by the approbation and appointment of the Father. Tho' the law and justice of God, and the interest of his kingdom, require that sin be punished, yet the sovereign of the world might consistently with justice, and the spirit of the law, so far relax its rigor as to transfer the penal obligation of sinners to their approved and authorized sponsor, who by suffering the penalty of the law in their stead has freed all penitent believers from their guilt or exposedness to deserved punishment, his satisfaction and merit being accepted in their behalf, as equivalent, and answering all the ends for which the punishment of sin is necessary.

To impute sin, or righteousness to any one, in the language of the Scriptures, does not mean the same with judging that he had sinned, or that he is in himself a righteous person. To impute sin to a person, is to charge it to him so far as to hold him subject to the penalty thereto annexed, as if he had sinned. To impute righteousness is to accept one as entitled to the rewards of righteousness, as if he were a righteous person. So Paul wrote to Philemon, that if Onesimus had wronged him, or owed him any thing, he should impute it to him, (so it is in the Greek.) He did not mean that Philemon should think that Paul had wronged or owed him, but that he should charge him with whatever Onesimus might owe, and he would be responsible for it. And he elsewhere mentions the blessedness of the man, to whom righteousness without works is imputed. This could not mean that he was judged to be personally righteous in the eye of the law. It could not be his own righteousness which was imputed to him. For he is described as a pardoned sinner, whose sins were covered, and not imputed to him. Though in himself he was not righteous, but a sinner, and God knew him to be such a one, yet he did not impute sin, but imputed righteousness to him: that is, he freed him from guilt, and exposedness to punishment, as if he had not sinned, and accepted him as righteous, and entitled to the reward of righteousness, on account of the righteousness of his sponsor given and imputed to him.

How this transferring of the guilt of sin, and the rights of righteousness, is consistent with the justice and truth of God, may perhaps be considered hereafter. In the mean time, if this should appear to be the doctrine of the Scriptures, we should be cautious of objecting to it, tho' our reason should be puzzled in accounting for it. Let us then have recourse to the law and to the testimony, searching the Scriptures whether these things are so. If we should not be thought worthy to rank with the *rational*

Christians, yet if we can attain to be *scriptural ones*, we may think ourselves happy. I would, however, not neglect to use, as well as I can, the small share of reason which God has given me, in investigating and ascertaining the true meaning of the divine oracles, by comparing more obscure or ambiguous passages with those whose meaning is more plain and determinate. To explain the Scriptures by the Scriptures seems to be a rational, as well as approved method of procedure. May God assist and succeed the attempt. With respect and affection, your friend,

A Christian of the ancient School.

(To be continued.)

ORIGINAL LETTERS, FROM AN AGED MINISTER TO A YOUNG STUDENT IN DIVINITY.

No. 3.*

My Dear Sir,

I SHALL join my poor petitions, that HE who "giveth liberally," may be with you in the important design you mention.

And when that first object, that of collecting together the doctrines, and the sentiments of Revelation, is accomplished, a second will naturally come in view;—that of studying the transcendent *eloquence* of those divine writings, and enriching the mind by attentively noting the varieties of energetic expression with which great truths are conveyed; the numerous striking figures, and turns of thought; and the inimitable specimens of the beautiful, the pathetic, and the sublime; with the simple majesty, which runs through the whole volume. I mention this now, because many of these specimens will meet us, while we are pursuing the first object; and may therefore be minuted as we go along. But they will deserve to be made a distinct branch of study. Where else can we find the truths of religion conveyed with such majesty; or in a manner, which awakes such great and exalted sentiments?

I doubt not it has often occurred to you, whether prayer, which constitutes so important a part of the public exercises, should not be more premeditated, than it often is; and have more of meaning, and be more inspired, enriched, and diversified with the varieties of sublime and impressive devotional matter, which the Scriptures furnish. Improve then upon those, who have gone before you. In this there is a large field open for it. It is easy to observe *who* has not attended enough to this branch of study. But accept it as a proof of sincerity, that I dare not omit a hint of this nature, though it brings up in a strong view, my own deficiency. It is nevertheless true, that prayer, though I believe it should be generally more compendious, than it is, might become as interesting, as any part of public exercise, and such it ought to be. Such it was, indeed, where Colman, the two Coopers, President Davies, and a few more officiated. And it may be again, if with the attentions now hinted, the Spirit of grace and supplication shall concur, which, that we may both experience, is the continual wish of your friend, &c.

....

* No. 2 of these Letters has been unfortunately lost. We will thank our Correspondent to forward another copy.

My dear Sir, *No.* 4.

I AM much pleased that you find such friendship and valuable society with Mr. —— I hope you will derive much assistance and animation from him in those studies, in which I pray the MOST HIGH to grant you the best direction, and the happiest success.

With respect to your choice of books, though I have not an idea of adding much to what will meet you from other quarters, I will however drop a hint or two. One is, to prefer those authors, who take up divine subjects, in the way which is most agreeable to their nature, and most adapted to interest the heart. Divinity has this special quality ; that it is always wronged, when it is treated in a mere speculative manner. Yet it often has been, and by great writers, especially where they treat upon the great first principles of natural or revealed religion. Yet these, *because they are* first principles, are the more interesting, and should be treated as such ; and when they are, the effect is perceived at once. I do not suppose that either of us considers Necker, as a finished divine. But there are some specimens in him of the kind I refer to, which are certainly very impressive ; and worthy to be remembered by the divine and the preacher: Particularly in his 5th chapter on the importance of religious opinions, to which I refer you. Yours, &c.

(*To be continued.*)

For the Panoplist.

ON THE RESURRECTION OF CHRIST.

THE arguments, which I have selected for the subject of this essay, are such as are connected with the story, propagated by the Jews, *that the disciples came by night and stole the body of Jesus, while the watch were asleep.* Of course but a small portion of the arguments in favour of the resurrection must be expected. I lay no claim to novelty ; if any one shall say, "I have heard, or thought of the same before," perhaps some others have not. The advancement of the truth, not the gratification of curiosity, is my sole object.

The body of Jesus, let it be remembered, was placed in a sepulchre, which had been cut out of a rock ; all entrance into it therefore was excluded, except at the mouth. The mouth was closed by a very large stone, and guarded by a band of Roman soldiers, who, as it is well known, if found asleep at their posts, must have answered for it with their lives. How happened it, that the disciples, who undoubtedly were apprized of this military law, and of the other facts referred to, should venture to gain access to the sepulchre, at so great a hazard? Knowing the watch to be *awake*, they must have despaired of success ; and what reason had they to imagine that sixty or seventy men, for such was the usual number of a Roman guard, would suffer themselves to sleep, at the risque of their lives ; and that all would so sleep at the same instant of time ? Here would indeed have been a miracle, how much soever the enemies of Christianity may wish to avoid one in matters of revelation.

But, admitting that the soldiers were *asleep*, how could they testify that the disciples stole the body? They might, it is true,

testify that, before they slept, the body was there; and that, when they awoke, it was missing; but this is not telling *how* it was missing; whether through the stealth of the disciples, or miraculously, or any other mode of escape. But I will not waste time in examining the evidence of facts, which were witnessed by persons *asleep*.

Admitting again that the soldiers were asleep, how happened it, that the disciples knew that fact? We cannot suppose that they were watching such an event, an event the most improbable, and beyond the power of the imagination itself to fancy. Besides, what reason had they, or any body else, to suppose that the body could be conveyed away without giving alarm to the soldiers, when it is considered, especially, that many hands would be required to move the stone from the mouth of the sepulchre,* and that this could not be performed without producing a very considerable noise! Would it, furthermore, be natural for the disciples, in their haste, to be so particular, as to¶ strip the body of its winding sheet, and the head of its napkin; and, wrapping them up in separate parcels, to lay them carefully in the tomb? Would it not have been more natural, to take the body with its clothes about it, and make all possible dispatch, to avoid detection? Why did they choose the latter part of the night, as it must seem they did, on the supposition made, for such an expedition? For it should be considered that, after they had stolen the body, it was incumbent upon them also to conceal it.

Had the chief priests believed that the body was stolen, why was not an immediate search ordered, to discover where it was deposited? Had search been made, there is every reason for believing that a discovery would have been the result. It is no very easy matter to conceal a dead body for any great length of time, so that no traces of it be observed; and at that time, in Jerusalem and its environs, full of people collected to keep the passover, the difficulty must have been increased. The thing was *possible* indeed; and that possibility, we allow objectors to employ to their utmost advantage. That the chief priests believed nothing about the stealing of the body, and that they fabricated the story themselves, or connived at the fabrication, is manifest from the fact, that they made no effort to detect the *fraud* of the disciples, as they would term it. They had the strongest motives to expose to the world the knavery of these men, if any such knavery existed; they had the fullest reason to believe, that by a diligent search the body might be discovered; if such discovery had been made, Christ would have been proved, at once, to be an impostor; his religion have been overthrown; and themselves not only exonerated from the guilt of putting him to death, but shown to be highly praiseworthy in vindicating the truth of God. These were motives, which could not have failed to influence the minds of such men, as composed the Sanhedrim of the Jews; men covetous of a character for zeal in their religion, and little

* See Mark xvi. 1—4; also xv. 46.
¶ See John xx. 6, 7.

desirous of being considered, in the eyes of the people, as guilty of the blood of an innocent person.

On the *soldiers' sleeping*, I would finally remark, that of all occasions and of all seasons, that occasion and that season were most unfavourable for sleeping. This same Jesus, whose body they were guarding, not many hours before, had been put to death at the instigation of the Jews, whose king, MESSIAH, and deliverer, he had affirmed himself to be. He had declared himself to be the Son of God; had asserted that, though dead, he should arise again. When he gave up the ghost, nature seemed convulsed; the dead left their graves; the rocks confessed some mighty power, and were rent asunder. The minds of all the people had been occupied, and were still occupied, with the novelty, mysteriousness, and importance of what had taken place. These soldiers knew all, which had been done; they themselves, in all probability, had borne a part in the transactions, which preceded and accompanied the crucifixion; were of the number of those, who had arrayed him with mock ensigns of royalty; had insultingly cried, "Hail, king of the Jews!" had spit upon him; and smitten him with the reed, which, in derision, they compelled him to carry, as a sceptre. Notwithstanding these insults, their own consciences must have testified, as Pilate's did, that he was a blameless person; that what they had done, they performed, not because any thing in his life was worthy of reproach, but in the hard-hearted merriment of a Roman soldiery, to whom executions were pastimes, rather than scenes of pity. The time was now rapidly approaching, when, according to his prediction, he should rise from the dead. It was the stillness of night; apprehension was awake; curiosity was alive—could the soldiers sleep? A few moments would decide, whether the object of their watch were the body of a crucified *malefactor*, or whether the Lord of glory would arise from the tomb. If even *these* soldiers, in such a time, could sleep, they were not men, but beings, in whom some of the most distinguishing traits of the human character were wanting.

But I affirm that the soldiers never told the Sanhedrim the story of stealing the body; and that for these good reasons. First, the soldiers were awake and on guard; they were therefore witnesses of whatever took place; and, if the body were removed, they must have known, and been consenting to it; the improbability of which, i.e. of their consenting, is sufficiently evident from the fact, that the opposers of the resurrection, who catch at any thing to save their cause, never, I believe, attributed to the soldiers any connivance with the disciples; or, on the other hand, if they were not witnesses of what took place, whereas they were not asleep, they must have been supernaturally influenced, in order to prevent their knowledge of what was transacted. But they, who would admit such a preternatural influence, would, I suppose, concede to us the resurrection. On either supposition then, that the soldiers were witnesses, or were not, it would seem, that they were not the authors of the story. Secondly,

the guard had every motive for not publishing such a tale. The publishing of it would have been an acknowledgment of a capital offence, and the soldiers well knew that the Jewish Sanhedrim would be the first men in the world to expose them, in such a case, to the penalty of the law. They would expect to be questioned at once, "if the disciples came for the body, why did you not apprehend them?" But, "we were asleep." "How then do you know the truth of what you assert? the world must be persuaded by another story than this, and we shall see that you reap the full reward of your neglect." Thirdly, had the soldiers been asleep, or had they suffered the body to be stolen; they would, beyond a question, have asserted its resurrection; if asleep, to secure them from punishment; if conniving at the theft, besides the avoiding punishment, to carry on the deception.

I am aware of one objection to what has been said concerning the fabrication of the story. It is this; "Had the story been so very improbable, those acute men, who composed the Sanhedrim, would never have published it; but it is certain, that they did publish it, and the Jews to this day give credit to it; the more then you endeavour to show its improbability, the more you establish its probability; that is, your argument defeats itself." I answer; whether the story is probable or not, any man may judge for himself, as well now as eighteen hundred years ago, so far as facts are handed down to us. But remark, these men had but one alternative; either to report that the disciples removed the body, or to admit its resurrection. Let any one reflect as much as he pleases, he will find, it is believed, no other. Now the resurrection is out of the question; a thing in no way to be admitted. The disciples then removed the body, and in so doing acted by stealth, or by permission of the keepers; of the two, the removing of it by stealth, no doubt, is the more probable supposition, improbable as it is; and so, it seems, the Jews considered it. Remark farther, that men always admit with readiness any thing to disprove what they vehemently wish to be untrue, or that others should believe to be false. No great wonder, therefore, that the Sanhedrim, in their trying dilemma, fabricated even this improbable tale, to screen themselves from the imputed guilt of having put to death the MESSIAH of their nation.

Arguments to prove the resurrection of Jesus might be greatly multiplied. I know of no fact in history, which I would sooner undertake to evince, with the hope of success, were men as willing to believe things of everlasting, as they are of temporary moment. The stealing of the body of Christ was incomparably the most probable story, which the sagacity of the most sagacious among the Jews could invent, in order to convince mankind; and it is the only one, on which to this hour the whole people of the Jews, scattered throughout the world, found their disbelief of the resurrection. The absurdity of the story I have endeavoured to expose in a short and perspicuous manner, by laying hold of some of the most prominent circumstances,

which present themselves to an inquirer. If Christ Jesus arose from the dead, the Christian religion is true; if this religion is true, it behoves all men to embrace it; for it assures us, that salvation can be hoped for from no other. Whether we admit the evidence of the resurrection, therefore, or not, is no trifling matter; our interest is to know and obey the truth, whatever it is, and the truth alone will make us free. B. C.

REPLY OF LUTHER TO J. C.

DEAR SIR,

It is no small satisfaction to observe the traits of an ingenious, inquisitive, and candid mind, which your communications display. Such a mind is suited to understand and receive the truth. The additional remarks, which I have to suggest, shall be as concise as possible. For such controversies, when carried to a great length, seldom fail to become unprofitable and irksome to readers.

1. It cannot be unobserved, *that you have changed your ground.* In your first communication you took the ground of objection against the doctrine of the saints' perseverance. Your arguments were expressed in such decisive terms and urged with so much energy, and such a cast was given to the whole performance, that it was natural for readers to consider you, as not fully believing the doctrine. At least, it is certain, that *all you wrote was against it.* But now, without any notice, you take ground entirely different. Your remarks, you tell us, "are by no means intended directly or indirectly to operate against the doctrine of the saints' perseverance." The difficulties, which your first paper unfolded, seem all to have vanished. In short, your first appearance was wholly in the dress and manners of an *Arminian.* Your second exhibits you an *old Calvinist.* This change, which is not by any means censured, must be kept in mind in order to a proper treatment of the subject. Before, my business was to remove objections against the doctrine of perseverance. Now it is quite different.

2. *Your concessions deserve notice.* You acknowledge the *candour* of Luther's observations; and, if you view his arguments as intended to defend the doctrine of perseverance upon the ancient Calvinistic ground, you concede that many of them have *ingenuity* and *force.* You speak in another place of their being *clear and forcible in themselves.* Now if Luther's arguments have *a spirit of candour;* if they are *clear and forcible in themselves,* and *forcible* too on that Calvinistic ground, which you now choose to occupy; they are, one would think, just what you desired, and certainly answer the purpose, for which they were written. Why then are they not satisfactory? Because you have suspicions as to Luther's design. It may be proper, therefore, to remark,

3. *On the sentiments, which you are pleased to charge against Luther.* Although you do not directly call in question the strength of his arguments; yet there is something, which leads you to suspect, that he did not mean to defend the doctrine on Calvinistic ground. Still you

do not feel very confident. Your language is that of uncertainty. "We may have mistaken the design of the writer." You may feel assured, that the licence you have taken to conjecture L.'s meaning has exposed you to mistake. You charge him with holding, "that David did totally apostatize from God and holiness; that he fell, for a time, into precisely the same moral state, in which he was previously to his conversion; that other good men are sometimes entirely holy, and sometimes entirely sinful," &c. All this you infer from the following passage. It is asked, *what would have become of David, if he had died in the midst of his crimes?* Luther replies, *If he had died impenitent, he would have been lost.* Here you think Luther fairly concedes, "that, in his opinion, David did totally apostatize from God and holiness; that he fell into precisely the same moral state, in which he was previously to his conversion." Luther freely owns that his idea was not so clearly and definitely expressed, as it ought to have been, and that his language may possibly give some occasion for your inference. He therefore begs leave to remark, that when he uses the expression, "if David had died *impenitent*, he would have been lost," he does not mean that David, in order to salvation, must have died in the act of repentance. A regenerate person, whose pious exercises are suspended in the last solemn scene, has as sure a title to heaven, as one, who dies, triumphing in faith and hope. The mercy of God has not made salvation to depend on the act of repentance and faith in a dying hour. David was a good man, a penitent, a believer. If he had turned from penitence to impenitence; if he had become a re-impenitent, or a total apostate from religion, he would have been lost. This is Luther's meaning. "If David had died impenitent; or as he would now more fully and definitely express it; if he had again become an impenitent sinner, or had totally apostatized from God and holiness, he would have been lost." But is it involved in the nature of a supposition, that the thing supposed does or must actually take place? Because Luther says, if believers should become apostates, they would perish; can he be charged with holding, that they are apostates in fact?

4. Let us, with care, attend to the construction of Heb. vi. 4, 5, 6. It may be pertinent to remark, that the question among Calvinists, who adopt different constructions of this text, does not relate to the theory of divine truth. It is merely this; whether the passage contains one or the other of two sentiments, which are equally admitted on both sides. In other words, the question respects no essential truth of religion, but merely the construction of a particular text. It is also granted that many plausible arguments have been urged in favour of each of the two constructions. Nor do I pretend to decide, with certainty, which arguments preponderate. It is my first wish, that the arguments on both sides may be fairly exhibited, and that readers would form a conclusion, not according to my judgment, but according to the truth. While I

suggest some of the considerations, which favour one construction, I should be gratified if some writer would exhibit, to the best advantage, the arguments, which may be used to support the other.*

1. It is urged, that the passage respects the regenerate, because the description is too high for any unregenerate persons. *Tasting the heavenly gift ; being made partakers of the Holy Ghost ; tasting the good word of God, and the powers of the world to come,* and all other phrases like them, in their common scripture use, refer to the renewed. All the phrases, here employed, taken together, form a description, which none would think of applying to the unrenewed, were it not for the supposition of their falling away, which is introduced at the close. But this is nothing different from the language of solemn caution, which Scripture often addresses to the saints.

2. Do not these words, " It is impossible to renew them again to repentance," clearly denote, that the persons intended had been *once renewed to repentance?* If true repentance, or as Dr. Owen allows, " if a gracious change of mind," is meant in the last place, is it not meant in the former ? If true repentance be not meant, what is the evil pointed out ? It is impossible to renew them to a *false, ungracious repentance.*

3. Does not the supposition, that the characters intended by the apostle were unrenewed or hypocritical, render his reasoning nugatory ? *If unrenewed sinners, partially reformed, fall away,* from what ? from their serious, though ungracious profession and deportment ; *it is impossible to renew them to repentance.* Thus falling away, they shall certainly perish. But it is equally true, that if they do not fall away, but continue as they are, they shall perish. Is it not difficult to conceive, that the apostle used so many solemn words, merely to warn men not to fall away from *a state in which* it was death to remain ? These, with some other considerations, incline me at present to think, that the passage belongs to the regenerate. According to this construction, the apostle informs Christians, what would be the consequence of their *falling away.* It would be impossible to renew them again to repentance. " This," you say, " is Luther's explanation of the passage. But he still believes that David did fall away, and that every renewed person frequently falls away, and yet is renewed to repentance." But what has Luther said that implies this ? With reference to David, indeed, he spoke of believers' *falling.* But surely the difference between *falling,* and *falling away,* is evident. The old English translations render this passage, if they shall *fall ;* which Dr. Owen well observes, " expressed not the import of the word."

The best saints on earth *fall,* but do not *fall away.* The Greek word here rendered *fall away,* is the same, which the Septuagint use, Ezek. xviii. 24, where the case of apostates is mentioned. " In his trespass that he

* The Editors are happy to have it in their power to present these arguments as stated by a very able and accomplished writer. See page 466.

hath trespassed;" or as it may more literally be rendered; "*in his falling away in which he fell away*," or to lay aside the Hebrew idiom, "*in his grievous or total falling away*, he shall die." The Hebrew word סרה in this place the LXX sometimes render by αποστασιν.

What great difficulty then attends the construction of this passage? You, indeed, present one difficulty in the following words; "Will it be said, that by *falling away* the apostle did not mean simply falling away, however complete, but an *irrecoverable* falling away? Then the text will amount precisely to this; "Those, who fall *irrecoverably*, it is impossible to *recover*." This, as you observe, is not much in the apostle's way of writing. According to him, their being *irrecoverably lost* is the *consequence* of the particular sin mentioned. "If they *fall away*;" *if they turn from their righteousness, or totally apostatize from God*; this is the sin designed; "it is impossible again to renew them to repentance." This is the dreadful consequence, which the righteousness of God has threatened.

The falling away here designed is extremely different from the sins, into which believers daily fall, or into which they are surprised by sudden temptation. From these, covenanted mercy will recover them. *Falling away* differs also from the sins of those, who have never been renewed to repentance. For good men to apostatize from the kingdom of Christ and become again the servants of sin, would be widely different from the conduct of those, who have never tasted the heavenly gift. And God has judged it proper to guard his people against falling away by the most alarming commination. The sins of wicked men in general may be repented of and forgiven. But the sin of *falling away*, fixing men absolutely in impenitence, would, if committed, be irremissible, and exclude them forever from the covenant of grace. How momentous, then, how interesting to Christians, and how conducive to their persevering in holiness, is the apostle's premonitory address!*

5. Toward the close of your observations you inform us, that "the Calvinist tells a professor,

.....

* Since Luther finished his reply to J. C. and transmitted it to the Editors of the Panoplist, the observations of a learned friend have excited his attention to the following criticism.

The hypothetical expression, "*If* they shall fall away," is not, it is asserted, a just translation of the original. The words, και παραπεσοντας, are evidently used to complete the description of the characters before introduced. The proper rendering of the passage is obviously this: *For it is impossible to renew again to repentance those, who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, and have fallen away.* The last clause, και παραπεσοντας, is no more hypothetical, than the one, which precedes, και καλον γευσαμενους Θεου ρημα, &c. If this criticism be valid, the *falling away* mentioned *actually belongs* to the persons described, whom, on that very account, no Calvinist will consider as true believers. Accordingly, there will remain, it is said, no further controversy respecting this passage among those, who hold the doctrine of the saints' perseverance.

if you entirely lose holiness you are lost." As you professedly embrace the principles of a Calvinist, I wish, Sir, without questioning the propriety of such an address, to make a little inquiry as to your meaning, when you use it. You tell a *professor*, "if you entirely lose holiness, you are lost." Do you consider the professor thus addressed, as a sincere godly professor, or a false professor? Or do you leave it to be applied to either, without determining which? If you mean *a false professor*, then the naked sentiment conveyed is this; *if you entirely lose the holiness, which you never had, you are lost.* If you mean a *godly professor*, then the address agrees perfectly with the construction of Heb. vi. 4—6, which has just been defended. If you would leave it to apply to either, without determining which; then you leave us at liberty to adopt *either* of the two meanings, which have been mentioned, and the spirit of the address is plainly this; *whether you are a true, or a false professor, if you entirely lose holiness, you are lost.*

As to the evidence of persons' being in the covenant of grace, or not, I would briefly remark, that their finding in themselves, at present, no exercise of piety, is no *certain* proof against their being saints. As far as sin prevails in believers, it sensibly obscures the evidence of their being heirs of glory. But their being conscious at any time, of nothing but sin, is no *infallible* proof against their saintship. If they always perceived themselves to be the subjects of holiness, they might always feel assured of salvation. But it is to be most seriously remembered, that the only evidence of our being *in the covenant of grace* is to be found in the exercises and fruits of holiness.

6. I cannot willingly close without observing, that every attempt to account for the perseverance of saints on any ground, but the gracious purpose of God, and the promised agency of his Spirit, appears antiscriptural, and tends to keep them from the rock of their confidence. The hypothesis of a principle or seed of holiness, inherent in believers, is wholly inadequate to the purpose. Admitting there is a principle in the renewed hearts of believers, distinct from actual conformity to God's law, and antecedent to good affection, which is nevertheless the foundation or spring of good affection; that principle or substratum of good affection cannot be supposed to operate independently of divine influence. So that perseverance must still be considered, as resulting wholly from *the unfailing energy of divine grace.* After the writings of Reid, Stewart, and others, it is too late to depend on any analogical or hypothetical reasoning respecting the operations of the mind. In the present case such reasoning appears quite unnecessary. Man possesses the faculties of a rational, moral agent. He is capable of right, and of wrong affection, of holiness and sin. When, as a moral agent, he is under the sanctifying influence of the Spirit, or in the words of Scripture, when *God worketh in him both to will and to do*, his moral feelings and acts are holy. When he is governed by a depraved heart, his moral feelings and acts are

unholy. The regenerate are habitually, and on the whole, progressively under the influence of God's spirit, and consequently they are habitually and progressively holy. But they are not always guided and sanctified by God's Spirit. Sometimes they are governed by a spirit, which is in direct opposition to the Spirit of God. Thus far we keep free from useless hypotheses, and stand upon the ground of certainty. Scripture teaches, that the holy affections of believers are the special effect of God's gracious Spirit. But Scripture and experience teach also, that their affections are not uninterruptedly holy.

You are pleased to assert that, according to Luther's scheme, the saints cannot with any propriety be said to *persevere*, unless persevering, and not persevering, are terms of the same import. Again, you signify that Luther's scheme does not make perseverance in well doing necessary to salvation. But does not this all spring from misapprehension? For it is a prominent truth in Luther's scheme, that, *although the salvation of real believers is certain, their perseverance in well doing is indispensably necessary, as the means of obtaining it.* He indeed holds that their perseverance in well doing does not imply, that they are *always* engaged in well doing. A man's persevering in a journey to a certain city does not necessarily suppose, that he is always in motion towards the place. He may sometimes stop; and sometimes turn aside from the right way, and lose himself in bye paths and dismal swamps, or be greatly hindered by robbers. At other times he may perhaps be discouraged by the difficulties he meets, and even begin to go back. Yet, after all, he may *perseveringly* pursue his journey, and safely arrive at the intended place. Though a man, engaged in the pursuit of any science, is sometimes entirely negligent of his study, and spends whole days in a manner, which directly tends to prevent his success; he may, on the whole, *persevere*. In like manner, Christians *persevere in well doing*, although at times they entirely neglect well doing, and fall into great sin. Their perseverance is, indeed, the consequence, not of any secret principle or spring of holiness *in them*, but of God's special agency. *Their persevering* is altogether the effect of *divine preservation*. "They are kept by the power of God." The Lord is their Shepherd. He watches their steps; strengthens them when they are weak; raises them when they fall; reclaims them from all their wanderings, and guides them by his own right hand. All their springs are *in him*. Though in themselves feeble, erring creatures, liable to fall, backslide, and perish; yet, with such a keeper and guide, they are safe. Thus, dear Sir, have I been taught by the Scriptures to view the character and condition of believers in this life; thus to charge all weakness, all imperfection, all sin to *them*; and to ascribe wholly to God the beginning, the continuance, and the consummation of their holiness.

LUTHER.

AN EXPLANATION OF HEBREWS vi. 4, 5, 6.

In the place above referred to, we find these words, "It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves afresh the Son of God, and put him to an open shame."

It is manifest, that the words recited can have no reference to the *defectibility* of *true* saints; for all, who suppose that such may fall away, believe that it is possible for them to be renewed again to repentance.* But of the apostates, mentioned in the passage before us, the apostle says, "It is *impossible* to renew them again." It will not help the matter to say, that by *impossible* the apostle means *extremely* and *peculiarly difficult;* for then it will follow, that the recovery of an offending and backsliding saint is more difficult and doubtful, than the conversion of an habitual and customary sinner. This certainly is not true. David and Peter, when they had fallen, whatever we suppose their fall to have been, were more easily brought to repentance, than habitual, unrenewed sinners. David, when the prophet reproved him, immediately declared his iniquity, and professed his sorrow for his sin. Peter, as soon as Christ turned and looked on him, went out and wept bitterly. Whether, therefore, real saints be secured, by the tenor of the covenant, from total apostasy, or not; the apostates here described, were not of that class. They were persons endued with supernatural gifts; not with spiritual graces. The gifts and the graces of the Spirit had no certain connexion. Some, possessing the former, were destitute of the latter. Our Saviour tells us, "Many will come to him and plead, that they had cast out devils, and done wonderful works in his name; but he will say to them, I know you not; depart from me, ye workers of iniquity." Paul supposes "that a man may have all knowledge, may understand all mysteries, may speak with the tongue of angels, and may have faith to remove mountains, and not have charity."

The descriptive terms, used in the passage under consideration, relate to those supernatural gifts, and miraculous powers, which were dispensed in the apostolic times, and of which many unsanctified men were partakers. These persons are said to have been *enlightened*, or "to have received the knowledge of the truth," perhaps by inspiration as well, as by hearing and by study; for *knowledge* in the mysteries of religion is mentioned among the extraordinary gifts of the Spirit. They are said to have *tasted*, i. e. to have had a measure *of the heavenly gift*. They had received those endowments, which were the gifts of the Holy Ghost; such as prophecying, speaking with tongues,

* This is true of Wesleyan Methodists, and other Arminian writers, but it seems not of those who embrace the construction of Luther, just given. *Editors.*

interpreting of tongues, &c.; which gifts were bestowed after Christ's ascension by the Holy Ghost, sent down from heaven. In reference to these gifts, the apostle adds, *They were made partakers of the Holy Ghost.* It is farther said, *They had tasted the good word of God;* i. e. had seen the evidence of its truth; felt a conviction of its importance; been in some measure reformed by its influence; and perhaps preached it to others with some success. St. Peter speaks of some, who through the knowledge of the Lord and Saviour escape the pollutions of the world, and yet are again entangled therein and overcome." These apostates are farther said to have *tasted the powers of the world to come.* The *world* or *age* to *come*, is a phrase used in prophecy for the times of the Messiah. The same and similar phrases are used in the New Testament. The *powers* of the world to come are the *miraculous* powers, dispensed in the time of Christ and his apostles. To *taste* these powers is to have a *portion* of them.

In this description there is nothing, which implies a renovation of heart, or any thing more, than what an unsanctified person might, in those days of miraculous gifts, be supposed to possess.

The persons here described, the apostle supposes, might *fall away;* and so fall away, as totally to reject, and virulently to oppose the gospel of salvation. Of these apostates, he says, "They crucify to themselves afresh the Son of God, and put him to an open shame." He afterward describes them, "as sinning *wilfully*, after they have received the knowledge of the truth; as treading under foot the Son of God; as counting the blood of the covenant, wherewith he," (the Son of God) "was sanctified," (proved to be the Messiah) "an unholy thing; and as *doing despite* to the Spirit of grace."

The persons then, here described, are such as had been guilty of the sin unto death; the sin, which our Saviour denominates, "speaking against, or blaspheming the Holy Ghost," and which, he says, "shall never be forgiven." The reason, why it cannot be forgiven, the apostle here assigns, "It is impossible to renew them again to repentance; for they have malignantly rejected the highest evidence that can be given in favour of the gospel; and have impiously trampled on the last means, which God will use for their conversion; and have not only resisted, but blasphemed, and despitefully treated the Spirit of grace.

As this subject has been particularly illustrated, in the *Panoplist*, Vol. I. page 442, the writer begs leave thither to refer the reader for farther satisfaction.

THEOPHILUS.

THE DECALOGUE.

NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour."

NEIGHBOUR, according to gospel use, extends to any of mankind, with whom we may have intercourse. "This command-

ment is the law of love, as it respects our neighbour's *reputation*; though, in the connexion of human affairs, the violation of it may likewise affect his property and life; and bearing false witness in a court of justice among us, may be perjury, robbery, and murder, as well as calumny. In such important concerns we should attest nothing, of which we have not the fullest assurance; and every human passion should be watched, that our evidence may not be warped by any of them. We should be exact *to a word* in reporting what we know, and in speaking the truth, and no more than the truth. Equal caution is required in juries, and in the judge who decides the cause. The malicious invention and circulation of slanderous reports, to the injury of a man's character, is a heinous violation of this commandment. To do this in sport is an imitation of the madman, who "throws about arrows, firebrands and death" for his diversion. To spread such stories as others have framed to the discredit of our neighbour, when we suspect them to be false or aggravated; or even if we suppose or know them to be true, when there is no real occasion for it, is prohibited by this law; for the practice results from pride, self-preference, malevolence, or conceited affectation of wit and humour. Severe censures, bitter sarcasms, ridicule, harsh judgments, ascribing good actions to bad motives, innuendos, misrepresentations, collecting and vending family anecdotes, and various other practices of the same nature, can never consist with it.

This commandment is frequently violated by authors. A lie or slander is far worse when printed, than when only spoken. Religious controversy is often disgraced by the most abominable calumnies; for bigots of all parties agree in mistating the actions, misquoting the writings, and misrepresenting the words of their opponents. All *lies* are a violation of this law. They are in every possible case an abuse of speech, and of our neighbour's confidence, and a derogation from the value of truth; and almost always injurious to mankind. Even injurious thoughts, groundless suspicions, and secret prejudices, or envy of the praises which others receive, consist not with the spirit of this precept, which requires sincerity, truth, fidelity, candour, and caution in all our conversation and conduct, and a disposition to honour in every man what is honourable, to commend what is commendable, to vindicate and excuse what can be vindicated and excused, and to conceal what may lawfully be concealed; and in every respect to consult his reputation, and even to rejoice in his credit and renown, as we should were it our own, and might reasonably desire he also should. In our own case we all feel the reasonableness and excellence of the precept in its strictest sense. We value, and are tender of our own reputation; we expect to be treated with candour, respect, and sincerity; and we are greatly pained and affronted, when we are imposed upon, or held forth to scorn, ridicule, and censure, by the tongues or pens of others,

But through the exorbitancy of self love and want of love to others, we are prone in an amazing degree to violate the same rules with respect to our neighbour, without much remorse, or sense of guilt. Nor can words express how heinously this reasonable commandment is every day transgressed in almost every company, and among persons of all characters.*

With the ninth commandment in view, does it not appear strange, that any professors of Christianity should allow themselves to speak evil of others? And more strange still, that doing so should constitute a material part of their religious character? Such mistake the nature of the religion of Christ, and do more injury to his cause, than the most open enemies. *If any man seem to be religious, and bridleth not his tongue, that man's religion is vain.*

PHILOLOGOS.

Miscellaneous.

For the Panoplist.

ON THE AFFINITY BETWEEN THE LANGUAGES OF EUROPE AND ASIA.

IT has been often asserted by learned philologists, that the scripture account of the origin of all mankind from a single pair is strongly supported by the affinity, which exists between the languages of Europe and Asia. This opinion is doubtless just, and has received no small support from the inquiries of the Asiatic Society in India; it being found that the Persic and the ancient language of India, the Sanscrit, had a common origin with the Hebrew. It is well known, that the Hebrew is the most ancient language, of which we have any knowledge, and that the Greek, Latin, and all the Teutonic dialects sprung from the Hebrew, or from the same original stock with the Hebrew, Arabic, Chaldaic, and Coptic. It is equally true, that the Welch is a branch of the same stock; for to this day many words in the Welch are Hebrew, with very little alteration.

Within a few years past, etymological inquiries, which had been long neglected and held in little estimation, have been revived by some of the most learned men in Europe; new and important discoveries have been made; and new light thrown upon the origin of languages, which of course illuminates the obscure pages of ancient history. It is probable that important discoveries are yet to be made; for, notwithstanding most of the learned, as well as unlearned are satisfied with the researches of other men, and employ their time and talents in reading and retailing the beauties of classical authors; yet there are a few investigating minds, like the late Sir William Jones, which look for truth beyond the surface of things and received opinions.

* Scott's Commentary.

The following exhibition of the Personal Pronouns, in a number of languages, may throw a ray of light on the affinity between them, and gratify some of your readers.

PERSONAL PRONOUNS.

	I	*thou*	*he*	*she*
Hebrew.	אני, ani ——	*Mas.* אתה, ate† ——	הוא, eua‡	היא, eia‡
	Or, אנכי, aneki ——	*Fem.* את, or אתי, †at *or* ati—		

Plu.	*We*	*ye, you*	*they*
	*אנו, anu ——	*Mas.* אתם, atem ——	*Mas.* המה, eme
	*אנהנו, anechnu —	*Fem.* אתן, aten, or	הם, em
	*נהנו, nechnu - - - - - - - - -		*Fem.* הנה, ene, הן, en

	I	*thou*	*he*	*we*	*ye, you*	*they*
Welch.	mi or vi	ti†	ev‡	ni*	chui‡	uynt
Greek.	Εγω	συ	*Gen.* ου,‡	ημεις	υμεις	ςφεις. αυτοι
	ego	su	ou	emeis	ymeis	spheis autoi
Latin.	Ego	tu†	is-ca‡ id	nos*	vos	ii-eæ-ea
Gothic.	Ik	thu†	is, si, ita	weis	yus	eis, iyos, iya
Saxon.	Ic	thu†	he, hio,‡ hit	we, woe	ge	hi-hig, hio
German.	Ich	du†	er, sie and es	wir	ihr	sie
Dutch.	Ik	gy	hu,‡ zy, het	wy	gylieden	zy-zylieden
English.	I	thou†	he,‡ she, it	we	ye, you	they
Italian.	Io	tu†	elli, egli, ella	noi*	voi	eglino-elleno
French.	Je	tu†	il-elle, il	nous*	vous	eux, ils, elles
Spanish.	Yo	tu†	el-ella, ello	nosotros*	vos-vosotros	ellos, ellas
Portuguese.	Eu	tu†	el-ella, isso	nos*	vos	elles, ellas

In this exhibition or collection of the pronouns, the words, which are *obviously* derived directly from the Hebrew, are designated by the same character. Thus the second and third person singular, and the first person plural, in several of the languages, bear unequivocal marks, in their orthography, of a direct descent from the Hebrew. The less obvious resemblances are not designated; but several other derivations, though less obvious, are equally certain. Thus the first person of the Greek, Latin, and Teutonic dialects, *Ego*, *Ik*, are doubtless from the Hebrew *ani*, which probably was pronounced in a different manner from what we should suppose from the letters. The Greek *su* and the Latin *tu* are mere dialectical variations of the second person of the Hebrew *ati*. The third person of the Hebrew *eme* and *em* are preserved in the Teutonic article *dem* and the English *them*. This word was formerly an article or pronominal adjective in the Saxon, as it is still in the German. *In dem himelen* in *them* or *the* heavens—is the German use of the word. In Saxon it was used in the genitive and dative cases, in the same manner, and in the singular number as well as plural, "*innan tham watere*"—in *the* or *them* water, was correct primitive English. Our common people retain the original use of this pronoun, with some variation; they use it in the nominative as well, as in the oblique cases, of the plural, but never in the singular number. Their practice, except as to the use of the word in the nomina-

tive, is warranted by the original construction of the language, but has long been discountenanced by authors.

It will be observed, that the first person of the pronoun in the Welch is *mi* or *vi*; *m* and *v* being cognate and convertible letters. This word *mi*, pronounced *me*, in the nominative, seems to have given rise to the French *moi*, in the nominative, but corresponds with the accusative case of the word in Greek, Latin, and English. *Mi* is the nominative case also in the Cornish and Armoric dialects of the Celtic. In the Teutonic dialects the affinity is very obvious; the harsh guttural sounds of *Ego* and *Ik*, being softened only in the southern pronunciation of *I*, *je*, *yo* and *eu*. W.

For the Panoplist.

ON THE STATE OF LITERATURE IN NEW ENGLAND.

This subject may lead to some profitable reflections on the causes, which tend to enlighten or obscure, elevate or debase the human mind. I am well aware that this is a subject sometimes handled, and frequently glanced at; but the field here entered cannot be presented to the eye at a single view.

The first inquiry, which naturally offers itself, is; What is the present condition of literature, in this part of our country? In reply, it might seem presumptuous and dogmatical to attempt an exact representation of every minute feature in the general character. Some traits, however, may be faithfully drawn. In order to arrive at a just view of the subject at the present time, it may be useful to trace the changes, which, within the course of a few years, the general taste has experienced.

One important alteration has taken place, by exploding that false, but highly flattering doctrine, that all men were speedily to become learned. This was sedulously taught, greedily embraced, and warmly extolled, about the beginning of the French revolution, when such a flood of ungodliness burst upon the world, laying waste the labours and the hopes of man, and threatening to overwhelm every thing desirable in complete destruction. It was inculcated and believed, that information alone was necessary to reform mankind; and what was still more captivating, that all men could almost instinctively, and by the native energy of their minds, acquire this information; that learning had, till that happy era, been confined to a few men, who were possessed of some talents, indeed, but were neither warmed with philanthropy, nor endowed with minds sufficiently comprehensive to fit them to become the instructors of mankind; that the human powers had been unaccountably held in chains, and that the time was arrived, when the latent energies of man were to display themselves, and liberate their unconscious possessors from the thraldom of ignorance and prejudice; when every barrier of superstition was to be broken down, and every strong hold of injustice demolished; when truth was to become omnipotent, and the blaze of science to

dispel all the darkness in which the world was involved. The causes of this wonderful change, and more especially the manner in which the philanthropists were to produce it, were forgotten to be explained. However, the enchantment took effect.

How unfounded soever these pretensions were, they had at least the influence to make multitudes of the common people think themselves surprisingly enlightened. The most difficult and abstruse opinions, those which had undergone the most thorough examination of the ablest men, and the decision of which was yet *sub judice*, were determined by all descriptions of persons. To mention a common instance; it was thought a matter almost too easy to require a moment's consideration, to direct what form of government was the best at all times, and in all places, throughout the world. The duty of legislators, judges, and executive officers, in all the boundless variety of circumstances, was perfectly evident, as soon as the subject was named. The decisions of Minos were not received by the Cretans with more implicit homage, than each man thought due to his own. If any one had the audacity to question their correctness, submission was demanded with the peremptoriness of a papal bull, and the objector was set down for a man of a narrow and bigotted mind, and a selfish heart. The same was the case with respect to religion and morals, and every subject important to man. What it would be right, and what wrong, what wise, and what foolish for the Creator of heaven and earth to do, (if, indeed, any Creator were acknowledged,) was resolved with as little hesitation, and as little reverence, as are exhibited in the ordinary transactions of life. The result of this self-confidence was, that all became teachers, and the relation of learner scarcely existed but in name. And although these instructors clashed with each other, or with themselves, each one regarded himself as an oracle, uttering truths under the direction of infallible reason. The empire of science was overrun with a swarm of poets and philosophers, naturalists, historians, and dramatists, numerous as the locusts of Egypt. Innovation succeeded innovation, and system was demolished after system. Sir Isaac Newton was apprehended in danger from the puny efforts of St. Pierre, till serious men stood wondering what would be the issue, and when the impetuous tide would cease to rise. Nothing was thought easier than to assume the chair of philosophy, and become an instructor of mankind. It was almost forgotten that prudence and modesty were commendable traits in the human character. The time was preeminently arrived, when "the child was to behave himself proudly against the ancient, and the base against the honourable."

But there is one happy circumstance attending all visionary schemes with respect to the things of common life and daily observation. Though for a time they may dazzle and allure, yet experience will detect their fallacy and expose their absurdity. Thus the doctrine, which has been mentioned, has

fallen into complete disrepute, and it is much doubted whether any advocates can be found to defend it. People are now convinced, that from the nature of man, and the evident intention of God, there must be few scholars, in comparison of the whole human race. And they have drawn this practical inference, that it is wise to learn thoroughly those plain things, which are useful in the transactions of every day, and not spend time and labour in a vain attempt to attain those acquisitions, which Providence never designed them to attain, and which, if attained, could neither bring utility, nor happiness.

What is here said, is by no means intended to discountenance any thing, which tends to render the education of youth in general, as easy, and thorough as possible. Such an education is a subject incalculably important to society, the foundation of all just notions of government, and a vast assistance to the cause of religion. It may here be remarked, that the disciples of the Old School did more, uniformly, to promote real knowledge among men, than a thousand generations of philosophers would ever do. Those acted in detail, and found something for their hands to execute; these spent all their efforts on paper. The opinion which I oppose, is that which makes men learned, when they really know nothing; which makes them conceited smatterers in things above their reach, while it prompts them to neglect what might prove of important benefit. C. Y. A.

(*To be continued.*)

Selections.

ON LIBERALITY IN RELIGION.

(Concluded from p. 428.)

THREE questions arise out of this subject:

First, How far such liberality is consistent with the love of *truth?*

Discrimination belongs to the essence of useful research. The man who transposes cause and effect; who classes phœnomena without regard to their nature; or who huddles together a mass of incoherent facts, will never enlighten the community, nor obtain the suffrages of its well informed members. They all agree that to encourage such blunderers, would be to banish knowledge and science from the world. The effect of such a chaos is the same, whether it be produced by individual folly, or by a sort of *pic-nic* collection, in which numbers contribute their respective shares, and fairly *club* a medley of contradictions. Why should that which is absurd in every thing else, be rational in religion? It is evident that within the domain of this idol-liberality, there is not a spot on which truth can rear her temple or plant her foot. Because truth of every kind, under every form, and in every degree, is necessarily and eternally intolerant of falsehood. And therefore to

exempt from challenge a host of discordant sentiments, and that on the most interesting topics, is to wave the rights of truth to the whole extent of the exemption. It takes for granted, either that the truth on these topics is not discoverable; or that it is not worth the trouble of contention. The first of these assumptions is a libel on the word of God; and the second on his wisdom. They who thus abandon the claims of truth, by putting them virtually on a level with the claims of error, are not her friends; and the alternative is plain.

The next question is, How this liberality of theirs consists with fidelity to our Lord Jesus Christ?

He was himself the great witness to the truth; and has commanded all his followers to imitate his example. Not one instance can be pointed out, of his countenancing, in the slightest manner, a catholicism which treats with nearly equal regard all opinions and doctrines that shelter themselves under his name. He has charged us to beware of "false prophets, who come in sheep's clothing, but inwardly are ravening wolves." And the apostle, who lay on his breast and imbibed most of his tenderness, has written, "if there come any unto you and bring not this doctrine," (the doctrine of Christ) "receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." What the doctrine of Christ is, can be determined only from his word. But the liberality which is now on its trial, draws its chief praise from *never determining that point at all.* Here, then, are two divine precepts of which it mocks the authority by frustrating the application. Who is to seize the "ravening wolf," if it is a settled rule in theological etiquette to look no further than the "sheep's skin?" Who shall chase the "Antichrist" from his door, if it be unmannerly and boorish to ask what "doctrine" he brings? There cannot exist a doubt, that if the Lord Jesus himself were to descend with his apostle, in veiled glory, and mingle again with men, one such sentence a piece as are quoted above, would expel them both from the circle of "liberal" Christians! That evangelical hero, Paul, took the elders of Ephesus to record that he was "pure from the blood of all men." Why? Because he had thrown the reins on the neck of his charity; had represented the precious truths of the gospel and their opposites as well qualified to harmonize; and had refrained to enforce particular views of doctrine, lest he should infringe liberty of judgment, or the maxims of good breeding? No! But because he "had not shunned to declare the WHOLE counsel of God." And they who do, must go to their Judge with "blood-guiltiness" in their consciences. Let this be solemnly pondered by those ministers who, having had the "form of sound words," have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now, through fear of offence or the ridicule of singularity, avoid them altogether. So that the utmost which can be

said of them is, that if they do not preach the gospel, they do not preach *against* it—i. e. that their discourses, in every thing, affecting the salvation of a sinner, contain—just nothing at all.—*Horesco referens!* Well may their "flesh tremble," when they think, if ever they think, of the interrogatories, which await them at the bar of Jesus Christ, concerning his suppressed truth; his abused gospel; his forgotten cross: and all this, for the feather of being thought "liberal," by men who give themselves no trouble to "escape the wrath to come."

The *third* question is, How far the liberality under review consists with real charity to men?

The treating as non-essentials and matters of accommodation, all differences which may occur within the precincts of that general term "Christian," is not to be justified but upon the principle, that such differences cannot endanger the "saving of the soul." Is this true? One man believes and teaches that the Spirit of the living God must change a sinner's heart, and unite him to the Lord Jesus, as the Lord his righteousness and strength, before he can be a Christian, and possess a "good hope through grace"; another man laughs at all this as fanaticism, and maintains that nothing more is necessary to constitute a Christian than a rational assent to the truth of divine revelation, and a good moral life. One man worships the Lord Jesus Christ as his Saviour and his God; another represents him as a mere creature; it may be "a frail, fallible, peccable man." One rejoices in the sacrifice of Christ, by which he is redeemed from the curse of the law; and another reputes the whole doctrine of redemption through the blood of Jesus to be an old wife's fable. Here are flat contradictions: and contradictions of such a nature, that, if what is usually termed the orthodox side, be true, the opposite involves nothing less than the eternal perdition of those who hold it. Yet all these men call themselves Christians. Now it is clear as the meridian sun, that the word of God cannot stand with both sides; but that the one or the other "has made him a liar;" and it is no less clear that he who makes God a liar, by not receiving his testimony concerning his Son, is under condemnation. It follows, that they who enlist themselves under the banner of the prevailing liberality, either by teaching that there is nothing in the doctrines of the different sects called Christian, which ought to excite controversy; or by professing their charity for those who hold these most detestable opinions; or by maintaining a studied reserve toward the peculiarities of the mediatorial plan, are leagued in a conspiracy against the "glorious gospel" of the "great God our Saviour," and those eternal interests of men, from which the faith of it is inseparable. Deceived by this traffic of complaisances, especially when they see the ministers of religion among the most active in promoting it; many rest in the conclusion, that it is of no consequence what they believe, if their character in society be fair. "Searching the Scriptures," for the "words of eternal life," becomes an anti-

quated employment. Occasional misgivings of conscience are relieved by the soothing imagination that we are all Christians, and that is enough. Gross ignorance of the gospel thickens apace, in a clime illuminated by its broadest sunshine. The barriers which ought to divide the church from the world, are swept away, and every trait of discrimination effaced. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is a tale of other times. And thus, in a "land of Bibles," which cannot be opened without the lightning of God's reprobation of their folly flashing in their faces, miserable sinners, unjustified, unwashed, unsanctified, are praising each other's Christianity! The delusion is often fostered by the very men, whose office should impel them to counteract and destroy it. And there is too sad reason to fear that the loss of the soul is the first thing which awakens numbers from their dream. Yes, they "die in their iniquity; but"—but "their blood shall be required at the hand" of those pastors who "warned" them not. That liberality, therefore, which lets all sorts of opinions pass under the large cloak of "Christian;" or which forbears to urge, without qualification, the peculiar topics of the gospel, deserves another epithet than "charitable." Of charity it has nothing but the abused name. Instead of executing her benign functions, it comes with perfidy, and cruelty, and death, to the souls of men.

If we look a little closer at this affected liberality, we shall perceive that, exclusively of its tendency, the very attribute which it vaunts the loudest, universal *tolerance*, has no existence.

The proof is short. No men are more impatient of contradiction in the affairs of common life, than these liberal thinkers; no men contend for their political views with fiercer zeal, or deeper animosity. Why? Because human speculations are more certain than the truth of God? or civil arrangements of higher moment than the concerns of a future world? That cannot be pretended. Why, then, do the bosoms of these "liberal" philosophers swell with rage against a political opponent? And surely no men can pursue others with more contempt and rancour, than do they whomsoever they are pleased to stigmatize as bigots. Yet, what have the bigots done? By the nature of the case, they are under no obligation to be as condescending to a "liberal" man, as this latter to them. He is bound by his profession to be as charitable to a bigot as to any other. But the contrary is true. "Bigot" is a brand of infamy; not less than "heretic" or "infidel," and quite as freely applied. Serious as the subject is, one can hardly forbear smiling at the mistakes which we are apt to commit in estimating our own characters. The man who supposed himself inaccessible to flattery, was not aware, till his acuter friend detected him, that this supposition was precisely the point in which his vanity was centred, and was assailable by the flatterer. As little do they,

who plume themselves on their freedom from bigotry, suspect that their "liberality" is the point on which they betray the very temper they denounce in others. Touch this darling of theirs, and you will find that they have as much bigotry as other folk. There are no more decided bigots on earth, than those who are *bigoted to liberality*. The fact is, that modern liberality is of the same kind and spirit with the old heathen tolerance. One was at perfect liberty to worship his calf, provided another might burn incense to the queen of heaven. And thus Baal, and Jupiter, and Moloch, and Mithras, and all the rest of them, fraternized in the most liberal intercourse. "If you have but a god, no matter who or what; only do not interfere with your neighbours." And it is very possible that, upon the same terms, Christians might, for a time, have fared easier than they did. But the moment they taught men to turn from these vanities to serve the living God, the worshippers of Baal, and Jupiter, and Moloch, and the whole rabble of pagan deities, rushed upon them, and drenched the earth with their blood. So now: compliment my dogma, and I will compliment yours. But let unbending truth fall in with the confederacy, and accost the members of it without ceremony. Let her arraign the carnality of one, the corruptness of another, and the unfaithfulness of a third. Let her deny, at once, the Christianity of all who reject the divinity and atonement of our Lord Jesus; or who, admitting both, live without the practical influence of either; and immediately the cry will be raised. "Bigot," "fanatic," will start from a hundred mouths; and, short of open violence, as little mercy will be shown to wisdom's children by modern, as by ancient toleration. Instead, therefore, of a pure and effective benevolence, this liberality of the age is a mask drawn over the face of enmity to God's holiest truth, and to all who espouse it. That "love" which is "without dissimulation," wears no such guise. It consists in kind affections and offices. It can do men good without flattering their corruptions, or sanctifying their mistakes. It is he "who converts a sinner from the error of his way," not he who treats it as harmless, that "shall save a soul from death, and shall hide a multitude of sins." Between the incessant agitations of dispute, and the oblivious calm of indifference, there is a wide scope for the exercise of Christian forbearance.

But let those who desire not to be entrapped into a fatal security, beware how they listen to the siren song. Let them remember, that an air of affableness and magnanimity is often a passport for error, both speculative and practical, to an undefinable extent. There is so much dignity in freedom from little prejudices, and so much flattery in the reputation of it, that generous minds are thrown off their guard by its very appearance. Impressions, slight at first, are deepened by repetition: advantages are imperceptibly gained over the sternness of truth, and the caution of virtue: and the head and the heart are perverted, under the seductive notion of over-

coming prejudice. But one image is presented to the eye, and that is liberality. Her features, her attitude, her voice, her weapons, and her attire, are always the same. Her broad mantle covers the approach of the fiend, till the treacherous blow be given, and "truth fall in the streets." Certain it is, that such has been the ordinary course of those who have turned "away from the holy commandment delivered unto them." They began with a show of liberality, and ended in downright apostacy. Nor can there be a worse symptom of a professor of Christianity, than an anxiety to be accounted liberal on points of principle. It is an anxiety which Christ and his apostles never displayed. It is the mark of one with whom the "answer of a good conscience" is of less value than the breath of a passing compliment; one who "loves the praise of men more than the praise of God."

THE THREE QUESTIONS.

BERNARD'S three questions are worth the asking ourselves, in any enterprise:—1. Is it lawful? May I do it, and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

ANECDOTE

OF PETER THE THIRD.

IN the days of Peter the Third, a canon of the cathedral of Seville, affected in his dress, and particularly in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied after quitting many others, having brought him a pair of shoes not made to please his taste, the canon became furious, and killed him. The unhappy man left a widow, four daughters, and a son 14 years of age. They made their complaint to the Chapter; the canon was prosecuted, and condemned *not to appear in the choir for a year.* The young shoemaker having attained to man's estate, was scarcely able to get a livelihood, and overwhelmed with wretchedness, sat down on the day of a procession at the door of the cathedral of Seville, in the moment the procession passed by. Amongst the other canons, he perceived the murderer of his father. At the sight of this man, filial affection, rage and despair got so far the better of his reason, that he fell furiously upon the priest, and stabbed him to the heart. The young man was seized, convicted of the crime, and immediately condemned to be quartered alive. The king was then at Seville; and hearing of the particulars, determined to be himself the judge of the young man. When he proceeded to give judgment, he first annulled the sentence just pronounced, and after asking the young man what was his profession, *I forbid you*, said he, *to make shoes for a year to come.* *Edin. Miss. Mag.*

The following lines of Cowper possess exquisite beauty, and are above all praise.

ADDRESS TO DEITY.

Thou art the source and centre of all minds,
Their only point of rest, ETERNAL WORD!
From thee departing, they are lost, and rove
At random, without honour, hope or peace.
From thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer, and his will to serve.
But oh! thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away.

Review of New Publications.

Universalism confounds and destroys itself; or letters to a friend, in four parts, &c. &c. By Joseph Spalding, *A. M. Pastor of a Church in Buckland.* Wright. Northampton. 1805. *pp.* 359.

The subject of this book is highly interesting; as there is an essential difference between the scheme which supposes God will put an endless difference between the righteous and the wicked, and that which promises salvation to all mankind. If the former be true, the latter is not only false, but pregnant with infinite mischief to the souls of men; and the cause of truth requires, that every lawful means should be used to expose the falsehood, and counteract the tendency of such a system.

This work is divided into four parts, each containing a number of letters.

The general object of the first and second part is to show that the scheme, which denies all future punishment, and that which supposes a "limited punishment hereafter, are made up of contradictions." p. 9th and 22d. From numerous quotations and the reasoning upon them, it appears with sufficient evidence, that each of those schemes is very inconsistent with itself, and involves many absurdities. It is thought, however, that the expression, "made up of contradictions," is too strong. A scheme may contain contradictions, and even many contradictions; yet not be *made up* of contradictions.

The professed design of the third part, beside answering objections, is to shew that the natural and proper meaning of *everlasting, eternal, forever, forever and ever*, and the original words from which they are translated, is *endless duration.*

The remarks and criticisms upon these terms appear to be just, and are sufficient to satisfy a candid inquirer after truth, that "they properly mean *endless duration*, and that this is their common and necessary import, as used in the holy Scriptures."

The objections urged by Universalists, are fairly and fully answered.

The author's principal object in the fourth part is to shew, that "the sufficiency of the atonement for the salvation of all is consistent with the final destruction of a part of mankind."

This is an important section, and deserves a careful perusal; as the Universalists found some of their most specious arguments and objections upon the supposed inconsistency of these ideas. The author exhibits, in a clear and convincing light, the nature of the atonement, and also the consistency of God's leaving some men to final sin and ruin, with the doctrine, that the atonement opens a door of salvation for all.

What is said upon the second death, we think scriptural and pertinent.

There are defects in the style, which will be noticed by the critical reader; and some of the arguments, and answers to objections might, with advantage,

have been considerably contracted.

But this work, notwithstanding its defects, is far from being destitute of merit. It indicates strength of mind, and an intimate acquaintance with the sacred Scriptures. The reasoning is, generally, perspicuous and conclusive. And though little that is new can be expected upon this subject, since the masterly and unanswerable publications of Drs. Edwards and Strong; yet, considering the prevalence of Universalism, and its dangerous tendency, we hesitate not to recommend this work to the attentive and prayerful perusal of those, who wish to know the truth upon a question, in which all are deeply interested.

Religious Intelligence.

DOMESTIC.

NINTH MEETING OF THE CONGREGATIONAL MISSIONARY SOCIETY IN THE COUNTIES OF BERKSHIRE AND COLUMBIA.

THE ninth annual meeting of the Congregational Missionary Society, in the counties of Berkshire and Columbia, was holden agreeably to appointment, at the meeting-house in Richmond, Sept. 16, 1806; at the opening of which a sermon was delivered by the Rev. Beriah Hotchkin, from Matt. xvi. 18. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

At this meeting the Society was encouraged to continue, and, if possible, to increase their exertions to spread the knowledge of the gospel, by having opportunity to witness an addition to the body of several valuable members.

The Report of the Trustees, containing an account of their proceedings the last year, relative to the employment of missionaries, and the expenditure of monies, was exhibited to the Society and received their approbation. From this report it appears that the Trustees, during the year, had engaged eighty weeks of missionary service; that they had received returns from their missionaries of forty-four weeks of service, actually performed; that the missionaries who had made returns, had preached 268 sermons, besides attending many religious conferences, and making many family visits; that they had distributed in the new settlements about 200 books belonging to the Society, and brought back in contributions $51 87.

The Report of the Treasurer was also heard and accepted. The following is his report at large.

A statement of the funds of the Congregational Missionary Society, originated in the counties of Berkshire and Columbia, and the expenditures of the same, from the 12th of Sept. 1804, to the 21st of Nov. 1806.

Account of the monies received by the Treasurer.

		D.	C.
Balance in the Treasury, Sept. 12th, 1804,		345	59
Sept. 18, 1804.	A contribution from the Rev. Mr. Collin's Society in Lanesborough	24	06
	From a friend of missions	2	00
	From do. do.	1	00
	A contribution from Rev. Mr. Morse's society at Green River	8	56
Oct. 24.	Addition to the last contribution from Pittsfield	1	10
25.	From Mr. Asaph Morgan, collected on a mission	8	35
Dec. 13.	From Rev. Benjamin Wooster, collected on a mission	18	00
Jan. 12, 1805.	A contribution from the town of Pittsfield	12	29
18.	From Rev. John Morse, collected on a mission	21	10
Feb. 11.	A contribution from the town of Windsor	20	34
April 8.	From Rev. Samuel Fuller, collected on a mission	31	35
23.	From a female friend of missions	5	00
29.	A contribution from the town of Lee	23	33
	From Rev. Gideon Hawley, a donation	1	00
June 14.	From Mr. Samuel P. Robbins, collected on a mission	25	05
Aug. 22.	From a friend of missions	12	00
	From do. do. in Williamstown	10	00
Sept. 17.	From do. do.	1	00
	A contribution from the town of Sheffield	12	25
Jan. 8, 1806.	From Rev. Joseph Avery, collected on a mission	18	45
Feb. 18.	A contribution from the town of Pittsfield	23	98
March 23.	A contribution from the town of Sandisfield	23	08

April 15.	A contribution from the town of Lee	25 70
	From Mr. Jeremiah Osborn, collected on a mission	30 58
29.	From Rev. Nathaniel Turner, collected on a mission	10 00
	A contribution from the town of Stockbridge	86 03
	From a female friend of missions in Stockbridge	4 00
	A contribution from the town of Richmond	22 52
Aug. 24.	From a female friend of missions in Williamstown	10 00
Sept. 1.	From the Rev. Alvan Hyde, being the profits arising from the sale of the first volume of the Panoplist	21 35
9.	From Dea. Elisha Bradley, a donation	6 00
15.	From a friend of missions	12 00
16.	A contribution from the town of Green River	5 59
	A contribution from the town of Greenfield in the county of Green, in the state of New-York	19 65
	From the Rev. Oliver Ayer, collected on a mission	32 86
	A contribution from the town of Westockbridge	13 70
	From Mr. Jeremiah Minklee, a donation	1 00
	From Mr. Timothy Barns, a donation	1 00
	From Mr. Azariah Clark, a donation	1 00
	A contribution from the town of Washington	7 00
Nov. 17.	From Mr. Eben. I. Leavenworth, collected on a mission	26 09
	From Rev. Gideon Hawley, a donation	1 00
	From Rev. Alvan Hyde, being the profits arising from the sale of Vincent's Explanations of the Catechism	13 00
21.	From sundry members, for their annual dues and entrance money, from the 12th Sept. 1804, and at various times, to this date	172 00
	Total	1170 87

The number, and amount of books received since the 12th of Sept. 1804, and which now remain in the Treasury, viz.

	D. c.
Feb. 18, 1806. Received from the town of Pittsfield,	
1 Bible, at 87 cts.; 1 Religious Life, 1 dol.; 1 Bible Dictionary, 88 cts. Total value	2 75
April 18. Received by the hand of Rev. Thomas Allen, the following books, being a donation from a gentleman in Boston, viz.	
3 1-2 dozen Bibles, at 8 50 per doz.	29 75
4 1-4 dozen Testaments, at 4 00	17 00
6 Primers	00 25
3 1-2 dozen Dialogues, at 0 75	2 62
Transportation charged in the bill to Mr. Allen	0 41
Total value of books	52 78

Monies paid by order of the Trustees, since September 12, 1804.

		D. c.
Oct. 25, 1804.	Paid Mr. Asaph Morgan, the balance due to him for 14 weeks missionary services	36 00
Dec. 21.	Paid Rev. Benj. Wooster the balance due to him for 16 weeks missionary services in the northern counties of Vermont	49 14
Jan. 17, 1805.	Paid Rev. John Morse for 8 weeks missionary services in the county of Columbia, and its vicinities	48 00
April 8.	Paid Rev. Samuel Fuller for 12 weeks missionary services in the counties of Cayuga, Ontario and their vicinities	72 00
23.	Paid Rev. Oliver Ayer in advance of a mission	25 00
June 14.	Paid Mr. Samuel P. Robbins, for 14 weeks missionary services in the counties of Luzerne and Wayne	84 00
Aug. 5.	Paid Rev. Joseph Avery in advance of a mission	36 00
Sept. 17.	Paid Rev. Alvan Hyde for postage of letters sent to him, as Secretary of the Society	1 25
Oct. 23.	Paid Rev. Alvan Hyde for the expense of printing the Society's address	14 00
29.	Paid Rev. Nathaniel Turner in advance of a mission	80 00
Jan. 8, 1806.	Paid Rev. Joseph Avery the balance due to him for 12 weeks missionary services in the western counties of the state of New York.	36 00
28.	Paid Rev. Asaph Morgan for 8 weeks missionary services, in the northwestern counties of Vermont	48 00
April 15.	Paid Mr. Jeremiah Osborn the sum due to him for 8 weeks missionary services in the county of Luzerne	48 00
29.	Paid Rev. Nathaniel Turner the balance due to him for 16 weeks missionary services in the northwestern counties of Vermont	16 00
May 29.	Paid Mr. Ebenezer I. Leavenworth in advance of a mission	36 00
Sept. 16.	Paid Rev. Oliver Ayer the balance due to him for 13 weeks missionary labours in the counties of Green and Schoharie, and their vicinities	18 33
	Paid Rev. Alvan Hyde for the postage of letters directed to him, as secretary of the Society	0 75
	Paid Rev. Enos Bliss, in advance of a mission	20 00
Nov. 17.	Paid Mr. Ebenezer I. Leavenworth the balance due to him for 12 weeks missionary services in the northeasterly parts of Pennsylvania	36 00
	Total paid out	704 47
	Balance in the Treasury, Nov. 17, 1805	466 40
		1170 87

WILLIAM WALKER, Treasurer.

Officers of the Society for the present year.

Rev. STEPHEN WEST, D. D. *President.*

Hon. TIMOTHY EDWARDS, Esq. *Vice-President.*

Hon. WILLIAM WALKER, Esq. *Treasurer.*

Rev. ALVAN HYDE, *Secretary,*

Rev. OLIVER AYER, *Clerk.*

Trustees.

Rev. Stephen West, D. D. Hon. Timothy Edwards, Esq. Rev. Ephraim Judson, David Rossetter, Esq. Rev. Alvan Hyde, William Walker, Esq. Rev. David Perry, Obadiah Ward, Esq. Rev. Samuel Shepard, Deacon Levi Nye, Rev. Daniel Collins.

Hon. TIMOTHY EDWARDS, Esq. *Auditor.*

The next annual meeting of the Society will be holden at the meeting-house in Pittsfield, the third Tuesday in Sept. 1807, at 2 o'clock, P. M. Rev. Silas Churchill of New Lebanon, is appointed to preach on the occasion, and in case of his failure, Rev. Jonathan Nash of Middlefield.

FOREIGN.

EDINBURGH MISSIONARY SOCIETY.

This society has lately published its annual report, containing a view of the progress of their affairs during the last year. An occurrence of considerable importance to their mission in Tartary, which has recently taken place, is thus related. "When the state of our funds had put it out of the power of the missionaries to redeem any more of the native youths, the providence of God, in a very extraordinary manner, sent them, free of cost, from a distant part of Tartary, above forty children, to be educated in the Christian faith. They are of a tribe of Kirghisian Tartars, of both sexes, and from five to fifteen years of age. In their native country, they were, to human appearance, placed beyond the reach of the means of grace; but HE who says, "I will bring my sons from far, and my daughters from the ends of the earth," compelled their tribe, under the pressure of famine, to offer their children to the Emperor as the price of bread; and induced his counsellors to present a portion of them to the missionaries at Karass, to be educated under their eye, in the Christian religion.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Would it have been proper for the missionaries to have declined the offer because they had not the approbation of the society? Would it have been proper for the society, after they received information, to have censured their conduct in accepting so singular a gift? Certainly not. They are the Children of Providence. God has said, 'Take these children and educate them for me, I will give you your wages:' and it is hoped that the friends of religion will not suffer the missionaries to want the means of feeding and clothing them, and of bringing them up in the nurture and admonition of the Lord."

Still later accounts, we understand, have been received from Karass, from which it appears that the missionary settlement is healthy; that the baptized natives conduct themselves in a manner that accredits their profession; that their young people are very promising, several of them being able to read both Turkish and English; that the prejudices of the surrounding natives are not so violent as formerly; and that even some of the Effendis are become friendly, and seem to wish well to their cause. The Russian Government has made them a grant of land, and annexed to the grant certain important privileges. A tract against Mohammedism has been printed by the missionaries in their press at Karass. It is written in Arabic, and the typography is remarkably well executed.* The tract makes a great stir among the Moslems. Mr. Brunton has made considerable progress in translating the Scriptures into the language of the country. To this object he has devoted much of his time and attention; and he thinks that he has succeeded in making such a translation as will be understood, not only by the Turks, but also by the Tartars. All the the missionaries, and some even of the Effendis, are anxious to have it printed, but this cannot be done without a new font of Arabic types; and in the present exhausted state of the society's fund it is doubtful whether they can engage in this great and necessarily expensive work.

METHODIST CONFERENCE.

The minutes of the annual conference of the Methodist preachers late in connexion with Mr. Wesley, represent the numbers in their societies to be as follows:

In Great Britain		110,803
In Ireland		23,773
Gibraltar		40
Nova Scotia, New Brunswick, and Newfoundland		1,418
West Indies, Whites	1,775	
Coloured people, &c.	13,165	
		14,940
United States. Whites	95,629	
Coloured people, &c.	24,316	
		119,945
		270,919

BIBLE SOCIETY.

Extract from an address to the Christians in the Prussian States.

"In that highly favoured country where, for a considerable time past, ...

* *A copy of the tract has been sent to one of the Editors of the Panoplist.*

the spirit of active Christian charity has been awakened, and a fire kindled by the Lord, which already shines into the remotest parts of the earth. In the powerful kingdom of Great Britain, a society has been formed consisting of Christians of all ranks and religious denominations, for the laudable purpose of propagating the word of God, to the utmost of their power, by cheap distribution among the poor."

[Here follows an extract from the first Report of the British and Foreign Bible Society.]

"No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

"Already in the German Empire a society has been formed, actuated by the same spirit and for the same purpose as that in England. In the Prussian states also there is still room for sowing the good seed of the word. They still contain districts where, in the houses of many Protestant families, the precious Bible is sought in vain.

"Christians in our Prussian country! who have been favoured by God with spiritual blessings in heavenly places, and at the same time in greater or less degrees with temporal goods, aid us by your active concurrence in performing this work of love. Enable us by your charitable contributions, both small and great (for the smallest gift derives worth from the intention of the giver, and becomes, by God's blessing, great) to sow the good seed of God's word in abundance. Let us do good to all men, but chiefly to those of the household of faith. (Gal. vi. 9.)"

The above-mentioned address having been enclosed in a letter to his Prussian Majesty soliciting his gracious protection, he returned the following answer:

"It is with real satisfaction that I discover, from your letter of the 7th of February, and the enclosed address, the laudable endeavours of the Prussian Bible Society for the gratuitous and cheap distribution of the Bible to the poor of my dominions; and whilst I render justice to your particular merit in promoting such an useful institution, I transmit to you at the same time 20 Frederick's d'or, as an addition to its funds. I am your gracious King,

"FREDERIC WILLIAM."

(To be continued.)

Literary Intelligence.

GREAT BRITAIN.

The Rev. Dr. Playfair, Principal of the College of St. Andrew's, has published his proposals for a *Complete System of Geography, Ancient and Modern.* It is to consist of six volumes in Quarto, each vol. containing upwards of 700 pages, price two guineas, accompanied by 50 large sheet maps. The first volume will appear as soon as a competent number of subscribers is obtained.

A MSS. of the Gospel of St. John in Latin, but written on parchment in Roman characters mixed with Saxon, said to be 1,200 years old, has been lately exhibited to the Antiquarian Society, by the Rev. Mr. Milner.

Captain Macnamara, of the East India Company's service, has published in the Medical and Physical Journal for August, the following circumstances respecting Vaccination, which occurred to him, last autumn, at Cheltenham. Meeting a woman with a child, whose face was shockingly disfigured by eruption, he inquired the cause, and was told, *that the child had been inoculated, twelve months back, with the Cow-Pox; and had been, in consequence, in that state, ever since!* Determined to investigate the fact, he waited on the mother, who assured him *that the child had never been inoculated at all, but that she intended taking it to Dr. Jenner for that purpose, since the Cow-Pox inoculation had entirely cured another of her children, which had been afflicted with a similar eruption.* This, the Editors say, they understand has been since done; and the skin, as in the former instance, became, almost immediately after, perfectly free from eruption; and such instances, they add, are become familiar to them. Captain Macna-

mara justly observes, that had he quitted Cheltenham without investigating this affair, he might have been innocently the cause of propagating a most wanton or malicious falsehood; while he might have asserted the case to have fallen under his own observation.

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The sale of the most popular periodical works in France is said not to exceed 500 copies, while that of the same class of works in England varies from 1000 to 10,000. In Germany, 4000 copies are sold, it is said, of the Jena Literary Gazette; and nearly as many of some other literary and scientific Journals.

A new periodical work is just commencing, entitled *The Literary Panorama*, in monthly numbers, price 2s. 6d., printed on extra royal paper. It will include a Review of books, chiefly foreign; a Register of Events; and a Magazine of Varieties. It professes to comprise intelligence from the various districts of the United Kingdom; the British connexions in the East Indies, the West Indies, America, Africa, Western Asia, and the Continent of Europe.

The flourishing state of the grand staple manufacture of this kingdom may be estimated from the following comparative view. In the West Riding of Yorkshire, in 1725, were manufactured 26,671 pieces of broad cloth; in 1805, they amounted to 300,237 pieces, making 10,079,256 yards. Of narrow cloths, in 1738, there were 14,496 pieces manufactured; and in 1805, they amounted to 165,847 pieces, making 6,193,317 yards.

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FRANCE.

The imperial printing establishment at Paris employs 400 workmen, besides a number of women, who fold and stitch the pamphlets and laws printed there.

M. Guyton gives the following as a sure specific against contagion:—Take four ounces of salt, six grains of manganese, water two ounces, and sulphuric acid two ounces. The manganese in powder is mixed with the salt in an earthen vessel, the water is then added, and afterwards the sulphuric acid. One fumigation is sufficient, if the chamber be not inhabited; but if there be patients, it must be repeated three or four times.

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HOLLAND.

The Teylerian Society at Haarlem have proposed the following questions, as the subject of a prize Essay, to be adjudged on the 8th of April, 1807:—1. In what does the difference between Natural and Revealed Religion consist? 2. Whether various publications have not appeared, at different times, which tend to obscure this difference, and to cause the advantages possessed by Christianity over the Religion of Nature to be forgotten? 3. Whether, in proportion as these writings are disseminated, and the two Religions assimilated, in every point, to each other, the most fatal effects may not be expected to result to Christianity, Morality, and the happiness of man? The prize is a gold medal of 400 florins in value. The essays must be written either in Dutch, English, French, or Latin.

The following *remedy for stopping bleedings from the nose* has been in universal use, say the editors of the Medical and Physical Journal, for more than a hundred years, in the province of Frisia; but was kept a profound secret, till Mr. Tjalingii, apothecary at Amsterdam, made its composition public: which is as follows.—R. *Sacchari Saturni unciam unam, vitrioli Martis unciam semis, seorsim terantur in mortaris vitrio, adde spiritus vini uncias octo.* M. Young persons, from ten to twelve years of age, are to take ten or twelve drops; patients under twenty, fourteen or fifteen drops; and grown persons, twenty drops: four times each, in a spoonful of wine or brandy. He has succeeded in the most obstinate cases. By analogy, he recommends the same medicine for the cure of hæmorrhages of all kinds; particularly those of the uterus, which often prove very tedious.

The literary productions of Holland, including translations, were very numerous last year. On Theology they amounted to 130; besides journals, which treat chiefly of divinity, and a weekly paper, which contains but Biblical Dissertations, and is supported by many persons. On medicine, physic, and natural history, 114 works appeared.

SPAIN.

Don MICHAEL CABANELLAS, a Spanish Physician, during the prevalance of the contagious distempers which raged at Carthagena, shut himself up, with 50 persons, in one of the hospitals of that city, in order to prove the efficacy of acid fumigations. He and his companions, among whom were two of his own children, actually slept in the beds where many patients had recently fallen victims to this dreadful disease; without employing any other preservatives than the mineral acid fumigations, as directed by Mr. Guyton; after being thus strictly confined, the whole 51 persons came out in perfect health. The king of Spain has, in consequence, conferred suitable rewards on all who thus exposed themselves for the service of the state, and the interests of humanity.

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ITALY.

An eruption of Mount Vesuvius has recently taken place, exceeding any thing of the kind within the memory of man. The summit of the mountain is torn to pieces; and the rim of the crater is quite altered. In consequence of the number of fissures, it is thought that a whole side of the mountain will fall in. About a hundred dwelling houses and estates have been ruined; with large tracts of vineyard ground, cornfields, &c. The volcano is not yet quiet.* The subterranean noises are dreadful. Flashes of lightning are, from time to time, emitted from clouds of smoke. Great apprehensions are entertained, that Torre del Greco may share the fate of Herculaneum. A part of its streets have been already inundated with the lava, which the inhabitants have removed with incredible labour and fatigue. Still the stream continues to run very near the place; and the inhabitants are deterred from leaving their houses, through fear of injury by the glowing cinders discharged from the mountain. A great quantity of ashes has also fallen in Naples. — *Ch. Ob.*

EAST INDIES.

WE are happy to learn that the Rev. Dr. Claudius Buchanan, provost of the college of Fort William, was the last year to proceed to Cochin, on the coast of Malabar, for the purpose of examining the ancient Hebrew manuscripts preserved in the synagogue of the Jews at that place. "These manuscripts are represented to be of very high antiquity, being supposed to contain that portion of the Scripture, which was written before the dispersion of the Jews. A collation of them with the European copies has been long desired by the learned." It was to solicit an examination of these Hebrew manuscripts, that the late President Stiles addressed a letter to Sir William Jones, in the year 1794. Before the President's letter reached India, this great oriental scholar had deceased; but it was read to the Asiatic Society, and was to be answered by Sir John Shore, (Lord Teignmouth) its President, when the necessary researches should have been made. The early return of Sir John Shore to England was inauspicious to this design, as well as to the general interests of oriental literature. It is gratifying, however, to find, that the object is still kept in view, and that it was likely to be prosecuted by Dr. Buchanan; whose established literary character, and distinguished zeal in the cause of oriental learning, are a sufficient pledge for the fidelity of the investigation. —

UNITED STATES.

NOAH WEBSTER, Esq. so well known in the literary world by his labours to improve the English language, and to facilitate an accurate knowledge of it, we understand is now engaged and far advanced in the arduous and expensive undertaking of compiling a complete Dictionary of the English language; but informs the public that he has not the means to prosecute it entirely at his own expense. He has invited to his assistance the instructors of the principal seminaries in the United States, and has already received the patronage of the faculties of Yale, Princeton, Dartmouth, Williamstown, and Middlebury Colleges. In accomplishing an object of such magnitude and importance, for which Mr. W. from nature and habit is peculiarly fitted, and which may prove both honorary and advantageous to our country, we trust every literary institution, and every man of science will cheerfully lend

* *August*, 1806.

his aid. Mr. W. also proposes to exhibit correct etymologies of many Greek, Latin, and Hebrew words, to be inserted in future editions of dictionaries and lexicons of those languages.

List of New Publications.

The importance of preaching the Word of God, in a plain, distinguishing, and faithful manner. A sermon, delivered at the ordination of the Rev. Josiah W. Cannon, to the pastoral care of the church and congregation in Gill, (Mass.) By Theophilus Packard, A. M. pastor of the church in Shelburne. Greenfield. J. Denio 1806.

A discourse, delivered at the dedication of the new academy in Fryeburg, June 4, 1806. By the Rev. Nathaniel Porter, A. M. Portland. Thomas B. Wait. 1806.

A sermon, delivered at Ashburnham, May 22, 1806, at the interment of Mr. John Cushing, jun. who expired at the house of his father. By Seth Payson, A. M. pastor of the church in Rindge. Leominster, (Mas.) S. & J. Wilder. 1807.

A sermon, delivered at Hartford, January 6, 1807, at the funeral of the Rev. James Cogswell, D. D. late pastor of the church in Scotland, in the town of Windham. By Nathan Strong, pastor of the north Presbyterian church in Hartford. Hartford. Hudson & Goodwin. 1807.

A Catalogue of Plants contained in the Botanic Garden at Elgin, in the vicinity of New-York,—established in 1801, by David Hosack, M. D. professor of Botany and Materia Medica in Columbia College, and Fellow of the Linnæan Society in London. New-York, T. & J. Swords.

The Domestick Chaplain: being fifty-two short Lectures, with appropriate Hymns, on the most interesting subjects, for every Lord's day in the year. Designed for the improvement of families of every Christian denomination. By John Stanford, M. A. New-York, T. & J. Swords.

A world without souls. First American from the second London Edition. Hartford. Lincoln & Gleason.

A discourse delivered next Lord's day after the interment of deacon Peter Whitney, who departed this life Dec. 9, 1805, in the 60th year of his age. By Nathanael Emmons, D. D. pastor of the church in Franklin. Providence. Heaton & Williams.

The Christian Institutes; or, the sincere word of God. Being a plain and impartial account of the whole faith and duty of a Christian. Collected out of the writings of the Old and New Testament: digested under proper heads, and delivered in the words of Scripture. By the Right Rev. Father in God, Francis, late bishop of Chester. The 1st American, from the 12th London edition. 12mo. pp. 330. New York. T. & J. Swords.

The Grave, a poem, by Robert Blair. To which is added, Gray's Elegy in a Country Church-yard. 12mo. Newburyport. W. & J. Gilman.

Memoirs of Captain Roger Clap, one of the first settlers of New England, containing an account of the hardships which he and others experienced on their landing. 12mo. 37 cents, marble covers. Boston. W. T. Clap.

The Christian Character exemplified from the papers of Mary Magdalen A——s, late wife of Frederick Charles A——s, of Goodman's Fields; selected and revised by John Newton, Rector of St. Mary, Woolnoth. New-York, Kimber, Conrad, & Co.

The Wonders of Creation, natural and artificial, in 2 vols. Containing an account of the most remarkable mountains, rivers, lakes, caves, cataracts, mineral springs, Indian mounds, and antiquities in the world. Boston, J. M. Dunham.

IN THE PRESS.

A new edition of Webster's Grammar, revised and greatly enlarged by the author. New York. Brisban & Brannan.

Walker's Dictionary abridged. New York. Brisban & Brannan.

Institutes of Biblical Criticism, or, Heads of the Course of Lectures on that Subject, read in the University of King's College, Aberdeen, in 8vo. by Gilbert Gerrard, D. D. Professor of Divinity. England.

Beausobre's Introduction to the New Testament. England.

WORKS PROPOSED.

Sermons, by Hugh Blair, D.D.F.R.S. late Professor of Rhetoric and Belle Lettres, in the University of Edinburgh, in 3 vols. complete, from the 25th London edition of 5 vols. To which will be prefixed, the Life of the Author. Boston. J. M. Dunham.

Ordinations.

On the 11th of June, 1806, the Rev. Josiah W. Cannon, was ordained to the pastoral care of the Congregational church and society in Gill. The Rev. Moses Miller, of Heath, made the introductory prayer; the Rev. Theophilus Packard, of Shelburne, preached the sermon; the Rev. Joseph Field, of Charlemont, made the consecrating prayer; the Rev. John Emerson, of Conway, gave the charge; the Rev. David Smith, of Durham, (Con.) gave the right hand of fellowship, and the Rev. Ezekiel L. Bascom, of Gerry, made the concluding prayer.

On the 18th of Feb. 1807, was ordained at Winthrop, (Me.) Rev. David Thurston. The introductory prayer by the Rev. Asa Lyman of Bath; sermon by Rev. Elijah Parish, from 2 Cor. ii. 16. Ordaining prayer by Rev. Jonathan Powers of Penobscot; charge by Rev. Eliphalet Gillet of Hallowell; the right hand of fellowship by Rev. Mighill Blood of Buckston: concluding prayer by Rev. Mr. Bayley, of Newcastle.

Ordained, 4th February, 1807, as an evangelist, at West Hampton, Rev. Alvan Sanderson. Sermon by Rev. Rufus Wells, of Whately; charge by Rev. Dr. Lyman; right hand of fellowship by Rev. Enoch Hale; Rev. Payson Williston made the introductory prayer; ordaining prayer by Rev. Solomon Williams; concluding prayer by Rev. Mr. Tracy.

Obituary.

At Stafford, (Conn.) on the 16th ult. Rev. John Willard, D.D. Pastor of the First Church in that town. He was son of the late Rev. Samuel Willard, of Biddeford, and brother of the late President of Harvard College. He was graduated at that Seminary in 1751; and the few contemporaries who survive him, will remember and lament one whom they loved for his virtues, and respected for his talents, his industry and his acquirements. After having laboured with fidelity for more than half a century of years in the vineyard of Christ, with little interruption from sickness, and none from indolence, he was removed from this state of sorrow, disease and death. He died lamented by his professional brethren with whom he associated, whose confidence he fully possessed; and more especially by children whom he educated at public seminaries; while his own industry, with little compensation, for discharging the duties of his calling, afforded him a bare competency.

Died, in the course of the last fall, Stephen Smith, Esq. Collector of excise at Machias. The following sketch of his religious exercises collected from a manuscript, which was sent us by the Rev. Alexander McLean, cannot be unacceptable to devout readers.

In the year 1786, he began, through the influence of the divine Spirit, to reflect seriously on his past ungodly life. His views of spiritual things were for some time exceedingly erroneous. Through the blindness of his heart, he thought religion a gloomy thing, though necessary to salvation. He became, however, more and more impressed with his own guilty, wretched state. After being agitated a considerable time

with those anxieties, fears, and distressing convictions, which prepare the way for the work of grace, he became deeply sensible of his inexcusable criminality, and of the perfect righteousness of God in his condemnation. After that his mind was enlightened in the knowledge of Christ, and his heart filled with peace by an experimental discovery of gospel mercy. He manifested those new views and affections, which are the fruit of regenerating grace. The Bible appeared to him a new book, full of light and glory in every part. Those representations of God and divine objects, which once occasioned gloomy and painful feelings, gave him the most pure and substantial satisfaction. He loved religious retirement, and also greatly delighted in public worship. That preaching, which brings down the loftiness of man, and makes Christ all in all, best suited the renewed temper of his heart. Though for several years he enjoyed much tranquillity and heavenly delight in communion with God his Saviour, he afterwards had seasons of anxiety and doubt. He deeply lamented his wandering thoughts, and his spiritual dulness. These inward struggles and afflictions led him to a more thorough acquaintance with his own depravity, and his dependence on infinite mercy. His own experience abundantly taught him, that without Christ he could do nothing. His habitual acknowledgment was; "by the grace of God I am what I am." His outward deportment corresponded with his inward frame. Says a judicious friend, who was intimately acquainted with him; "never did I know the man who showed more of the spirit of a Christian than he did; and as he approached nearer to the heavenly world, the more holy and heavenly he appeared." A Christian, so exemplary and pious, must have been beloved and useful in life, and deserves to be lamented in death.

In this town, on the 13th inst. the Rev. SAMUEL STILLMAN, D.D. Pastor of the First Baptist Church, in the 70th year of his age, and the 43d of his ministry. ☞ We shall insert some particulars respecting this eminent minister in our next Number.

Poetry.

THE FIRE-FLY.

LITTLE rambler of the night,
Where and whence thy glowing light?
Is it form'd of evening dew,
Where and whence thy brilliant hue?
Hark! methinks a voice replies,
He that form'd the azure skies,
Great in least, and good to all,
Lord of man and insect small;
He it was, that made this vest;
Search, adore nor know the rest.
Little rambler of the night
Blessed be this voice of thine!
He that cloth'd thy form in light
Is thy God as well as mine!

Go enjoy in verdant fields,
What his royal bounty yields;
Nip the leaf or taste the flower;
Sip in nature's roseate bower;
Filling full the span that's given,
With the boons of gracious Heav'n.

Amer. Museum.

TO CORRESPONDENTS.

A review of Dr. Lathrop's fourth volume of sermons has been received, but is necessarily deferred till next month.

We have received a well written biographical sketch of the late Rev. Oaks Shaw, whose death we noticed in our last No. This sketch is highly honorary to the ministerial character of the deceased. Its insertion is necessarily postponed for the present. An interview with the author is requested.

Candidus is just received, but is too late for this month.

Pastor's concluding number *on the importance of a general association of Congregational ministers* is received, and shall appear in our next. Those who feel concerned for the union and prosperity of our churches, we doubt not will read this excellent essay with interest, and we hope with conviction.

ERRATUM. In the Panoplist for January, page 373.—Thesis I. Read as follows—There are certain *external* works, &c.—which *use*, or are wont *(solent)* sometimes to be freely done, &c.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 23.] APRIL, 1807. [No. 11. Vol. II.

Biography.

For the Panoplist.

REFLECTIONS ON THE LIFE OF MR. WILLIAM HOWARD.

Messrs. Editors,

WHAT I here send you is taken from a pamphlet, containing some remarkable passages in the life of Mr. William Howard, who died at North Ferriby, in the county of York, (Eng.) March 2, 1804, by Joseph Milner, A. M. late master of the grammar school of Kingston upon Hull, and vicar of Trinity church.*

He first relates the remarkable conversion of Mr. Howard, who was one of his parishioners. "His conversion was very similar to that of Col. Gardiner; not so striking in some circumstances, but equally solid." From the greatest profaneness, sensuality, and blasphemy, he was raised to the love and practice of Christian virtue and piety. The events of divine providence, and especially the preaching and conversation of Mr. Milner, were used by the Divine Spirit, as the means of awakening and convincing him, and of bringing him to the saving knowledge of Christ. In pointing out the excellence of his renewed character, Mr. Milner mentions, 1. *His uncommon religious joy.* "Wonder, gratitude, and love were the constant effusions of his soul, whenever he spoke of the Most High. His language was a continued series of blessing and praise, and that not in a formal manner, but with spontaneous ease and liberal dignity of mind." 2. *His godly fear.* Amidst the overflowings of his joy, he retained a constant fear of sin. His remembrance of what he had been, and still might be, if left to himself, had an evident tendency to temper his joy, and to preserve all his affections in their due equilibrium. 3. *The strength and simplicity of his faith.* 4. *His love.* His affections were ever on the wing towards God, equally lively and steady. He ardently loved the saints, and even panted for the conversion of sinners. 5. *Chastity.* This is particularly mentioned, because

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* Readers may not all know what celebrity Mr. Milner has obtained by the excellent Church History, which he has lately published; of which, it is hoped, there will soon be an American edition.

"his soul had been the sink of uncleanness." He had few rivals in impurity, whether in word or deed. But after his conversion, no man was more pure, chaste, sober, and decent in his whole deportment. If he ever spoke of past scenes of folly, it was in the language of the deepest abhorrence and self humiliation. 6. *Humility.*

In pointing out the defects of Mr. Howard's character, Mr. Milner shows the admirable candour and impartiality of his heart. This is a branch of biography too little attended to by those, who write the lives of eminent Christians. "It seems to me useful," says Mr. Milner, "to show the whole of the character; and as this is evidently the divine method of procedure in the Scripture, all apology is superseded."

Mr. Milner closes with a chapter of reflections, from which the following are extracted. They are such as we should expect from this admired author.

"It is high time to ask the reader, what he thinks of the foregoing narrative, and to desire him to reflect what is the most probable mode of accounting for the extraordinary scenes which we have reviewed. Extraordinary it must be confessed they are; and, as a rational creature was the subject of them, and they issued in a lasting moral alteration of his principles and conduct, any person who judges seriously of the importance of events, and who feels with a proper degree of regard for the good of the human species, will overlook at once the political insignificance, both of the subject and of the author of these memoirs, and will own that nothing in the brilliant course of public affairs deserves half the attention.

"Let us state to our minds what is certain in these transactions. Here is an human being immersed in uncommon vice and profligacy, even to the decline of life. The force of habit has strengthened his passions in evil, by such a constant and uncontrolled course of indulgence, that, humanly speaking, his reformation is to be despaired of; the powers of conscience are, as it were, obliterated, and nothing remains within him, that seems capable of making the least head against the abounding torrent of iniquity: yet is this man, without any philosophical aids and reflections, suddenly, as in a moment, from a state of extreme insensibility, alarmed, awakened, changed in the whole bent of his affections, solidly, and abidingly altered in his whole deportment, and lives all the remainder of his days, a course of some years, a life of the most pious regard to his Maker, of the strictest chastity and temperance towards himself, and of the most genuine charity towards all mankind. Thus far, plain matter of fact lies before the reader. Had the story been told of a person living in China or Japan, it might have been said by some, with a sagacious sneer, that the writer had taken care to draw his narrative from a convenient distance; but the story here submitted to the reader's attention, lies within the compass of every one's means of information. I flatter myself its truth will not be disputed by any; and should any really doubt of it, I can easi-

ly supply them with abundant means of satisfying themselves.

"I. The first reflection which naturally occurs here then, is, what sort of doctrine, or what method, was made use of in the production of so admirable a change? because on all hands it will be allowed, that many are in the same dreadful circumstances, in point of morality, and it would be very much worth while to try the same medicines upon them.

"It would be a very absurd and unreasonable method of eluding the force of this whole business to say, "there seems nothing so very strange or extraordinary in it. The man took a sudden and strong resolution to alter his life; and it was a very happy circumstance that he stuck to the resolution; and this is the whole mystery of the matter." Such careless thoughts are extremely suitable to the sceptical and superficial taste of the day. Such an answer I remember *, was made to a person, whose moral change was no less extraordinary than that of Mr. Howard, when he had told his story to a person of some eminence in this kingdom. But surely such random observations prove nothing but the supine indifference of those who make them. No doubt all moral changes must be attended with some resolutions of the person concerned, because the will of man must necessarily be interested in them. But the difficulty is, how to account for it, that a person so circumstanced should ever come to make such powerful resolutions, or to have his will so disposed. To say that he does it by his will or resolution, no more accounts for the change, than to say, that it will account for a man's taking a journey to such a place, that he walked with his feet thither.

"The doctrines which Mr. Howard espoused, and to the force of which alone upon his heart he was ever ready to ascribe the change which took place in his whole man, were JUSTIFICATION and REGENERATION. I use these two terms for the sake of conciseness, as I see no reason why Christian divinity, low, very low indeed, and perfectly contemptible as it appears in the eyes of polite and fashionable people at this day, should not be allowed the use of comprehensive and convenient expressions, as well as other sciences. By the doctrine of *Justification* is meant, the particular method laid down in the Scripture of honourably acquitting sinful men before their God, through the atonement or righteousness of Jesus Christ, without the least regard had to their works or deservings, Rom. iii. 22—27. On the contrary it is supposed, that the man who is to be the subject of Christian justification, is a condemned sinner in himself, deserving only the wrath of God, and too deeply involved in guilt to be ever extricated by any merit of his own. This doctrine implies the character of the Supreme Being to be inflexibly holy and just, and makes room for the surprising display of his infinite mercy by the substitution of his only begotten Son, at once to satisfy divine

* This fact I had from the person himself, who is now living, and is a very respectable clergymen in the metropolis.

Justice, to condemn sin, and to exhibit the purest discoveries of the most unbounded goodness. The reader has seen the influence of all this on Mr. Howard's mind. His distress of soul began with these very ideas of the divine purity and justice, as signally to be displayed on the last judgment-day, and his peace and comfort were at length as suddenly effected, by the discovery of the doctrine of Justification by Jesus Christ merely through faith, as above explained. Certain it is, that the great outlines of his change depended on this doctrine, scripturally understood, in connexion with its just dependencies. It was no smooth harangue on the moral fitness of things, or on the native beauty of virtue, or on the dignity of human nature, or on the arbitrary mercy of God, to the exclusion of his justice and purity, that had the least concern on his moral alteration. Such schemes and views may please the taste of corrupt mankind, and many would think them far more likely to have effected the change, than a doctrine so simple, and so contrary to men's natural notions. *Deo aliter visum.* No such happy effects have ever been the consequence of such lectures; but the instances of solid benefit derived from the Christian doctrine of Justification are innumerable.

"The other great Christian doctrine, which he as sincerely embraced, and which he ever looked on as of vast influence in all his religious concerns, is *Regeneration.* This doctrine implies man, all men without exception, to be naturally in a state of extreme depravation, needing an entire renovation in all their affections and faculties, which change is called by Christ himself by the name of *being born again*, a change effected solely by the Spirit of God; and therefore those who are possessed of it are said to be *born of the Spirit.* All then who boast of man's natural love of goodness and virtue, and cherish ideas of the strength of his powers to save himself, militate wholly against those doctrines which he found so useful to his soul. Indeed it so happens in experience, that the success of such pretended reformers resembles that of noisy empirics in physic; the true lovers and genuine practitioners of genuine virtue being found only among those, whose very doctrine lays a solid foundation for humbling man, and glorifying his Maker.

"Thus far then the presumption lies in favour of these two doctrines of Justification and Regeneration, that a change so confessedly great, or a *conversion* so extraordinary (will the polite reader allow me the word? I really know no other so proper) was effected, supported, and carried on entirely by the influence of these doctrines.

"We may now proceed a step farther, and observe that his change cannot possibly be accounted for in any other way than by a divine influence. The doctrines which he espoused, and by the power of which alone it was effected, are certainly of so peculiar a nature, as to evidence their divine origin. That a sinner should be justified before his Maker, purely by the

merit of another, and in the way of believing only; that man, in order to become holy, and fit for the society of his God, must be made a new creature, and be wrought upon by the Divine Spirit, not only without, but even against all his natural propensities; and that the dispositions which constitute the character of an holy person, should be faith, hope, and love, and these too not of human, but of supernatural origin; and that the whole happiness of his life must be sustained by a mysterious union with an invisible Mediator; these are certainly such principles of religion as are perfectly unlike any thing that ever was invented by mere man. And they are things which lie so totally out of our reach, tend so purely to the honour of God, and are so calculated to stain the pride of human merit and glory, that we may safely pronounce them purely divine; no man ever would or could have invented and propagated such ideas; and we all know, or may know, that mankind are naturally too much at enmity against them ever, of themselves, to receive them. Now these are the principles of the New Testament, though it is very common for persons professing to believe the New Testament to despise and abhor them. But surely they have received their religious principles from a source very different from the sacred oracles; and all the use they make of these is, by some subtle perversion to adapt some few detached texts to support a preconceived system. No man, who ever studied the Scriptures themselves with reverence and prayer, will say that he learnt from them to despise the doctrines of justification and regeneration.

"Now a certain divine power is spoken of in the word, as connected with the true preaching of it. It is said to be "quick and powerful, and sharper than any two-edged sword," Heb. iv. 12. Mr. Howard found it so; in the day of God's power, a single text overcame his stubborn heart, and awed him into submission to the Most High. And when the effect is observed all along to have been perfectly correspondent to the descriptions given in the Scriptures, and he became abidingly holy, comfortable, and heavenly minded, emancipated from the dominion of every sin, and truly and fervently filled with the love of God, and of his neighbour, what shall we say? Have we not here a demonstration of the truth of Scripture? Does not the coincidence of what is written, with what is wrought, prove that both are equally from God? It may be said, "it seems far more rational, that other kind of doctrine should be preached to men." But if matter of fact shews indeed, that no other sort of doctrine does burst the bonds of sin, and make men truly holy, should we not say with St. Paul, "The foolishness of God is wiser than men, and the weakness of God is stronger than men?" What you think improbable, absurd, and foolish, is the real wisdom of God; it is your own taste that needs to be rectified, and you ought to think more modestly of your own understanding. I see not how the conclusion can be avoided, that the work of Mr. Howard's con-

version was from God, and that the scripture doctrines of regeneration and justification are divine.

"And here one sees at first sight, how easy it is to answer the question, which with some confidence has been asked, "Granting that men may be influenced by the Divine Spirit, how can men ever distinguish his influences from the emotions of their own minds?" Every instance of conversion sufficiently answers this question. The subject of it knows experimentally, that such holy views and tempers could never be the product of his sinful nature; and their own native power and glory shew they are from God. He who has once seen the sun in his majesty, needs no other argument to convince him, that it is not a light of his creating.

"Till, then, some other adequate cause can be assigned for these religious phænomena, of which no age has ever been wholly destitute, it is reasonable to conclude, that "the hand of the Lord hath done this, and the Holy One of Israel hath created it."

"I am aware, that a partial reformation of conduct is attainable by other methods. Socrates might justly boast, that by his philosophy he had corrected some vices of his nature. And the libidinous Polemo, by hearing Xenocrates' lectures on temperance, might from a dissolute rake, be metamorphosed into a proud philosopher. Just as the Duke of Wharton, "whose ruling passion was the lust of praise," might undergo various alterations of external character, "now a punk, and now a friar." But still in all such cases the radical character remains the same. To gratify self, in some form or other, was the very heaven of Socrates, of Polemo, and of Wharton. To humble themselves before the Most High, to give glory to their Maker, to love him sincerely and supremely, and to be renewed in the spirit of their minds, of this they knew nothing; but this is the change which my friend experienced. Self lost in him all its props and supports; he was a new creature throughout; he who had always lived for self, now lived for God. These men I have mentioned, and all who walked in their steps, whether Pagan, Philosopher, or Christian by name, are essentially distinct from this in their whole character. They may exchange one vice for another; what they part with in sensuality, is sure to be amply compensated in pride. It belongs to God's revealed religion alone, and to the power by which he applies it to the heart, to destroy the dominion of vice universally, and to make a man truly humble, wise, and happy.

"II. The truth of this real influence of the Holy Spirit in producing the conversion of sinners, and the simple nature of Christianity, abstracted from those circumstances of controversy and of policy, that so often cloud and embarrass it, would appear in a very strong light to any one who should trace the historic progress of the gospel from age to age. It would take up a volume of some length to illustrate this, and the employment would well recompense the pains of any who should have leisure and ability sufficient for

the task. Infidel malice has been gratified, even to satiety, with tedious and circumstantial details of ecclesiastical history, constructed on a very different plan. The intrigues and politics of Churchmen, the ambition of Popes, the superstition of Monks, the subtility of Jesuits, the external history too of the Reformation, and the factions of various sectaries, have been largely exposed. And though few think it worth their while to wade through the voluminous narratives of Fleury and Du Pin, yet in Mosheim's history their materials have been compressed into a narrower compass, and you see in him all that can tend to disgrace Christianity, reduced as it were to a point; and this is the effect with those who know not, and who care not what the gospel is, to render them indifferent with respect to Christianity itself, and to extol above all things the sceptical fastidiousness which, under the decent names of *moderation* and *charity*, now pervade the polite world. The excellence, indeed, of Mosheim's history is in most things very great, and perhaps unequalled. But as he seems himself not to have understood the nature of Christianity, all, or nearly all, his narrative is spent on external things.

"But there was in every century, from the apostles' days to ours, a real church, that which deserved the name in the best sense, men who feared God, and wrought righteousness, living by faith in the Son of God, and practically applying to their own hearts the peculiarities of Christianity, which, I must still say, on Scripture evidence, consist in *justification* and *regeneration*. The gates of hell never prevailed against this church, though always opposed. Here alone the true nature and beauty of Christianity are seen. With these dwell the virtues and graces of the gospel, faith, hope, charity, patience, meekness, self-denial, and the love of heavenly things. The history of these, as they appeared in different places and circumstances, is, properly speaking, the history of the church.

"But in Mosheim they are scarce at all to be found. Public and noisy transactions engage his attention throughout. "Is this Christianity? (says the infidel)—Are these its fruits? What good has it done in the world?" How much more useful had it been to have been more sparing in these scenes, and to have laid open, in an impartial and ingenuous manner, the real church of Christ! This would have been properly the history of the church; the scenes which chiefly fill his book having no more to do with real Christianity, than robberies and assassinations have to do with good government. Yet his pains in laying open the evils and abuses is by no means to be condemned; it has its solid uses, which would appear also to great advantage, had the history of real Christianity been given also at the same time.

"For there have ever been some, who, though not many of them converted, perhaps, with the same remarkable circumstances that attended Mr. Howard's change of mind, have yet been converted by the same Spirit of God, and brought to the same principles and sensations; men who felt and owned themselves

lost and undone sinners by nature as well as practice; men who in extremity were relieved by a divine light and aid, who found themselves comforted and refreshed with divine peace, purely through faith, by the righteousness and salvation of Jesus Christ; men who knew emphatically *why* they called him *Saviour*, and enjoyed even in this life a real communion with him in their souls, who derived from his kindness, by the force of a mysterious, but powerful union, strength against sin, and all sorts of evil; who lived in him spiritually, followed his example, indeed, in real holiness, had their conversation in heaven, and directed their ambition, in contempt of all that the world calls great, to an heavenly kingdom, contented here to be despised as fools and madmen, yet living according to every maxim of true wisdom; returning good for evil, prayers for curses, and beneficence for persecution; the real friends of mankind, new creatures indeed, and, finally, as distinct in spirit and taste from the rest of the world, as light is from darkness. These are the CHRISTIANS; the history of these is the history of the church. Malignant opposers of the Scriptures miss their mark altogether, when they censure Christianity, because of the wickedness of vast numbers who are called Christians; for, strictly speaking, they are infidels as well as themselves; and so long as men despise the essential principles of Scripture, they ought to be so esteemed, whatever they please to call themselves.

"Did we accustom ourselves to view the church in this, which is its true light, we should not complain of the difficulty of finding out whom, or what we are to believe, amidst the endless distractions of controversy. We have only to turn away our eyes from the many scenes of mock Christianity, and steadily survey that which is genuine. For there have ever been those who have held, and felt and practised, as has been described. Setting aside also some lesser differences of opinion, which they may have had among themselves, the views of the fall, and of human depravity, of justification by Jesus Christ, and redemption through his blood, of a life of entire dependence on him, and of those fruits of holiness which result from it, are simple, uniform, clear, intelligible; the most so of any thing in the world, when the mind is rightly disposed to receive the truth, and submit to it in all its energy.

"This is then the way to judge of Christianity. The fulfilment of the Scriptures, and the divine origin of the religion itself, would hence be shewn in a light unanswerably strong.

"The acts of the apostles form a very precious beginning of this history, and have in this view been judiciously illustrated in a late publication by an able and pious divine of the church of England.* He has not prosecuted the history beyond the first century; and I confess the task, as we advance downward to the times of the Reformation, grows more arduous. It might however be done; and historical proofs are not wanting from age to age of the true church of

* Newton's Ecclesiastical History.

Christ, shining as a light in the midst of a dark world. The scene shifts indeed from place to place. The Spirit of God is grieved from time to time; candlesticks are removed, and still the light, which is *here* extinguished, rises *there*, and burns with triumphant glory. In vain shall we seek to confine it within the pale of certain denominations. The grace of God will not be thus fettered, and we ought to separate it in our ideas from all externals and circumstantials whatever. For ages, even amidst the corruptions of Popery, some souls were partakers of its influence. But when the church was seemingly near a total extinction, it was revived with wonderful power at the reformation. Even the Jansenists in France, though Papists by name, were possessed of the same holy flame, which animated the breasts of pious Protestants, at the very time too that the church of England, a Protestant church by constitution, had relapsed into a contempt of the gospel. In our own times a glorious change has in her taken place; evangelical principles have been revived; they are spreading at this day with vigour and effect. May the land in general feel their force! And as the church has ever been thus preserved, so particular instances of very extraordinary exertions of the grace of God have appeared from age to age, as it were to call up the attention of a slumbering world.

"III. There is a method not uncommonly made use of to evade the force of this whole argumentation, which as it meets us in full opposition, though with a specious appearance of friendship, it will behove us to expose in its true light. What has been advanced concerning the doctrines of Christianity, their influence, their necessity, their importance, has its truth, and must be owned by every Christian. But then why such extreme censoriousness, why such contracted bigotry? The generality of the clergy and laity do at bottom hold the same things as those which you so vehemently insist on; only they are more moderate in their manner, and more wary in their use of these truths. They make some concessions to the world in things not very material, for the sake of doing good in things of greater consequence. It is not the doctrine, but the intemperate manner of applying it, which exposes those who call themselves evangelical, to censure and ill-will; and particularly their want of charity can never be vindicated, in supposing none to be right but those who use exactly the same language as themselves.

"The sophistry of this charge deserves to be distinctly considered. And to prevent mistakes, it must be confessed, that if the persons described under the last article, as members of the real church of Christ, had nothing to shew for the vindication of their peculiar principles and practice but an affected discrimination from others in point of phraseology; if, in short, verbal distinctions were all they had to boast of, their conduct would be indeed indefensible. It would not only be uncharitable and bigoted, but also weak and unmanly. For what more unworthy of

rational creatures, than to raise disputes among themselves on mere terms, when their ideas are the same!

"But this is far from being the case in the present instance; and every candid observer, who has thought with any clearness or precision on these subjects, must see that the difference is in ideas, not in words, and is extremely momentous, even more so than language can describe.

"That the religion briefly described in the last article, and peculiarly distinguished by holding out the doctrines of Justification and Regeneration, is essentially distinct from that of those who deny the Godhead and atonement of Jesus Christ, and the personality and influence of the Holy Ghost, will be at once allowed.

"Many, however, do yet hold the doctrines of the Trinity and the atonement of Jesus Christ in a general manner, though they seem to make little use of them in practice, and do evidently lay the great stress for their hope of heaven on the performance of moral duties, and yet at the same time treat with perfect contempt all ideas of conversion or regeneration; not perhaps denying the thing itself, yet ridiculing all pretensions of any person to the experience of them in our days. If this be a true account of the state of many of the Clergy and Laity in this kingdom, one sees at first sight why they object to the *manner* of setting forth these things. They have no idea of any personal use and application of them to the heart and conscience. And how then do they differ essentially from those who deny them altogether? For what is all the doctrine in the world abstracted from its use?

"Granting, however, that there are many things in which good men may safely differ, and ought to shew a spirit of mutual forbearance and moderation, certainly the doctrine of justification is not one of those subjects. If any question can be conceived to be even of infinite importance, it is this—How shall man be accepted with his Maker? We trifle only with God and our souls, while we content ourselves with a loose and general idea of Christ's atonement, and bring it to no one determinate point of utility whatever. For the question is this:—Ought I to trust *entirely* in Jesus Christ, and to renounce my own righteousness *entirely*, in order for salvation, or is it unsafe and dangerous so to do; and ought my hope of heaven to be founded partly on the merit of Christ, and partly on my own?—This is the clear state of the question as it lies between the two parties before us on the subject of justification. And is this a nominal distinction? Is it of no consequence whether man be thoroughly humbled, or allowed to glory in something of his own? whether God and the Lamb are to have all the honour of his salvation, or not? There is an essential difference of opinion here, and the difference produces a most material distinction in the whole of practical religion. The very ends and motives of duty which each party propose to themselves are widely opposite. The love of God is the grand motive of the one system, self-righteousness of the other. But surely to every real Christian,

whatever doubts he may have, (and he has many on religious subjects) it is no matter of doubt at all whether he be a fallen creature, dead altogether in sin by nature. It is no matter of hesitation whether he is to seek acceptance with God by the blood of Jesus Christ, or by the works of the law. It is not a problematical subject with him, Whether he must be born again, if ever he enter into the kingdom of God; whether this new birth, with all its fruits and consequences, be wrought by the will of man, or by the Spirit of God alone; whether his good works ought of necessity to be principled by the love of God or not.

"But enough has been said to shew that there is a real differrence of opinion here; and those who content themselves with the forms of orthodoxy above described, may be convinced of it by the opposition which they feel in their own breasts to that view of things which I have been espousing. Let them search, however, the Scriptures with honest minds, and at least cease from saying that they mean the same things as those which they oppose. For if indeed this be the case, why do they shew such aversion to these principles? why dislike to have them set forth in the plainest manner? why are they more cordial, and feel their own spirits to be more in unison with Socinians, sceptics, and with any sort of persons, than those whom they deem enthusiasts? why such ridicule and contempt of the new birth? why is the preaching of their system, if it be a system at all, of no weight, no influence? Is it not incredible that, if indeed their doctrine was the same, no instances of any conversion should ever happen among them? Is it not still more incredible, that they should deride the very idea of conversion itself? Why are they so fearful of the cross of Christ? why so conformable to the taste and spirit of the world? How happens it, that the people in general who attend their ministry, are so ignorant of the first principles of Christianity? I remember Mr. Howard told me, that he never, in all his life, heard of the new birth from any pulpit, till he heard it at Ferriby; and I apprehend that many might justly make a similar remark. It were much to be wished, that the truth was clearly seen in this point; because while men fancy the common, beaten, broad, fashionable road, which exposes them to no inconveniences, will lead to the same end as the narrow and difficult road, they will never leave the one for the sake of the other.

"IV. If the doctrines of justification and regeneration be then real scripture doctrines, and enter into the principles of a work of divine grace on the heart;—if they prove their divine origin by their own light and native energy; if they have never failed, in every age of the church, to be attended with undeniable seals of their divinity, in the conversion and holy lives of some; if these alone constitute the church, and if every other sort of principles be diametrically opposite, what remains but that we betake ourselves to the study of the sacred oracles, and see what is the religion there enforced? On a fair examination we shall find, that the principles which in this

kingdom have been spreading for about forty years, and have been stigmatized with the opprobrious terms of weakness and enthusiasm, are in reality the religion of the apostles and primitive Christians. And a little candid examination will convince any reasonable man, that they are no other than those which the Reformers in Germany and England professed, and on which the Church of England is founded. The decline has been so deep with us, and scepticism, profaneness, and an illegitimate and unscriptural charity have been propagated in so general a manner, that the revival of these principles subjects men to the censure of introducing some strange sectarian ideas, though they contain nothing new, nothing particular, nothing different from the creed of the wisest and most intelligent Christians of all ages, nor from the genuine doctrine of the church. Much pains has been taken to suppress them; persecution has been tried, but the spirit of the times, and the lenity of government have ever rendered it ineffectual. The most indecent publications, on the plan of wit and raillery, have been attempted; nor has the more reasonable mode of argument been neglected. Yet these principles live and flourish; and every lover of truth will rejoice to find, that many of the established clergy are opening their eyes more and more, and entering into the spirit of the New Testament with increasing ardour. The hand of God also has evidently been with them. Mr. Howard's case, tho' somewhat singular in circumstances, is by no means so in substance. "Men are turned from darkness to light, and from the power of Satan to God." Multitudes are reformed, and lead holy lives, wherever these principles prevail. I frankly avow that the recommendation of these principles was the design of this publication. Let it only be allowed, that there is such a thing as a divinely revealed religion, that the knowledge and power of it are of infinite importance, and then if any one will still fastidiously refuse these principles an hearing, let him ask himself, where, and among what sort of persons he can expect to find the real Christian religion? If he is not quite buried in profaneness and pride, he will scarce look for it among Arians and Socinians. What! is the Spirit of God with those who degrade the essential dignity of the Saviour, or despise the operations of the Holy Ghost, or explain away the only hope of a sinner—the atonement of the Son of God? Will he look for the Christian religion among the common professors of orthodoxy? This will, in our days, comprehend a very large part; about forty years ago, it comprehended almost the whole of the established clergy. But what signature of divine life can be traced among them? Is there not an evident want of zeal with respect to religion? not to say among many a want of any plan or system of ideas at all? Is there the least spiritual good apparent among them? Do any in hearing discourses from the pulpit, ever obtain, or expect to obtain any benefit? Can a single instance be produced, in the course of twenty or thirty years, of a sin-

gle person reclaimed from vice, in consequence of this religion?

"He must then, if truly serious for his soul, look for the religion of Christ among those who, under God, have of late years been the instruments of the revival already mentioned. And may he look to good purpose! May the dawn of gospel light, the very best symptom of divine favour which this kingdom, amidst all its alarming evils, can boast, break out into open day! I would not despair but that even some of the Dignitaries of the church may not only view with more friendly eyes, as they lately have done, but themselves also, with honest zeal, espouse and support the precious peculiarities of Christianity. Devoutly should we pray, that that "God, who alone worketh great marvels, would send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of his grace."

"Let me be permitted to suggest to my brethren of the clergy, that they have taken upon them a weighty charge indeed, the feeding of precious souls, whose blood will be required at their hands, if they be found unfaithful; and that a life of mere indolence and pleasure, or spent in the pursuit of preferment and attendance on the great, or even in the fairer and more creditable attention to matters of learning and taste, or worldly business, is by no means calculated to qualify them for the right discharge of the task which they have undertaken. "With whom hast thou left those few sheep in the wilderness?" is a very awful inquiry, which at the last judgment day will be made of every pastor; and it behoves us to consider what answer we can return to it. To have been useful in promoting the salvation of only a few souls, will one day be found more noble, as it is certainly a more solid achievement, than to have amassed all the treasures of learning and philosophy, or to have outstripped all their equals in ecclesiastical preferment."

SKETCH OF THE REV. THOMAS DOOLITTLE.

Thomas Doolittle, M. A. of *Pembroke-Hall, Cambridge*, was born of religious parents in 1630. He early discovered an inclination to learning. Some of his friends would have had him brought up to the law, and he was actually placed with an attorney upon trial; but being set to copy some writings on the *Lord's day*, he resolved against that profession, and determined on the ministry; in which he had Mr. Baxter's encouragement, whose discourses on the *Saints' Rest* were blessed for his saving conversion. He was an experienced Christian, before he was a minister; and, as he improved in learning, he also grew in grace.

When he left the University, he came to *London*, where he was soon noticed for his warm and affectionate preaching; and the Parish of St. *Alphage* called him to be their pastor. He accepted the office with great diffidence, and applied himself to his work with all his might; and the hand of the Lord was eminently with him. In this place he continued

nine years, *viz.* till the *Bartholomew Act passed;* when, having carefully studied the terms required, and prayed for Divine direction, he thought it his duty to be a Nonconformist, cheerfully casting himself and family upon Providence; whose concern for him he soon experienced; for the day after he preached his farewell sermon, one of his parishioners presented him 20 pounds, saying, "there was something to buy bread for his children, as an encouragement to his future trust." He then set up a boarding school in *Moorfields;* and so many were desirous to have their children with him, that he soon had occasion for a larger house.

Upon the breaking out of the plague, he called his friends together, to seek the Divine direction; and, according to their advice (on account of the youth under his care) he removed to *Woodford bridge*, leaving Mr. T. Vincent in his house. In this village his family continued healthy, and many resorted to his house for the worship of God. After the plague, he returned to *London;* and, having counted the cost, he opened a meeting house, though against law, near his own; which proving too small, he erected a large and commodious one in *Monkwell street*, where he preached to a numerous auditory, and had many seals to his ministry. Here Mr. Vincent assisted him; and the Lord Mayor, sending for them both, endeavoured to dissuade them from preaching on account of the danger they were in. They told his lordship, "that they were satisfied of their call to preach the gospel, and therefore could not promise to desist. The next Saturday a messenger of the king, with a company of the train bands, came at midnight to seize Mr. Doolittle in his house, but he made his escape. He purposed to have preached the next morning, but was persuaded to forbear. Another person readily undertook to preach for him; and, while in sermon, a company of soldiers came in, and the officer called aloud to him, "I command you in the king's name, to come down." He answered, "I command you in the name of the King of kings, not to disturb his worship." On which the officer bid his men fire. The minister, undaunted, clapping his hand on his breast, said, "Shoot, if you please, you can only kill the body." The people, upon this, being in an uproar, he escaped in the crowd unhurt. After this, Mr. Doolittle was absent from home some weeks, and on Lord's day, guards were set before the meeting-house. At length the justices came, and had the pulpit pulled down, and the doors fastened, with the king's broad arrow set upon them.

Upon a licence, granted by king Charles in 1672, Mr. Doolittle resumed his place, and set up an Academy at Islington, where he educated several young men for the ministry. When the Oxford Act passed, he removed to Wimbleton, and several of his pupils attended his lectures privately. While he resided here, he experienced a remarkable providence. As he was one day riding out with a friend, he was met by a military officer, who took hold of his horse. Mr. Doolittle asking him, what he meant by stopping

him on the king's highway, he looked earnestly at him, but not being certain who he was, let him go, and went away threatening "that he would know who that black devil was, before he was three days older." Some of Mr. Doolittle's friends were much concerned for him; but on the *third* day a person brought him word, that the captain was choked at his table with a bit of bread. After this he removed to Battersea, where his goods were seized and sold. In several other places his house was rifled, and his person often in danger; but Providence so favoured his escape, that he was never imprisoned. At length the toleration gave him an opportunity of returning to his place and people in London, where he continued as long as he lived, preaching twice every Lord's day. He had also a lecture on Wednesdays, at which he delivered his Exposition of the Assembly's Catechism. He had great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage.

Mr. Doolittle made religion his business, and was best pleased when taken up in the exercises of it. Scarcely any one spent more time in his study, the advantages of which appeared in his own improvement, and in his preparations for the pulpit; not satisfying himself *to offer to God* or his people *that which cost him nothing*.—In his latter years he was more than once brought near the grave; but, on his people's fervent prayers, he was wonderfully restored. A life prolonged beyond his usefulness he feared, as the greatest trial; and God graciously prevented it. For the Lord's day before his death he preached and catechised with great vigour, and was confined but two days to his bed. In the valley of the shadow of death he had such a sense of the divine presence, as proved a powerful cordial for his support. He died in May, 1707, aged 77, and was the last of the ejected ministers in London. After his death, was found a solemn and very particular form of covenanting with God, which may be seen in the memoirs of his life, prefixed to his *Body of Divinity*, whence the above account is extracted.

ORTON.

Religious Communications.

SURVEY OF NEW ENGLAND CHURCHES.

(Concluded from p. 412.)

To suggest those things which are necessary to the prosperity of our churches, was specified as one design of this SURVEY. This design has, in a measure, been already accomplished. For we cannot mention prevailing disorders, without making it manifest, in every instance, what the welfare of Zion requires. If the want of Christian piety in church members; if the decline of gospel discipline; if the indifference of churches respect-

ing the character and theological opinions of ministers; if the neglect or abuse of catechetical instruction, and the growing contempt of creeds, are all evils of alarming magnitude, and of destructive tendency; then their removal is highly important to the good of the churches. The welfare of Zion requires, that the character of nominal Christians, in general, be reformed, and that more care be used for the future in the admission of church members; that faithful discipline in its various branches be revived; that churches exercise proper vigilance respecting the religious character and sentiments of their ministers, and be strictly attentive to the duty of catechising; and, finally, that confessions of faith be restored to that use, which is agreeable to Christian wisdom, and which experience has shown to be so advantageous to the cause of truth.

But there is one thing, which seems to claim a more distinct consideration, that is, *a comprehensive plan*, designed to forward all wise and promising measures for the common interest of Christianity, especially for the good of the churches in this Commonwealth. What I intend is a a GENERAL ASSOCIATION OF CONGREGATIONAL MINISTERS IN MASSACHUSETTS. The nature of ministerial associations is so far understood by the bulk of people, that there is no need of minute description. At present it is sufficient to observe, that the object of the proposed association is, by joint consultation and mutual assistance to promote the cause of Christian truth and holiness.

Without anticipating the arguments, by which I design to recommend this important measure, I cannot forbear to express wonder, that any objection should ever be raised against it. To say the least, *what can be more unexceptionable, than for a number of gospel ministers, from different associations through the Commonwealth, to assemble, annually, for the purpose of inquiring into the state of the churches; of devising means for the promotion of religion; of contributing to each other's improvement, and animating each other to duty?*

But it is my design to state several distinct arguments in favour of a GENERAL ASSOCIATION in Massachusetts. As we proceed, the nature of the proposed association will more fully appear.

My *first* argument in favour of a GENERAL ASSOCIATION will be derived from *the common practice of men.* The disciples of Christ have always been disposed to form associations, for the purpose of promoting the interests of religion. They have found from age to age that, in their individual, unassociated state, they have not had that influence, which union would give them. Perceiving the advantage of combining their counsels and efforts, they have at every period united themselves in larger or smaller societies, as circumstances have seemed to require. Thus they have secured the benefit of joint wisdom and reciprocal aid, and have doubled their power to withstand their adversaries, and to defend their own righteous cause. Time would fail, should I attempt to

recount the numerous associations of Christian ministers, which have taken place in different ages, or the multiplied advantages which have resulted from them. What efficacious resistance has ever been made against the rising power of Christ's enemies, or what great reformation has ever been set forward and completed, without such a measure as we now recommend.

Notice might here be taken of the general assembly of Presbyterian ministers in the United States; of the general association in Connecticut; of the general convention in Vermont; and of other forms of general union among Episcopalians, Baptists, Moravians, Methodists, &c. who all secure their respectability and perpetuate their existence by similar means. On careful inquiry it will appear, that the Congregational ministers in this Commonwealth are in a state of *singular disunion*. There are, indeed, smaller associations, which are held in esteem in every part. But every argument, which favours these, may be urged in support of a general association. If it be suitable, that a small number of ministers in the same circle should meet to deliberate on the great concerns of religion; why is it not suitable, that a larger number, belonging to different circles, should meet for the same purpose?

Popish councils, assemblies, consistories, &c. which have contributed so much to the propagation of error and the injury of the true church, are mentioned as objections against such associations, as we are now advocating. But I shall place them, as arguments on the other side. The friends of error would not have been so fond of forming themselves into societies, had they not known the peculiar advantages of union. In order to execute their plans more readily, and to secure those advantages, which they have deemed necessary to their triumph, they have joined themselves together in an *unnatural league*. By acting in union, they have vastly increased their influence. The enemies of Christianity have for many years seemed peculiarly sensible of the importance of combination. The uncommon boldness which they display, and the strength and success, which they have obtained, are in a great measure consequences of their union. Though they differ in many respects; yea, though they have no natural bond of amity; yet they are so wise, as to lay aside their differences, and to combine together for the advantage of their cause. Nor is there any way, in which we can effectually oppose their influence, but by zealous co-operation. Their union calls for union in us. A holy confederacy among ministers and Christians would soon weaken their growing power. If the Congregational clergy in this state would form themselves into a harmonious body, their influence would be sensibly felt. Their adversaries dread the light, which would shine forth from an assembly of faithful ministers convened for consultation and prayer. The Christian cause has a remarkable superiority over the cause of impiety. For whereas there necessarily

exist among the wicked radical disunion and perpetual interference; there is among Christians a real foundation for the most cordial and entire harmony. Remove those wrong affections, which stand in opposition to their prevailing disposition, and persuade them to feel and act as Christians, and they will show that *they are one*. As far as this union exists, and takes a proper direction, the church becomes *an army with banners*, which its enemies cannot subdue.

The grand principle, on which my reasoning rests, that is, the advantage of well regulated union, is recognised in the constitution of all societies. Why do men unite themselves together in the social compact, except for the manifest advantages which arise from it? The necessity of coalescence is especially felt in times of danger. When the alarm of an approaching enemy is sounded, men, how divided soever before, immediately form themselves into a body, so that their power, which in a disunited state is nothing, may be increased and rendered invincible by union. What could men do against a potent, bloodthirsty foe, should they continue in a separate, unformed state, and each fight at his own door, and according to his own discretion? Without a better mode of defence than this, a whole nation must fall before an inconsiderable host. But when, or in what circumstances is union more needed, than among ministers and Christians at the present day? How great the strength, how alarming the success of the ungodly! How much has Zion already suffered for want of agreement among her sons! Let, then, her watchmen come together, consult for her safety and prosperity, and unite in action and prayer, or her desolation draweth nigh.

How do men recognise the advantages of union in all branches of business. They join together to promote their success in their mercantile, mechanical, and literary pursuits. In all, the benefits of association are incalculable. But no where can union be of such eminent advantage, as in religion. Because no where else is there a foundation for such perfect agreement in the great object of pursuit, and in the means of obtaining it.

My *second* argument in favour of a GENERAL ASSOCIATION arises from *the circumstances of the times*. The gospel ministry in this commonwealth is unhappily in a very broken, dismembered state. In many instances those Christian teachers, who are united in the love of divine truth, and fervently engaged in the cause of the Redeemer, are estranged from each other in affection, and filled with mutual prejudices. Now let each party flatter themselves as they please, this must be recorded to the shame of the ministers of Massachusetts, as long as the gospel abides in the land. Their discord is productive of aggravated evils. It bars them from the comfort and advantage of mutual intercourse and confidence. It weakens their hands, and contracts their usefulness. In their present state of separation and estrangement, what power have they to prosecute any measure

for the general interest of Christ's kingdom, or even for each other's edification? People take notice of their variance, and not only deride them, but become hardened against religion.* Their minds are unsettled respecting Christianity, by the disagreement of those, who are authorized to teach it.

Now how desirable it is, that the scattered fragments of the Congregational ministry in this state be collected & joined together in the bonds of Christian love? Who that has the spirit of Christ, does not devoutly wish it? What a serious attempt for union ought the present state of the ministry to excite?

The state of our churches will add to the strength of the argument. When the whole number of professors is comparatively so small, and even among them the spirit of piety is sunk so low; what can be more reasonable, or promise more extensive good, than for ministers, who have the interest of religion at heart, to meet together in the name of Christ, and deliberate on measures for Zion's welfare? Is it not plainly necessary, that something be done to advance the cause of holiness, and to avert impending judgments? And can it be expected, that God will save and prosper the church, without employing the wisdom and diligence of his servants? If they were agreed among themselves, and would perform as much as possible of God's work, with *unanimity*; they would possess far greater ability to do good. Their instructions would have a sacred influence with the people; their office would be respected, their religion honoured, and their divine Master adored. What a blessed contrast to the present state of things would be presented, if a general union should take place among evangelical ministers in this commonwealth.

This argument for a general association will be still further strengthened, when we attend to the number, skill, and activity of Zion's enemies. How are they multiplied, who rise up against the truth? Was there ever a time, when the foes of Christ were more numerous, or when they showed more resolution and boldness, assumed a greater variety of shapes, or were more elated with success? With them it is a day of exploits. They have had famous leaders, and obtained signal victories. They seem inspired with unyielding courage and perseverance. If unsuccessful in one way, they still repair to another, and are never weary of exertion. When every other method fails, they know how to take advantage of division among the servants of Christ. Animated by so much appearance of *this* at the present day, as well as by other circumstances which fire their zeal, they have taken a most daring posture, and appear resolved, by open and by secret means, to make one great effort for general and final triumph. Behold the enemy thus coming in like a desolating flood upon us. Let us throw away all prejudice and strife, combine our influence and lift up the standard of the Lord against them.

I argue, *thirdly*, from *the genuine spirit of Christianity*. This

* See Baxter's Reformed Pastor.

argument, addressed to the piety of Christ's ministers, calls for attentive and prayerful consideration. All those Scriptures, which require ministers to love one another, to live in peace and unity, and to seek each other's edification and the general interest of the church, implicitly require attention to all the means, by which their love, edification, and unity, as ministers, and the general interest of the church may be advanced. And if it appear, that a general association of ministers in this State is one of those means; who can hesitate with respect to duty?

But this argument may be considered in a different view. Christianity is the religion of love. *Love to God*, which is the sum of Christian goodness, naturally excites in his people, especially in his ministers, a pious solicitude for his glory and cause. Governed by that affection, they will frequently and earnestly inquire, how Christ's church prospers in different parts, what are the measures and instruments of his enemies, and in what way his friends can best subserve his glory and the welfare of his kingdom. Such was the practice of the apostles. Their care and labour were not confined to one place. The general interest of the church constantly occupied their thoughts. Wherever they were, they never lost sight of this object. They sent to the churches *to know their faith*. They travelled to distant parts, that they might learn what was the state of the saints, and might join with them in consultation and prayer for the success of their common cause. Primitive Christians loved one another. They often met together to enjoy free conversation, to seek a more perfect acquaintance with each other, to mingle their joys and their sorrows, and to promote, as far as possible, each other's usefulness and comfort. If we are governed by the Christian spirit, we shall studiously imitate the conduct of the primitive saints.

Christianity is the religion of *candour* and *forbearance*. Under its benignant influence, gospel ministers will compassionate each other's weaknesses; and will endeavour to correct each other's errors, to improve each other's knowledge and grace, and *to walk together as far as they are agreed*.

Christianity is the religion of *peace*. Though it is made the occasion of kindling a fire on the earth; it must surely be expected to promote peace among its friends. If gospel ministers do not perfectly agree in sentiment; let them lay aside their envyings and jealousies, and come together with conciliating hearts, consulting how to manage their differences so as not to injure the Christian cause, nor discredit the great truths, which they all profess to own. It is not to be expected, that Christian ministers will give up their opinions any farther than an enlightened understanding and conscience direct. But it is to be expected that those who love the peace of Jerusalem, will meekly and kindly explain their sentiments to each other, and endeavour to discover in what, and how far they can harmonize. Although they are in earnest to defend their own peculiar sentiments by fair reasoning; they

must prefer the whole of Christianity before a part, and be careful not to hinder the common cause. Peacemakers reject and abhor that conceit of unquiet spirits, that the interest of religion depends wholly on those opinions, which distinguish them from others. They weep over the wounds of the church, and long for its healing; and will, therefore, most cordially encourage every pacific measure. The real mother is not willing that her child should be divided. The real Christian pastor ardently desires the common peace and prosperity of the church, *and would not have the whole building endangered rather than that one nail or pin should be driven otherwise than he chooses.**

Christianity is the religion of *humility*. They, who possess its spirit, will not entertain undue confidence in their own opinions or goodness. They prefer others before themselves. In difficult cases, they wish for the advice and assistance of their brethren. The servants of Christ feel their need of one another. Young ministers might derive special advantage from an association with those, who are more experienced. And few ministers have such inconsiderable talents, that they may not sometimes improve the wisest. They who are endued with the most shining parts, if they are humble, will not think themselves above the need of assistance, but will earnestly desire the counsel and friendship of others. If any consider their knowledge and virtue so eminent, as to raise them above the need of their brethren, that very consideration may be urged to show, that their brethren need *them*. Let them, therefore, come forward, and furnish their supply of gifts for the good of the whole.

Before closing this paper, justice seems to require, that the principal objections against a GENERAL ASSOCIATION in this state should be briefly noticed.

1. It is asked, *What valuable purpose can it answer? What object can be attained sufficiently important to justify such a measure?*

In reply, I would ask, what more valuable purposes can be mentioned, than those, which a general association is calculated to accomplish? What more important objects can be sought, than the union, the improvement, and the usefulness of gospel ministers, and the prosperity of the churches? Who can charge with excess the most vigorous efforts to obtain these objects? In such a cause, what expense of time and labour, what fervency of prayer can be thought extravagant?

2. It is said, *that the discordant opinions, which prevail among the clergy of Massachusetts, preclude the possibility of happy union and useful cooperation; and, therefore, that it is best they should continue as they are, and be content to do what good they can in their own circles.*

Reply. It is by no means expected, that the GENERAL ASSOCIATION will embrace the whole Congregational clergy in Massachusetts. It is not to be disguised that those, who have laid the foundation of the proposed union, have voted, *that the doctrines of Christianity, as they are gener-*

* Reformed Pastor.

ally expressed in the Assembly's Shorter Catechism, be admitted as articles of faith, and as the basis of union. The door is open for the admission of those ministers, who, with all their minor differences, receive what are called THE DOCTRINES OF GRACE. Now with respect to such ministers, the objection, above stated, may be satisfactorily answered in two ways. *First.* There is no difference of opinion among them, which need to prevent brotherly love, or interrupt ministerial fellowship. As this is, in one way or another, granted by all, no pains will be taken to prove it. *Secondly.* A general association is of all methods the most likely to lessen the difference of opinion among the orthodox clergy, and to terminate forever that spirit of jealousy and variance, which has so long disturbed them. A little knowledge of mankind is sufficient to convince us, that the present state of separation, distance, and reserve, tends to increase, rather than to remove their discord in matters of faith. If their discord is an evil; if an increasing harmony among them is a blessing worthy to be sought; let them come together, and see each other's face. With respect to every point in debate, let them fully explain their different terms and apprehensions, and engage in the most open and friendly discussion. Let them strive to communicate and to receive light, to disclose lurking errors, and to confirm the common faith. Let them jointly defend that scheme of truth, and jointly promote that experimental religion, which is precious to them all; and let them unite in fervent prayer to the Author of light and love. Such means, perseveringly used, have never been in vain. The truth is not covered with a veil which cannot be taken away; nor are the hearts of gospel ministers incapable of being meliorated by light, and warmed with brotherly affection.

3. It is said, *that such assemblies of clergymen naturally go into notions of ecclesiastical power, and aspire after an unchristian domination.*

Reply. It is acknowledged, that this has been the case in former times. But how much soever the influence of ministerial associations or assemblies has been abused; this is no argument against employing them for wise and benevolent purposes. Suppose a particular clergyman has taken advantage of his superior influence to trample on his brethren, and to infringe the privileges of the churches. Does this prove that ministerial influence is in itself an evil, or that it may not be made subservient to the best purposes? How often has civil authority been abused? Yet who will pretend that this is a reason why it should not be supported? This well illustrates the subject before us, if we carefully remember, that ministerial or Christian influence is, properly, *the influence of truth, of wisdom, and of prayer.* In this sense, the influence of ministers is as necessary to the welfare of the church, as civil authority is to the interests of civil society. With what propriety can evangelical ministers be suspected of aspiring after ecclesiastical dominion, because they endeavour, by union and

joint consultation, to increase their knowledge, their piety, and their usefulness, and to advance the good of Christ's kingdom? The ministry in this State, precluded from wealth and power, have no opportunity, and it is believed, no inclination to obtain any influence, but that of truth and goodness. Animated by the spirit of Christianity, and taught by the experience of past ages, they will, we doubt not, seasonably and watchfully guard the proposed general union against every pernicious tendency.

4. It is further urged by way of objection, *that a general association in distinction from the general Convention is needless, and, without the approbation of that body, would be dangerous.* Jealousies, animosities, and obloquies are apprehended, as the natural consequences.

Reply. No objection of this kind can be reasonably urged, unless the general association interfere with the business of the Convention. But the slightest examination will show, that there is no interference. The business of Convention is highly important; but it must be very restricted. So various are the objects of attention on that public occasion, and so small is the number of ministers commonly present, that little information can be obtained respecting the state of the churches, and little can be done for the general interests of religion. How can the most ardent friend of Convention be dissatisfied, if ministers, still maintaining their connexion with that body, think it proper to meet at a different time, and for different purposes; purposes, however, which do not infringe the rights, nor diminish the usefulness of that respectable association. Surely the refusal of the Convention to encourage a general association was not meant to lay any prohibition upon individuals. Particular ministers or associations have liberty to form any ministerial connexion they choose, provided it be not inconsistent with the charitable object of the Convention. If any should attempt to deprive them of this liberty, they would show that spirit of domination, a tendency to which they so hastily suspect, and so resolutely condemn in others.

5. Only one more objection will be noted. It has been said, *that we ought to know beforehand not only the outlines of the proposed plan, but its particular ends, rules, &c. in order that we may judge whether it is expedient to encourage it.*

I observe, in reply, that it does not belong to an individual, who advocates the *general object*, to enter into all these particulars. And if those, who have already met with a view to a general association, should proceed at once to agree upon an ecclesiastical constitution; it might be thought unseasonable and injudicious, and prevent, instead of facilitating the addition of other associations. As it is designed, that the general association shall embrace the great body of orthodox ministers in Massachusetts; it is best that they should come together for deliberation, and that the particular rules adopted, the measures to be pursued, and the direction given to the whole business should be the result of their united wisdom. The greater the number of discerning,

pious characters collected, the more likely will they be to devise a plan, which will promote the interests of Christianity.

This, then, is the drift and conclusion of the whole. The common practice of men, especially Christians, the present state of the ministry and of the churches, and the genuine spirit of Christianity are considerations, which strongly urge to a general association in this commonwealth. The objections raised against it will not, we conceive, on candid examination, appear of sufficient force to invalidate the arguments in its favour. The foundation is already laid by a respectable number of associations in the western counties, who have met several times with the general union in view, and are taking prudent measures to facilitate the admission of other associations. The proposition has been respectfully laid before the Convention of Congregational ministers, who, as a Convention, thought it not best to adopt any measures in its favour, though a large part, then present, were friendly to the object. The way is now prepared for the admission of particular associations. There is nothing to debar any, who receive the great doctrines of the reformation. The union will take place on a basis, which includes all the essential articles of the orthodox faith. The next annual meeting will be at Windsor, on the last Wednesday of June, 1807.

Grace, mercy, and peace from God the Father, and the Lord Jesus Christ be with the ministers and churches of Massachusetts!

PASTOR.

PIETY OF PRIMITIVE NEW ENGLAND RULERS.

THE piety of the primitive *rulers* of New England is as worthy of notice, as the piety of the primitive ministers. The following directions, extracted from "Instructions for Maj. Benjamin Church, commander in chief of the Plymouth forces, &c. does honour to the religious characters of the commissioners whose names are undersigned.

"You are to take effectual care that the worship of God be kept up in the army, morning and evening prayer attended as far as may be, and as the emergencies of your affairs will permit, to see that the holy Sabbath be duly sanctified. You are to take care as much as may be, to prevent or punish drunkenness, swearing, cursing, or such other sins, as do provoke the anger of God. You are from time to time to give intelligence to the Governor and Council of Massachusetts or Commissioners of the Colonies of your proceedings, and the occurrences which may happen, and how it shall please the Lord to deal with you in this present expedition,"-&c.

THOMAS DANFORTH, *Pres.*
ELISHA COOKE,
SAMUEL MASON,
WILLIAM PITKIN,
THOMAS HINKLEY,
JOHN WALLEY.

Similar directions were given by Governors Phipps, Stoughton, and Dudley.

ON THE DOCTRINE OF THE ATONEMENT.

In a Series of Letters to a Friend.

(Continued from p. 435.)

LETTER II.

The Doctrine illustrated, proved, and defended from Scripture.

DEAR SIR,

THAT Christ died for sinners of mankind is often expressly asserted in the Scriptures. "When we were sinners, Christ died for us. He suffered for us in the flesh. He laid down his life for his sheep." This is granted by all, who bear the name of Christians. But some pretend that no more may be meant, than that Christ died for our benefit, as a martyr or witness to the truth of the revelation he made of the will of God; as an example of patience, fortitude, and charity, under cruel and abusive treatment; and that his resurrection might be to us an assuring evidence of his divine mission, and a pledge of the resurrection of the dead. We readily acknowledge that the death of Christ was designed for our benefit in these and other respects. But this does by no means come up to the intended meaning of the sacred writers. The phrase, here used, properly signifies in the original, that Christ died in the *room* and *stead* of sinners. This is evidently the meaning of the phrase in Paul's epistle to Philemon; in which he says that he would have retained Onesimus with him "that (ὑπὲρ σου) *in thy stead* he might minister to me." That this is the sense, in which Christ died for us, that is, as substituted instead of those, who were condemned to die, is ascertained by our Saviour's words. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." A ransom is what is given and accepted instead of the person ransomed. This ransom was the life of Christ, his dying in our stead, to save us from that death, to which we were condemned for our own sins. This ransom was given (ἀντι) *substituted instead* of the many, who are ransomed by his death. This is the exact import of the words in the original Greek, as the great masters of that language agree. Even the most learned Socinians, however reluctantly, have seemed at least to acknowledge this; though they have taken much fruitless pains to evade the plain and obvious consequence.

The words of the apostle are no less determinate. "He gave himself (ἀντιλυτρον) *a vicarious ransom.*" The expression is remarkable, and exceedingly emphatical. Christ gave himself, his life, a *ransom*, a price of redemption. This implies that his death was *instead* of that of the redeemed. But the expression is strengthened, by its being termed *a vicarious or substituted ransom for* (ὑπὲρ) *instead of all* the redeemed. May it not now be taken for proved, that, according to the Scriptures, Christ died in the *room* of sinners, that by his *vicarious* sufferings and death he might ransom or redeem them from death, to which as sinners they were liable, and justly condemned.

Farther; the Scriptures teach us that "*death is the wages of sin,*" that is, its deserved and threatened punishment. It was

sin, that brought death into the world. It is sin, that has subjected all mankind to that condemnation, to redeem or ransom them from which, Christ died in their room and stead. No one is liable to receive the wages or punishment of sin, unless it be for sin, as the meritorious cause. Now it is certain that, when Christ died in our stead to ransom us from death, he received the wages, or punishment of sin in our stead. For what is death, the curse of the law, but the punishment of sin? Christ did *die* in our stead, that he might ransom us from death. *He was made a curse*, or bore the curse of the law for us, that is, in our stead, that he might *redeem us from the curse of the law.* It is true, a person may suffer that, which is *threatened* in a law, as a punishment, and yet not *suffer* it as a punishment. The cutting off some member of the body is a legal punishment for some crimes. But, if this be done by a surgeon to stop a gangrene, the patient would not suffer it as a punishment. But Christ, in dying for us not only suffered, what was threatened as the punishment of sin, but he suffered *for sin.* The apostle Peter says that *Christ suffered for sins*, the just for the unjust. Now, if Christ suffered the punishment of sin *for sin*; if he bore the curse of the law *for sin*, (indeed how could he otherwise be subject to the curse, and punishment?) how can the conclusion be refused, that he was punished for sin? How can a person's being punished be more accurately and logically expressed, than by saying he suffers what is threatened, as the punishment of sin, *for sin?* Those divines, who speak of Christ, as having suffered the punishment of sin, have not only "*followed one another*," but have also followed the apostles, and speak as the oracles of God. And if Christ suffered the punishment of sin *for sin*, can it be denied, that the sin, for which he suffered punishment, was imputed to him? Was any one ever punished for a crime, unless it was imputed to him? But it was not for any sin of his own, that Christ received the wages of sin, and bore the curse of the law. For there was no sin in him. He was tempted, as we are, yet without sin: He did no sin: He did always those things, that pleased God, who was ever well pleased in his beloved Son. It was *for our sins* that he suffered and died, and bore the punishment due to us. Paul says that he died *for our sins* according to the Scriptures. He was delivered unto death *for our offences.* His death was the deserved and threatened punishment of our sins, and he suffered this punishment *for our sins.* Is not this a clear evidence, that our sins were imputed, and our guilt transferred to him?

Of this we have also, I think, a farther proof in the 53d chapter of Isaiah. The prophet, speaking of Christ, says, "He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." These griefs and sorrows are termed ours, because deserved by us, and due to us, as the wages or punishment of our sins, though they were borne by

Christ. Since he for our transgressions and iniquities, as the meritorious cause, was wounded, bruised, and suffered the punishment due to us; what can be a plainer and more necessary inference, than that our obligation to suffer this punishment was transferred to him, and he took it on himself; that is, in other words, that our guilt was *imputed* to him. This is also plainly expressed in the next verse, "the Lord hath laid upon him the iniquities of us all." Our sins were not infused into him, for in him was no sin, but they were laid upon him, judicially charged upon him, or as it is expressed in the Hebrew, they met or rushed upon him. No words could better express, what is meant by imputation. The prophet adds, "he was cut off from the earth, (but it was not for himself) he was stricken for the transgressions of God's people." The chastisement of our peace (by which our peace was made with God, or by which our peace or happiness was obtained for us) was inflicted upon him; and born by him. And again, "My righteous servant shall justify many, for he shall bear their iniquities," i. e. bear the guilt, the burden, or punishment of them. And yet again, "He bare the sins of many." The guilt of these sins must therefore have been laid or charged upon him. How else could he bear it? And yet farther, it is said that "*His soul was to be made an offering*," a sacrifice of atonement *for sin*, and so be substituted in the place of sinners, to die in their stead, and bear the punishment due to them, as was represented in atoning sacrifices.

The variety of expression, used by the prophet on this subject, in order to ascertain his meaning, and preclude every evasion, seems worthy of remark. But men are not easily persuaded to give up a favourite hypothesis. Words are often so ambiguous and flexible, that ingenious critics will bend and adjust them to a different meaning from what they most obviously express. Yours,

A Christian of the Ancient School.

(To be continued.)

ORIGINAL LETTERS FROM AN AGED MINISTER.

No. 5.

Dear Sir,

When my last was broken off, I was going to add a hint of preferring those writers who do the best justice to the Scripture doctrine of the fall of man, and the great revolution it has produced, with reference to our moral state; the ground of our hopes toward God; the redemption and recovery we want, and I might have said, in the whole of our religion. For "as one kind of regimen (says bishop Sherlock) "is adapted to preserve a good constitution, and another to restore a broken one," so it is here. A great part of the mistakes, which learned men have committed in theology, may be traced to their not keeping this distinction sufficiently in their view. And, as when we read Pope's Essay on Man (so striking and beautiful in many respects) we are surprised to find not a single hint of a defection from primitive rectitude which has degraded our species; so we are more or less disappointed in many theological writers; and

consequently in their systems at large.

Sometimes, indeed, we meet with an extreme in the other way; and man's depraved condition set out with a kind of romantic extravagance. But this does not promote conviction. It diminishes the credit of the preacher, and raises a prejudice against *the truth*. Happy the student by whom the straight line marked by the simple doctrine of Revelation, is well distinguished, and well kept.—I am, &c.

My dear Sir, *No.* 6.

When I think of you, an idea occurs afresh, which, though very simple, I have often thought might be of great use for every student in theology, viz. that of *applying chiefly to the very heart of it*.—I mean to include all which relates to that conviction of sin, which is preparatory to real religion; the mistakes and the dangers, to which the awakened are exposed; the directions suitable for them; the source from which their encouragements should be derived; the views and the submissions, they must be brought to:—after these the nature of true conversion; the difference between common and effectual operations of the Divine Spirit on the minds of men; the specific nature of saving faith, repentance unto life, true love to God, and love to man in its distinct branches; the distinguishing nature of Christian hope, joy, humility, self-denial, every grace; and evangelical obedience at large.

In these the life and substance of theology seem emphatically to consist. And yet it often happens, that preachers of considerable talents appear not to have bestowed a due proportion of their time upon them:—The outlines perhaps have had some justice done to them, but the *interior* has been too much postponed.

Upon this last branch of inquiry, I think you will find as much in President Edwards, on Religious Affections, as in any author I have seen; and as able and thorough an examination of the Scriptures. I am, &c.

(*To be continued.*)

THE DECALOGUE. No. 10.

TENTH COMMANDMENT.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

No nation can produce a system of moral and religious precepts so perfect as that which was given to Israel from Mount Sinai. It will bear the strictest examination, and when reduced to practice it preserves us in the way of holiness. The apostate Emperor knew this, but anxious to find defects, where none exist, he could only say, *that the law contains things too simple and too trite for so high an origin*. What he says in detraction, is a high eulogium. It admits, without designing it, that the law is accommodated to the meanest understanding, and thus answers the great purpose of instructing and reforming mankind. Our duty to God and to man is here brought into one point of view. The system is pure and complete. Formed on this model, a religious and useful race would

arise venerating Jehovah's name, and seeking the welfare of fellow creatures.

The tenth commandment "is placed as the fence of all the rest. The apostle's reference to it, (Rom. vii. 7, 8.) shows that it comprises the utmost spirituality of the law; and it is a perpetual confutation of all those systems, by which the outward, gross crime is considered as the only violation of each command. We are here expressly, and in the most forcible language, prohibited so much as to *desire* what is withheld from us by the command or providence of God: and so far from levelling property, or seizing violently on our neighbour's possessions, we may not so much as at all hanker after them. The most secret wish for another man's wife violates this precept: but to desire an union with an unmarried woman, only becomes sinful when it is excessive, and when it is not submitted to the will of God, if he render it impracticable. We may desire that part of a man's property, which he is inclined to dispose of, if we mean to obtain it only on equitable terms: but what he chooses to keep, we may not covet. The poor man may desire moderate relief from the rich: but he must not covet his affluence, nor repine even if he do not relieve him. Men, exposed to equal hazards, may agree to a proportionable contribution to him who suffers loss; for it accords with the law of love to help the distressed. This exculpates *insurance*, when fairly conducted. But every species of *gaming* originates from an undue desire and hope of increasing our property, by proportionably impoverishing other men; and is therefore a direct violation of this law. Public gaming, by lotteries, so far from being less criminal than other species of that vice, is the worst of them all: for it abets and sanctions, as far as example and concurrence can do it, a practice which opens the door to every species of fraud and villany; which is pregnant with the most extensive evils to the community and to individuals; which seldom fails annually to bring several to an untimely end by suicide or the sentence of the law; which unsettles an immense multitude from the honest employments of their station, to run in quest of imaginary wealth; and which exposes them to manifold temptations, unfits them for returning to their usual mode of life, and often materially injures their circumstances, breaks their spirits, sours their tempers, and excites the worst passions of which they are susceptible. Indeed, the evils, political, moral, and religious, of lotteries are too glaring to be denied even by those who plead *necessity* for continuing them; and too numerous to be recapitulated in this place. Can it therefore consist with the law of God, "Thou shalt not covet," or with the character of a Christian, to concur in such an iniquitous and injurious system, from a vain desire of irregular gain? Whatever argument proves it unlawful for two or three men to cast lots for a sum of money, or to game in any other way, much more strongly concludes against a million of persons gaming publicly by a lottery for a month or six weeks together, to the stagna-

tion in great measure of every other business: whilst the gain made by government and by individuals, from the stakes deposited with them, renders it as imprudent, as it is sinful in the adventurers; for every individual stakes *three to two on an even chance*, if a covetous appeal to Providence may be called chance. (Prov. xvi. 33.) Even *Tontines* seem not wholly excusable, as they constitute a kind of complicated wager about longevity, to be decided by Providence in favour of the survivors; and must therefore partake of the nature of other games of chance. Coveting other men's property contrary to the law of love, and enriching the survivors, commonly at the expense of the relatives of the deceased, are intimately connected with them: whilst they lead men into strong temptations secretly to wish the death of others, for the sake of advantages, which they inordinately desire and irregularly pursue. In fine, discontent, distrust, love of wealth, pleasure, and grandeur, desire of change, the habit of wishing, and every inordinate affection, are the evils here prohibited; and we know them to be the sources of all other crimes, and of man's misery. And the command requires moderation in respect of all worldly things, submission to God, acquiescence in his will, love to his commands, and a reliance on him for the *daily* supply of all our wants, as he sees good. This is right and reasonable, fit for God to command, and profitable for man to obey, the very temper and felicity of heaven itself: but it is so contrary to the disposition of our heart by nature, and so superior to the actual attainment of the best Christians on earth, that it is very difficult to persuade men in general, that God requires such perfection; still more difficult to satisfy them, that it is indispensable to the happiness of rational creatures; and most difficult of all to convince them that every thing inconsistent with, or short of, this *is sin*; that it deserves the wrath of God, and cannot be taken away, except by the mercy of God, thro' the atonement of Christ."*

PHILOLOGOS.

Selections.

THE EFFECTS OF TEMPORIZING IN MATTERS OF RELIGION, EXEMPLIFIED IN THE CONDUCT OF ERASMUS.

(Continued from page 424.)

"THERE was at this time a certain preacher at Constance, who consulted Erasmus by Botzem, how the reformation might best be advanced. Erasmus answered, that they who imagined themselves to have as great abilities for settling those Christian truths, which concern all men and all times, as they had for a theological compotation, or a little scholastic dispute, were infinitely mistaken. Truth, says he, is efficacious and invincible, but it must be dispensed with evangelical prudence. For my-

* Scott's Commentaries.

self, I so abhor divisions, and so love concord, that I fear, if an occasion presented itself I should sooner give up a part of truth, than disturb the public peace.

"But the mischief is, that a man cannot thus give up truth, without running into falsehood, and assenting to things, which he doth not believe. For a man cannot judge that to be right, which his own reason pronounces to be false, only because overbearing persons attack the truth with more vehemence, than he chooseth to employ in defence of it, and are the majority and the stronger party. Besides, when such enemies to reason and to religion perceive that a man will not have the courage to defend his opinions at all extremities, which Erasmus confessed to be his own disposition, they never fail to take advantage of him, to oppress him, and to run him down, well knowing that nothing is necessary to accomplish their purposes besides stubbornness, clamour, impudence, and violence. And so spiritual tyranny, being once erected, would endure forever, and gain strength and stability. Concord and peace are unquestionably valuable blessings; but yet not to be purchased at the expense of truth and liberty, which are infinitely more estimable than a sordid tranquillity beneath the yoke of falsehood and arbitrary dominion. Beneath this yoke the Christian republic becomes a mere faction of poltroons, solicitous about enjoying the present, and neglecting every thing that is laudable under the pretext of preserving the peace. Such would have been the present state of Christianity, if the pacific scheme of Erasmus had been received and pursued. Divisions, it must be owned, do much harm; yet they have at least produced this good, that the truth of the gospel, and a Christian liberty, which acquiesceth only in the decisions of Jesus Christ, are not entirely banished from the face of the earth, as they would have been without those struggles of our ancestors. They have produced no small service to the memory of Erasmus himself, who, having his works condemned by theological cabals, and mangled by inquisitions, which struck out the most valuable part of his writings, would have been stigmatized and proscribed through all ages, if a party had not risen up in Europe and also amongst his own countrymen, which willingly forgives him his weaknesses and irresolution, for the sake of his useful labours, philological and theological; and hath restored to him a second life and recommended him to the Christian world, by an elegant and faithful edition of all his works.

"But let us hear some more of his advice. 'This preacher, says he, who certainly is a worthy man, will do more service to the gospel, the honour of which we all have at heart, if he takes care to join the prudence of the evangelical serpent to the simplicity of the evangelical dove. Let him essay it; and then let him condemn my counsel, if he finds it not to be salutary.'

"Alas! experience hath taught the Christian world, that this same serpentine prudence served to make falsehood triumphant. It was even easy to fore-

see it, since this wisdom consisted only in submitting to that faction, which was the most powerful and the most obstinate.

"Erasmus entertained some hopes, that his old friend and school fellow Adrian VI. would do some good as he testifies in this letter: but, says he, 'if I should be mistaken in this, I will not be factious. As to the preacher's last question, are we to abandon and give up the whole gospel? I reply; they may be said to abandon the gospel, who defend it in an improper manner. Besides; with what reserve and slow caution did our Lord himself discover his doctrine?'

"All this in some sense may be right; but then our Saviour never said any thing contrary to the truth; and when the time was come for it, he laid down his life in confirmation of it; which is more than Erasmus is inclined to do, as he himself frankly confesseth. It cannot be called defending the gospel to refer it to the arbitration of a set of Ecclesiastics, whom all the world knew to be either ill instructed, or ill disposed, or both."

We may add in a future No. a letter from Luther to Erasmus in the year 1524, which sets in a striking light, the different characters of those two great men.

The following is taken from a discourse entitled, *A most faithful sermon preached before King Edward VI. and his most honourable Counsell, in his Court at Westminster, by the Reverend father M. Hugh Latimer. An.* 1550. It pointedly exposes the folly of those, who attributed the civil discord of the preceding summer to the preaching of Protestants. The orthography of the age is retained.

"But here is now an argument to prove the matter against the preachers. Here was preaching against covetousnes all the last yeare in *Lent*, and the next sommer followed rebellion: *Ergo*, preaching against covetousnes was the cause of the rebellion. A goodly argument. Here now I remember an argument of maister *Moore's*, which he bringeth in a booke, that he made against *Bilney*,* and here by the way I will tell you a mery toy. Maister Moore was once sent in commission into *Kent*, to help to try out, if it might be, what was the cause of *Goodwin sandes*, and the shelfe, that stopped up *Sandwich haven*. Thether cometh maister *Moore*, and calleth the countrye afore him, such as were thought to be men of experience, and men that could in likelihode best certify him of that matter, concerning the stopping of *Sandwich haven*. Among others came in before him an olde man with a white head, and one that was thought to be little less than an hundereth years *olde*. *When maister Moore* saw this aged man, he thought it expedient to heare him say his minde in this matter (for being so olde a man it was likely that he knew most of any man in that presence & company.) So maister *Moore* called this olde aged man unto him, and sayd: father (sayd he) tell me if ye can what is the cause of this great arising of the sandes and shelves here about this haven,

* Bilney was a Protestant writer, by the perusal of whose writings, Latimer was converted from popery.

the which stop it up that no shippes can arrive here? Ye are the eldest man that I can espie in all this company, so that if any man can tell any cause of it, ye of likelihode can say most in it, or at leastwise more than any man here assembled. Yea forsooth good maister (quod this olde man) for I am well nigh an hundreth years olde, and no man here in this company any thing neare unto mine age. Well then (quod maister Moore) how say you in this matter? What thinke ye to be the cause of these shelves and flattes, that stoppe up Sandwiche haven? Forsooth syr (quod he) I am an olde man, I think that *Tenterton steeple* is the cause of Goodwin sandes. For I am an old man syr (quod he) and I may remember the building of *Tenterton steeple*, and I may remember when there was no steeple at all there, and before that Tenterton steeple was in building, there was no manner of speaking of any flattes or sandes, that stopped the haven, and therefore I thinke that Tenterton steeple is the cause of the destroying and decaying of Sandwich haven. And even so to my purpose is preaching of God's worde the cause of rebellion, as Tenterton steeple was the cause, that Sandwich haven is decayed. And is not this a gaye matter, that such should be taken for great wise men, that will thus reason against the preacher of God's worde?"

THE NEGRO'S COMPLAINT.

Forc'd from home and all its pleasure,
Afric's coast I left forlorn,
To increase a stranger's treasure
O'er the raging billows borne.
Men from England bought and sold me,
Paid my price in paltry gold,
But, though theirs they have enroll'd me,
Minds are never to be sold.

Still in thought as free as ever,
What are England's rights, I ask,
Me from my delights to sever,
Me to torture, me to task.

Fleecy locks and black complexion
Cannot forfeit Nature's claim;
Skin may differ, but affection
Dwells in black and white the same.

Why did all-creating Nature
Make the plant for which we toil?
Sighs must fan it, tears must water,
Sweat of ours must dress the soil.

Think, ye masters, iron-hearted,
Lolling at your jovial boards,
Think how many backs have smarted,
For the sweets your cane affords.

Is there, as you sometimes tell us,
Is there One who reigns on high?
Has he bid you buy and sell us,
Speaking from his throne, the sky?

Ask him if your knotted scourges,
Fetters, blood extorting screws,
Are the means which duty urges
Agents of his will to use.

Hark! he answers; wild tornadoes
Strewing yonder sea with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks.

He foreseeing what vexation
Afric's sons should undergo;
Fix'd their tyrants' habitations,
Where his whirlwinds answer—No.

By our blood in Afric wasted,
Ere our necks receiv'd the chain;
By the mis'ries which we tasted,
Crossing in your barks, the main;

By our sufferings since you bro't us
To the man-degrading mart,
All sustain'd by patience, taught us
Only by a broken heart.

Deem our nation brutes no longer,
Till some reason you shall find,
Worthier of regard and stronger
Than the colour of our kind.

Slaves of gold! whose sordid dealings,
Tarnish all your boasted pow'rs,
Prove that you have human feelings,
Ere you proudly question ours.
Cowper.

Miscellaneous.

For the Panoplist.

ON THE STATE OF LITERATURE IN NEW ENGLAND.

(Continued from p. 473.)

In the Colleges of New England a change is observable, and one which will appear of no small moment to the friends of sound erudition. The severer studies have regained that ground, which a number of years since, they were forced to abandon to that light and frothy stuff, which, under a hundred names, our booksellers' shops were pouring upon the public. The taste was lately to reject the study of the languages, and the mathematics, as fit only for pedants and laborious plodders, and totally beneath the attention of a man of genius. The student's library was a strange medley of extracts, compilations, and abridgements, plays, travels, and romances, which, however they might have become the chamber of a fine lady, suffered not a little, when compared with the classical dignity of their predecessors. Now the tables are turned. Scholars may be found who are not ashamed to confess that they derive great pleasure from the perusal of the ancient classics. It would now be no discredit to own one's self delighted with Xenophon, or Longinus, or to believe that, for accurate views of human nature, a just account of heathen morality, or an example of what the human mind can perform, Cicero stands almost without a rival. The Mathematics, also, which had been exiled without a hearing, have been recalled, and enjoy nearly their former elevated situation. In short, a very great change is visible in our higher seminaries of learning, from superficial to solid studies, from those which are frivolous and effeminate, to those which nerve the man for vigorous action.

It ought not to be passed in silence, that inferior schools have here been set on a more respectable footing, than, perhaps, in any other quarter of the world. The Legislatures of some of the New England States have manifested a truly paternal regard toward the education of all the children in the community. And so extensively is this blessing spread, that few might not, if disposed, acquire a knowledge sufficient to transact the ordinary business of life, to enjoy much satisfaction in the perusal of salutary books, and to become useful citizens of a free country.

We may also congratulate ourselves that the philosophical jargon, which made so much noise a few years since, and threatened to turn the literary and moral world upside down, has fallen into the most pointed neglect and

contempt. Nobody now reads those works which were pretended to be unanswerable in favour of the New Philosophy. Infidels themselves do not trouble their heads about them. As they were equally unintelligible to the learned and ignorant, the elevated and humble, they are quietly gone into oblivion, without leaving friends enough to mourn their loss. This might have been augured to be their end, even in the full run of their popularity; for the great body of mankind will never be prevailed upon, for any considerable length of time, to read what they do not understand, and what affords not the least nourishment to their minds. Those who ever did peruse the works, to which I refer, with much attention, were influenced by motives very similar to those by which Dr. Johnson represents the English populace as induced to read the letters of Junius; viz. "that those who did not know what he meant, hoped he meant rebellion."

The event has been much the same with respect to that species of poetry, which answers to the philosophy in prose. The day of the authors is over; their magical spell has lost its force; and posterity will never hear of Della Crusca, Southey, and a host of other pretenders of less note, whose names, even now, it is difficult to recollect. *Their memorial has perished with them.* Attempts of this sort, when compared with productions of true merit, resemble meteors, which, though they may dazzle children for an evening, lose all their fascinating glare, when the sun rises in his strong and beautiful effulgence.

Another change, perhaps as widely extended through all classes of society, as any which I have mentioned, has been gradually wrought in the public taste with regard to novels. The time, we can easily remember, when these pernicious and corrupting books were almost universally diffused. The mischief which they introduced was incalculable. Idleness and false notions of life were always in their train, evils of no small magnitude; but not unfrequently they occupied the mind almost exclusively, rendered it indisposed to serious reflection, and became subservient to seduction and impurity, purposes to which they were but too well adapted. Printed on the coarsest paper, with marble covers, they were found in the cottage; and constructed of the most costly materials, they decorated the libraries of the opulent. The mechanic and the day-labourer stole time to read them; the belle and the housemaid were equally engaged in their perusal, except that the one had her toilet laden with them, and the other was not quite so abundantly furnished. They were even quite a prevalent topic of fashionable conversation, and ignorance of them was counted ignorance of every thing delightful. But now we scarcely see them, or hear of them; they seem vanished with the dreams which they contain. If this assertion be doubted, let the appeal be made to booksellers, and no one will doubt the justness of this criterion. The correction of the public taste, in so important a respect, must be regarded as an event peculiarly auspicious.

While we remark these alter-

ations for the better, we ought not to be unmindful of the causes, nor ungrateful for the labours which produced them. Altho' common sense would not long continue in absolute slavery to the vitiated taste, which a short time ago prevailed; yet we could by no means have hoped for so speedy a deliverance, if vigorous efforts had not been made. A host of serious, powerful writers have arisen, on both sides of the Atlantic, as champions of truth and virtue. Their works have been extensively spread in this country, the sale of them having increased in a direct proportion, as that of light and pernicious books has diminished. Among these valuable publications, the works of Mrs. More have been very efficacious. Her condescension in writing for the reformation of the humble and illiterate;* her noble firmness in reprehending the follies, prejudices, and wickedness of the great; the irresistible cogency of her reasoning against cavillers; and the severity of her reproofs to the licentious and profane, are equally conspicuous, have been equally useful, equally show the courage of a Christian, and prove her title to whatever is great and good in the human character. C. Y. A.

(To be continued.)

Review of New Publications.

Preparation for war the best security for peace. Illustrated in a sermon, delivered before the ancient and honourable Artillery Company, on the anniversary of their election of officers, Boston, June 2, 1806. By James Kendall, A. M. *minister of the first church in Plymouth.* Boston. Munroe & Francis. 1806.

Few sermons are introduced more beautifully, than this. The sketch of Hezekiah's administration, selected for a text, 2 Chron. xxxii. 5—8, is peculiarly adapted to the author's purpose. He manifests uncommon ingenuity in deriving from that historical sketch most important and appropriate hints respecting the present situation of our country, and the duty of magistrates in times of public danger. In every part the sermon shows marks of lively genius and cultivated taste. The following character of a good soldier affords a favourable specimen of the author's talents, and presents a model worthy of devout imitation.

"To strengthen the confidence of his fellow citizens, a soldier, besides being acquainted with the military art, must be fired with a love of his country. No man who is not a patriot can be fit for a soldier. Without he be animated with a spirit of patriotism, he has no claim to the confidence of his country. If he should possess this confidence, he would be liable to abuse it by becoming a traitor. But if he be a patriot, "not in word only, nor in tongue, but in deed and in truth," he will always be influenced by a regard to the public good. He will rise superior to any local or party attachments, and

* A large proportion of the excellent and useful work, entitled "Cheap Repository Tracts," was from the pen of this pious and ingenious lady.

never suffer himself to become the dupe, or the instrument of a faction. His *patriot breast* will disdain to harbour a spirit, that would immolate one half of his countrymen with the hope of ruling and reigning with the rest. Equally inimical will he be to that boasted philanthropy, whose colossal strides to fraternize the whole world, are stained with the blood and covered with the victims of all its parts. His benevolence for his kind will never wage war with his affection for his kindred. His friends are the friends of his country, and he is an enemy to those only, who are at war with its rights and liberties. The language of his heart is, and the same is inscribed upon every enterprize, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

"When a knowledge of the military art is animated by a spirit of patriotism, it will seldom fail of being accompanied with true valour. This is another essential requisite in the character of a soldier. Not that courage, however, which would lead a man rashly and unnecessarily to expose his life to danger. Not that mistaken passion, which, rather than endure the adversities of life, tempts a man to lay violent hands upon himself. Not that false, impious courage, which under the influence of personal revenge, sooner than lose the pleasure of quenching the fire of resentment in the blood of a fellow soldier, looks to heaven, and challenges Omnipotence to preserve that life, which it has challenged man to destroy..... But that true bravery, which, in obedience to the call of its country, prefers the post of duty, although it be in the high road to danger and to death, to dishonourable flight, or dastardly obscurity. That active, persevering valour, that never sleeps when its country is in danger...is never weary in vindicating her rights and defending her liberties against the encroachments and usurpation of avarice and ambition. That magnanimity that cheerfully sacrifices private ease and emolument to public security, to national prosperity and happiness. That heroic fortitude that nobly dares to combat public error and vice, although it be at the expense of public favour, choosing rather to fall in the support and defence of national virtue, than to rise on the flood of national corruption and wickedness.

"This is a noble characteristic of a soldier. It is something different from that mechanical courage that is acquired in a crowd, or from calculations upon chance. It is something distinct from that hardihood, which arises from general insensibility to evil and to good. However useful this kind of bravery may be under the direction and management of a military despot; yet it is not that true valour, which excites admiration and inspires the greatest confidence. This is a virtue that arises from reflection; from a consideration of a greater good, than length of days; from a belief of an existence, that can neither be embittered nor destroyed by the wrath of man; from the hope of a reward for noble and virtuous actions, more sure and more lasting than national gratitude or popular favour; from the prospect of a crown more honorary and glorious than the laurels, which the hero gathers in the field of battle...more imperishable than the marble, on which is inscribed the conqueror's fame. This godlike virtue is the offspring of religion, and is nourished by piety. And we have said, that these are not only consistent with the character, but are the brightest ornaments, the most honourable insignia, the safest and most complete armour of a soldier.

"With these the pious king of Judah was adorned, and by them also he was strengthened. They gave beauty to his character, and energy and splendour to his actions. We admire and commend his vigilance and activity in fortifying his cities and preparing for resistance. But we venerate more his humility and piety in trusting in the God of Israel; and, in addition to his own exertions, repairing to the throne of the Most High, and beseeching Him, in a time of trouble and danger, to be the shield and refuge of his people. We applaud his wisdom and prudence in seasonably organizing his forces and amply furnishing them with instruments of defence. But we are charm-

ed with the faith and confidence, he expressed, not merely in the height and strength of his walls, nor in the number and discipline of his troops; but in the wisdom and strength of that ARM, which bringeth salvation, and *getteth the victory*. This was the ground of encouragement to his people....the great animating motive, by which he roused them to resistance, and inspired them with undaunted bravery against the enemy. "For there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles."

Sermons on various subjects, evangelical, devotional, and practical, adapted to the promotion of Christian piety, family religion, and youthful virtue. By JOSEPH LATHROP, *D. D. Pastor of the first church in West Springfield.* Worcester. Isaiah Thomas, jun. 1806.

THAT the author of these sermons is a man of genius, an elegant writer, and a well informed divine, the public are already convinced by undeniable proof. Besides a large number of single discourses, three volumes of sermons had obtained an extensive circulation, before the publication of that under review. At the Doctor's age an access of reputation is not ordinarily to be expected; but even in this respect he will lose nothing by the present work. The subjects are various, and many of them peculiarly interesting. From the first sermon, "On the folly of Atheism," we make the following extract.

"If it were true, that there is no God, what evidence can the Atheist have, that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause, in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but that he may be unhappy forever? The man then is a fool, who wishes there were no God, hoping thus to be secure from future misery; for, admitting that there were no God, still he may exist hereafter, as well as here; and if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

In the second discourse, the subject of which is "Enmity to Religion," the following objection is introduced, "The gospel is mysterious; but if God gives men a revelation, he will give them one, which they can understand." To which the Doctor replies,

"It must be supposed, that a revelation from God relating to the invisible and eternal world, and to our preparation for an entrance into it, will contain some things, which, tho' intelligible as far as our practice is concerned, may yet be mysterious and incomprehensible in many unessential circumstances: for, indeed, almost every thing which we see, is so. Even the religion of nature contains as great and inscrutable mysteries, as the religion of the gospel. The eternity, self-existence, omnipresence, and foreknowledge of God are as inexplicable, as the doctrine of the Trinity. The connexion of body and mind in man is as mysterious, as the union of the divine and human natures in Christ. The influence of providence in supporting our frame, directing our motions, and overruling our actions is as unsearchable, as the influence of the Spirit in forming us to the temper, and assisting us to the duties of religion. The creation of the world and of the first man out of nothing, is as inconceivable to our reason, as the resurrection of the dead after their bodies are mingled with dust. If, then, we reject the gospel

because we find in it doctrines, which we cannot comprehend, we shall not long retain natural religion, whose doctrines are quite as incomprehensible. Every man who pretends to believe any thing about religion, must believe the eternity, omnipresence, foreknowledge and universal providence of God; the existence and immortality of a rational mind united to this mortal body; the creation of man by the immediate power of God; and our continual dependence on him for life and breath, and for all our abilities and pleasures. Without a belief of these grand truths, there is no foundation for religion. But if every thing mysterious is, for that reason, incredible, these must be discarded with the mysteries of the gospel. The infidel, who cavils at the latter, will not long spare the former."

To a sermon from these words, *Thou art good and dost good; teach me thy statutes*, the author has given the following title, *God's goodness the hope of the penitent; but no security to the finally impenitent.* In this sermon some of the popular arguments in favour of universal salvation are answered with great clearness and energy—

"You should always keep it in mind, that wickedness tends to misery, and must, if retained, finally terminate in it. The question, therefore, is not so much concerning God's immediate execution of punishment on sinners, as concerning their bringing misery on themselves. If you continue in your sins, and die in your impenitence, "know ye, that your sins will find you out, and your iniquities will fall upon you"—"His own iniquities shall take the wicked himself; he shall be holden in the cords of his sins." It is absurd to start cavils against, and study evasions of the divine threatenings, unless you can prove, that a wicked and ungodly life, followed with a hardened and impenitent death, is, in its nature, consistent with glory and happiness. Some, I suppose, will say, "If we are to judge of men's characters according to the tenor of the gospel, there is, and probably ever has been in the world, a much greater number of sinners, than of saints; and it is not credible, that a merciful God will doom to misery so great a proportion of his intelligent creatures."

"But do you seriously think, that the number of sinners is a reason, why God will not punish any? If it is, then the greater the number, the stronger the reason for impunity. And consequently by promoting vice, you add to the general safety. I hope you will not *act* on such an opinion. Though the number of sinners be ever so great, and their combinations ever so strong, the wicked shall not go unpunished. If sin indulged in the heart, and practised in the life, not only deserves punishment from the justice of God, but tends to misery in its own nature, then the number of sinners is no security; for this will neither lessen sin's demerit, nor arrest its tendency. Though thousands should, at the same time, be afflicted with a painful disease, not one will feel his own pain alleviated by the sufferings of the rest. Vice is the disorder, as well as the guilt of the soul; and the disorder is the same, whether many or few are infected with it. The man tormented with envy, malice, pride, ambition, and avarice, is still tormented, though thousands of others may indulge the same passions. You may as well expect that a general famine will satisfy every man's hunger, as expect that general wickedness will prevent each one's misery. Vice will operate like itself in every one, who habitually practises it; and every one must bear his own burden. If numbers cannot turn vice into virtue, then numbers can be no defence against punishment. If it be just to punish one sinner, it is just to punish ten, or ten thousand. The number of sinners alters not the justice of the procedure. Human government may, on reasons of state, sometimes spare an offending multitude; but these reasons cannot operate with the Deity. His power is as sufficient to punish many as few. Though the whole human race should rebel, his throne stands firm. He needs not the services of his creatures; and if he did, the same power which created those who now exist, could supply by

a new creation the place of all who revolt."

In all ages the origin of evil seems to have been a subject of perplexing inquiry. No point, perhaps, in philosophy or metaphysics, has been more painfully investigated; but the difficulties attending it have not disappeared. With regard to this subject, *God holdeth back the face of his throne, and spreadeth a cloud upon it.* Dr. L. has briefly treated this subject, in a discourse which has this title; *The sins and miseries of men, not God's doings, but their own.*

On the question of God's positive efficiency in the production of moral evil, our author, in agreement with the divines of the synod of Dort, and a large majority of those, who have been considered most orthodox, embraces the negative. He supposes, that it implies no contradiction, that God should communicate to man the power of originating some of his volitions. On this subject, we offer no opinion. We only express our wish that men on both sides would be careful not to misrepresent the sentiments of their opponents, and would govern themselves and seek to influence others by fair, scriptural reasoning. How various soever may be the sentiments of our readers on the question, they will agree, it is believed, that the discourse of which we are speaking, is written with candour and ingenuity. If the Doctor cannot satisfy, he seems resolved not to offend.

"On the question concerning the introduction of evil, we need go no farther, and we *can* go no farther, than our Saviour has gone. He says, "The kingdom of heaven is likened unto a man, who sowed good seed in his field; and while men slept an enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him; Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said to them, an enemy hath done this." In the explanation of this parable, Jesus says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy, that sowed them, is the *devil*." In tracing the introduction of evil, our Lord goes no farther; and here our inquiries must be stayed. Had the householder judged it necessary, that his servants should know where this enemy got his seed, or how he became so malicious, he would, on so fair an occasion, have instructed them further on the subject. He said no more upon it, because no more needed to be said. With this his servants were fully satisfied. It would be well, that we should terminate our inquiries, where these modest servants terminated theirs."

The following, on a very different subject, is no common specimen of fine writing.

"Here we need the vicissitudes of day and night for labour and rest. The light is sweet, and a pleasant thing it is for the eyes to behold the sun. The night, though favourable to repose, is, however, a gloomy season. The gloom we endeavour to dispel by artificial lights. But in heaven there is no need of a candle, for there is no night there; and no need of the sun, for the glory of the Lord doth lighten it, and Jesus is the light thereof. Here we have our seasons of sorrow and affliction. Our joys are transient. Our bright and happy days are interrupted with dark and stormy nights. Our smiling and cheerful suns are obscured by scowling and angry clouds. Death is stalking around—we see his frightful footsteps, we hear his hollow voice. We tremble for our children and friends; we mourn the loss of brethren and companions; we have no security for our most pleasing connexions; we are doomed to suffer the anguish of their dissolution. In heav-

en things will be new. All friendship there will be the union of pure and immortal minds in disinterested benevolence to one another, and in supreme love to the all glorious Jehovah."

In the sixth particular of instruction, suggested by the story of the importunate friend, p. 215, are many valuable thoughts; but their connexion with the subject is less obvious, than could be desired. The close of the sermon is very impressive, and calculated to melt the backsliding Christian.

"Remember, my Christian friends, the kindness of your youth, the love of your espousals, when you went after Christ in the wilderness. Remember your former fears and distresses under a conviction of your sins. Remember what earnest applications you made to your Saviour, and what kind answers, in due time, you received. Remember what comfort you felt, when you could call him your Saviour and friend, and could appropriate the evidences and tokens of his love. Remember your former zeal for his service, and your professed dedication to him. Has your zeal languished, and your love waxed cold? Remember, how you have received and heard; how you have resolved and promised; and hold fast and repent."

"If *sinners* treat with indifference the calls and invitations of the Saviour; yet who would expect this from *you?* Did you not promise that you would be *holiness to the Lord*, and that all your works, like the first fruits, should be consecrated to him? What iniquity have ye found in him, that you should depart from him and walk after vanity? I beseech you by the mercies of Christ, by your own experience of his mercies, and by the promises, which you have made, that you present yourselves living sacrifices, holy and acceptable, which is your reasonable service."

The twenty-first discourse is entitled, "The pernicious effects of an inflamed tongue."

The tongue is a fire, &c. James iii. 6. Bishop Latimer said of Jonah's message to the Ninevites, "It was a nipping sermon, a pinching sermon, a biting sermon, a sharp biting sermon."*

We know of no language more descriptive of the discourse under consideration. The reader may judge by the following specimen:

"There is one observation more, which, though not mentioned by our apostle, yet naturally arises from our subject; namely, that this infernal heat, which usually sets the tongue on fire, and renders it very voluble and loquacious, sometimes causes a swell and stiffness, which is accompanied by a sullen taciturnity. This symptom, though not so extensively mischievous, as the inflammation, which we have described, may be as painful to the patient, and as vexatious to the bystanders. We read of some, who were brought, by their friends, to our Saviour to be cured of their dumbness. Whether this dumbness was caused by the impotence of the organ, or by the wilfulness of the mind, it is not said. But whatever might be the immediate cause, there was a satanical operation at the bottom. The patients are expressly said to be "possessed of the devil," to have a "dumb spirit." And "when the devil was cast out, the dumb spake."

Few authors manifest a more productive genius, or more extensive theological information, than Dr. L. His mind, in no degree enervated by years, still displays its rich, undiminished treasures, to the improvement and joy of believers. His excellence, as an author, appears in his descriptive, practical, and devotional performances; rather than in those which are controversial. Though it ought to be acknowledged, that the sermons he has published against Deism and Atheism are potent and irresistible in point of argument.

.....

* *See Latimer's sermon, delivered before king Edward 6th*, 1550.

His style, though not perfectly free from faults, possesses, in a high degree, that ease, perspicuity, and force, which are so essential to pulpit oratory. Tho' we cannot say of Dr. Lathrop, nor perhaps of any writer, that his style is a complete model; there are few works, which are better suited, than this, to regulate the taste of young men, who contemplate the ministry, and to form them to a manly, impressive, and divine eloquence.

Religious Intelligence.

RECENT COMMUNICATIONS FROM INDIA.

"*Our Magazine has never, probably, been the vehicle of intelligence more interesting and pleasing, than that which will be found in the following pages. No one who possesses any measure of the Christian spirit can fail to rejoice, when he sees that the Holy Scriptures, the words of eternal life, are likely soon to be translated into all the most important and extensive languages of the East, and to be read by the many millions of men who inhabit that most populous portion of our globe. Those of our countrymen who have liberally contributed to promote this benevolent enterprise, will receive some additional pleasure in reflecting, that as the sun of revelation rose in the East and pursued his course till this Western world was enlightened by his rays, so they have been, in a measure, instrumental in reflecting back his beams to the region on which they had first dawned, but from which they had been long and mournfully withdrawn.*" As. Mag.

To the Christian congregations in the United States, who have contributed their aid towards the translation of the Sacred Scriptures into the languages of the East.

DEARLY BELOVED BRETHREN,

AMONG those principles implanted in the heart by the Holy Spirit, none is more amiable, more fully demonstrative of our being made partakers of the divine nature, or productive of more happy effects, than that of Christian love. This removes all distance of place, overlooks all peculiarities of name and denomination; and unites in the firmest bonds all those who serve the same Lord, causing them to bear each other's burdens, and to participate with delight in those labours of each other which have for their object the glory of the Redeemer and the welfare of mankind.

These ideas have seldom been more fully impressed on our minds than when we heard of that instance of Christian liberality and attachment to the cause of the Redeemer, which you have exhibited in aid of the translation of the Sacred Scriptures into the languages of the East. Employed in a part of the globe so remote from you, and personally unknown to most of you, judge what were our feelings when we heard that you had, without the least solicitation on our part, interested yourselves in so effectual a manner, in that arduous yet delightful work, in which the Lord has bidden us engage for the sake of his people yet to be gathered from among the heathen.

For this display of Christian philanthropy we entreat you to accept our warmest thanks, not merely on our own behalf, but in behalf of those heathens, who, though at present unconscious of your compassion towards them, shall, nevertheless, bless you to all eternity for having thus contributed to unfold to them the pages of everlasting truth.

It will give you pleasure to hear that the Lord has so smiled upon this work, as to enable us to put to press versions of the Sacred Scriptures in five of the eastern languages, the Shanscrit, the Hindoosthannee, the Bengalee, the Mahratta, and the Orissa; and to go forward in preparing versions in five more of these languages, the Chinese, the Persian, the Telinga, the Guguratte, and the languages of the Seiks.

In this laborious and extensive

work, we derive very great encouragement from the countenance and support of our dear Christian brethren in America, as well as in Europe; and we beg leave to assure you, that every degree of support afforded shall be applied to the furtherance of the work in the most faithful and economical manner.

We remain, dearly beloved brethren, most affectionately yours in our common Lord,

W. Carey, J. Chater,
J. Marshman, Joshua Rowe,
W. Ward, Wm. Robinson,
R. Mardon, Felix Carey.
J. Biss,

Mission-house, Serampore, Oct. 14th, 1806.

Extract of a Letter from the Missionaries to Capt. Wickes.

----Think, dear brother, what the king of Zion has done for India, since you first, in 1799, brought out missionaries; not merely by our means, but in a variety of ways: what a progress in the translation and distribution of the word of God into so many languages spoken by so many millions of men; how many thousands of missionary tracts have gone all over Hindostan, how many natives have been baptized, and some landed safe in glory; what a broad foundation laid for the future extension of the gospel; what an increase of missionary strength. Episcopal, Independent, and Baptist, beside the number of native itinerants. How emphatically true respecting India, "Behold, the fields are already white for the harvest." Let this be acknowledged as a constant and infallible proof that you have not run in vain, neither laboured in vain.

To Mr. Joseph Eastburn, Philadelphia.

DEAR BROTHER,

Captain Wickes tells me that I am a letter in your debt. Excuse this omission, of which, indeed, I was not conscious. Our dear captain can tell you how full our hands are. I have been reading a proof now, till my eyes smarted so that I was induced to throw myself on the couch to rest them. I now begin to write to you.

By this voyage of our dear captain, we have received in comfort two brethren and their wives; and we are now eleven missionaries. Except brother Chamberlain, we are, also, all at Serampore. You know the English company don't like the Hindoos to be converted, and it is a part of their charter that they will not do any thing to change their religion. They, also, allow none (except by sufferance) but their own servants to settle in the country. We have been, also, lately prohibited by the governor from interfering with the prejudices of the natives, either by preaching, distributing tracts, sending out native itinerants, &c. In short, the governor said, as he did not attempt to disturb the prejudices of the natives, he hoped we should not. Thus, if we were to obey this request, in its literal meaning, we must give up our work altogether, and instead of wanting fresh missionaries, we might reship those we already have. But it is impossible to do this. We avoid provoking the government, but we dare not give up our work at the command of man. We have written home on the subject, and sought relief from these painful restrictions, but what will be the result we know not. In the mean time our junior brethren are getting the languages, and as soon as we can place them in separate stations, we shall. At present the gospel sound has spread so extensively that we have now more inquirers than we have in general. Our native brethren, too, are not idle.

The school, translations, printing, college, &c. &c. are concerns so weighty that there is no appearance of the governor's restriction at the Mission-house. All is bustle here, morning, noon and night.

This is the time for you, American Christians, to pray for the Serampore mission, for God only can open to us an effectual door. "He openeth and no man shutteth."

"For where his servants have his cause to plead,
Nor Seas, nor mountains can their course impede,
Infernal powers are silent at his nod,
Heaven, earth, and hell exclaim, this is the Son of God."

Brother Wickes will give you all the news about us.

I am, my dear brother, yours very cordially, W. Ward.

Serampore, Oct. 15, 1806.

[*Some obstructions are made to the exertions of the missionaries by the gov-*

ernmental agents in India. The preceding letter will serve to explain the nature and cause of these obstructions. Some of our readers may need to be informed that Serampore, fifteen miles only from Calcutta, is a Danish settlement, where the missionaries are both protected and encouraged in their work, and where the "mission house" is erected. Captain Wickes being informed that the missionaries whom he last took out might meet with something unpleasant if he landed them at Calcutta, to which he was bound, carried them immediately to Serampore. The British superintendant wrote to the Danish governor of Serampore, inquiring about the missionaries, and whether he considered them as under the protection of the Danish government. The Danish governor returned the following answer.]

To C. T. MARTIN, Esq. Magistrate.

SIR,

I have been favoured with your letter of the 13th instant, informing me that Messrs. Chater and Robinson, two missionaries recently arrived at Serampore in the American ship Benjamin Franklin, had, among other papers, produced a certificate with my signature, stating that they reside at Serampore under the protection of the Danish flag, and in consequence thereof you wish to be informed at whose suggestion, and under whose patronage, these gentlemen left England, or whether they have come out under the promise of protection from any person on the part of his Danish majesty.

With regard thereto I beg leave to inform you, that some years back, and at a time when several members of the Baptist society took up their residence at this place, the former chief, now deceased, colonel Bie, reported to his superiors in Europe their arrival, and that an additional number of them might be expected hereafter, requesting, at the same time, permission for them to stay, as they appeared not only to be good, moral, but also well informed men, who, in many respects, might be useful to this settlement; upon which an order was issued to the chief and council, dated Copenhagen the 5th of September, 1801, not only granting full permission for them to establish themselves here, but also to protect them, not doubting but they, as good citizens, would pay due obedience to our laws and regulations.

The certificate granted by me is founded upon this high order, and as Messrs. Chater and Robinson were represented as belonging to the mission society (which is really the case) I have acknowledged them as such, and extended the protection to them. The persons alluded to, can, therefore, not be considered as refugees or poor debtors, merely under a temporary protection, but must be looked upon as countenanced and protected by his Danish majesty himself, as long as they continue to live in a settlement subject to his crown, and are found to pursue only their respective professions, without attempting innovations, which I, from their uniform good conduct, have reason to expect will never be the case.

I have the honour to be, &c.

Extract of a Letter from the Missionaries to Robert Ralston, Esq. dated Serampore, Oct. 16, 1806.

VERY DEAR SIR,

We have heard with gratitude of the generosity of several individuals respecting the procuring and forwarding benevolent aids to the translations of the word of God. We have also heard of your many personal exertions to promote the subscriptions throughout the United States.

Very dear Sir, we feel ourselves incapable of expressing our sense of these many marks of Christian love. We doubt not but the great Head of the church looks down with peculiar pleasure on these disinterested proofs of love to him and his cause on earth: and we hear him saying (of you and a great many) of the distinguished friends of this his cause, "Verily I say unto you, they shall in no wise lose their reward." We know, Sir, you do not work *for* reward; but the approbation and smile of Jesus are better than life itself; and this is our joy, that those who express their love to us, for the sake of the cause in which we are engaged, so far as it is under the influence of the divine Spirit, shall be rewarded, though we are not able to do it.

Captain Wickes, who, when here, is always one of us, will communicate

to you all our state, internal and external. The cause is making progress, though we are constantly taught that it is not by might, nor by power, but by the Spirit of Jehovah.

To ROBERT RALSTON, *Esq.*

VERY DEAR SIR,

Your kind favour I received by Mr. Bayley of the Bainbridge, and your second by the ——, giving an account of a further sum of two thousand dollars generously collected in America, for the purpose of assisting us in the translation of the word of God into the Eastern languages. I need not say that this and what we received per the Bainbridge, shall be faithfully applied to the purposes for which it was sent. A public letter from our whole body will inform you what we have already done, and what we are now doing.

What a mercy it is that we may be permitted to do any thing for Christ, and that he does not reject us and our offerings too.

I have no need to say much about our affairs, because our dear friend, captain Wickes, will inform you of all things, much better than I can do by writing. Suffice it to say that the work of God is gradually going on, few ordinance days occur without some addition from among the heathen, and inquirers frequently come from different parts, some of whom not only seek, but find. We have met with some obstructions from government, which are to us highly afflicting; but, I trust, a gracious God will cause all these things to work together eventually for the furtherance of the gospel.

There are some very encouraging stirrings in Calcutta. Till our public preaching was stopped, there was a large body of the natives daily attending on the gospel; and since the prohibition, some Armenians and Portuguese have taken so decided a part on the side of the gospel that one of them is fitting up a part of his house for the express purpose of having preaching in it to the Hindoos, and another house has been, also, opened by another man through their suggestion. These are circumstances which give us great encouragement, and will, I hope, be the occasion of great good.

How it rejoices my heart to hear such good tidings from America. I find there are still very glorious displays of divine grace in many parts, and that the greatest part of those awakened in the late remarkable revival, turn out well: nothing will so effectually silence all objections to the word, as the suitable conduct and conversation of those who were the subjects thereof.

I am greatly pleased with the many attempts to spread the gospel through America, by itinerancies and missionary excursions. The journals published in the Magazine were to me a treat indeed. I hope that the spirit of missions will increase a hundred fold throughout the United States.

Pray has a mission to St. Domingo been ever thought of? It is a very desirable thing that the inhabitants of that extensive island should hear of and know him, who can make them *free indeed.*

- - - Cease not to remember, at a throne of grace, the cause of the Redeemer in India, and one who is yours very affectionately.

Calcutta, 28th Oct. 1806. W. CAREY.

☞ *Further extracts from these interesting letters will be presented in our next Number.*

Obituary.

BIOGRAPHICAL SKETCH OF THE REV. DR. STILLMAN.

SAMUEL STILLMAN, D. D. was born at Philadelphia, Feb. 27, 1737. He was educated at an academy in Charleston, S. C. where he was ordained in Feb. 1759. The same year he took his degree at Philadelphia College, and settled in the ministry on James' Island, near Charleston, S. C. Obliged on account of his ill health, to quit that place in about

eighteen months after his first residence there, he removed to Bordentown, N. J. where he continued two years, supplying two different congregations. Afterward he visited New-England, and having officiated at the Second Baptist Church in Boston about one year, was installed over the First, Jan. 9, 1765.

Dr. Stillman was by nature endowed with a good capacity, and an uncommon vivacity and quickness of apprehension. His feelings were peculiarly strong and lively; which gave energy to whatever he did, and under the influence and control of religious principles, served to increase and diffuse his eminent piety. To this constitutional ardour, both of sentiment and action, which led him to enter *with his whole soul* into every object which engaged his attention, he united a remarkable delicacy of feeling, and sense of propriety, and such sprightliness and affability in conversation, such ease and politeness of manners, and at the same time, such a glow of pious zeal and affection, as enabled him to mingle with all ranks and classes of people, and to discharge all his duties as a Christian minister, and as a citizen, with dignity, acceptance and usefulness. The lively interest he appeared to take in whatever affected the happiness or increased the pleasures of his friends, the gentleness of his reproofs, and the gratification he seemed to feel in commending others, united to his social qualities, endeared him to all who knew him.

The popularity of a preacher commonly declines with his years. Dr. Stillman, however, was a singular exception to this general remark. He retained it for upwards of 42 years, and his congregation, which, upon his first connexion with it, was the smallest in this town, at the age of 70, the period of his death, he left amongst the most numerous.

As a minister of Christ his praise was in all the churches. For this great work he was prepared by the grace of GOD in his early conversion, and a diligent improvement of his natural talents in a course of theological studies under the direction of the late excellent Mr. Hart. He embraced what are denominated *the distinguishing doctrines of the gospel*, or the *doctrines of grace*, as they are summed up in *the Assembly's Shorter Catechism*, the doctrines of *the Reformation*, which were held very precious, as the truths of Scripture by the fathers of New-England. These doctrines he explained and enforced with clearness, and with an apostolic zeal and intrepidity. He opened to his hearers the way of salvation through a DIVINE REDEEMER. Though an advocate for *Christian* candour and liberality, he was no friend to modern refinements in theology; but viewed their progress with deep concern, and opposed to it vigorously all his eloquence and influence. He considered these refinements as *cankerous* to pure and undefiled religion, and subversive of Christian morality. He felt a deep concern for the interests of Zion. His heart mourned at her depression, and exulted in her prosperity.

Dr. Stillman was favoured by the Author of his being, with a pleasant and most commanding voice, the very tones of which were admirably adapted to awaken the feelings of an audience; and he always managed it with great success. His eloquence was of the powerful and impressive, rather than of the insinuating and persuasive kind; and his manner so strikingly interesting, that he never preached to an inattentive audience. And even those, who dissented from him in religious opinions, were still pleased with hearing him; for they knew his sincerity—they knew him to be a good man. There was a fervour in his prayers, that seldom failed to awaken the devotion of his hearers; for, *coming from the heart, it failed not to reach the hearts of others.* In his sermons, he was animated and pathetic. His subjects were often *doctrinal*, but he commonly deduced practical inferences from them, and every one acknowledged his great usefulness. He addressed not only the understandings, but the hearts and feelings of his hearers. He was an *experimental* preacher, laid open the deceitfulness of the human heart, exhibited the various trials and comforts of Christians; guided them in the way to eternal life, and led the way.

In the chamber of sickness and affliction he was always a welcome visitor. So well could he adapt his conversation, as to comfort or to caution, soothe or to awaken—just as the

case seemed to require. And if he administered reproof, it was done in so delicate and mild a manner, that it oftener conciliated esteem, than created offence. In his prayers with the sick, however intricate the occasion, he was always both appropriate and highly devotional. So eminent was his character for piety, and so universally was he beloved, that he was often called to the sick and afflicted of different denominations. How many wounded hearts he has bound up, and from how many weeping eyes he has wiped the tears away; how many thoughtless sinners he was the means of awakening; and how many saints he has edified and built up unto eternal life; how many wavering minds he has settled, and to how many repenting sinners his words administered peace, can be fully known only at the great day.

The integrity of Dr. S.'s character was such as produced universal confidence in him. Expressive of this was his election by the town of Boston, as a member of the State Convention, for the formation of the State Constitution, in 1779; as also for the adoption of the Federal Constitution, in 1788. In this last body he delivered a very eloquent speech in its support; and was considered, at the time, as having contributed much towards its adoption, and confirmed many members in its favour, who were previously wavering upon that question. To that constitution, he ever after continued a firm, unshaken friend, and a warm approver of the administrations of WASHINGTON and ADAMS,

In 1789, he delivered the town Oration on the 4th of July, in which he also highly celebrated the virtues of the Father of his Country.

The University in Cambridge conferred on him the honourary degree of A. M. in 1761, and the College of Rhode Island gave him a diploma of D. D. in 1788.

To his church and people he was particularly attentive, and suffered no calls of relaxation or amusement to interfere with the conscientious discharge of the smallest professional duty. His duty was always indeed his delight, and nothing in his mind ever stood in any sort of competition with it.

His domestic character was in perfect unison with the other parts of it. Of husbands, he was one of the most kind and accommodating;—of parents, the most affectionate and endearing.—It pleased the Author of Wisdom to visit him with peculiar trials. In the course of a few years he was called to bury *seven* of his children, all adults, and some of them with families; yet such was his confidence in the perfect wisdom of God's government, that he was always patient and submissive, and his mind lost nothing of its lively confidence and cheerful hope.

His habit of body, through life, was weakly, and he was not unused to occasional interruptions of his ministerial labours; yet he survived all his clerical cotemporaries both in this town and its vicinity. It was his constant prayer that "*his life and his usefulness might run parallel,*" In this, his desires were gratified. A slight indisposition detained him at home the two last Lord's days of his life. On the Wednesday following the second of them, without any previous symptoms, he was suddenly attacked, at about 11 o'clock, A. M. by a paralytic shock. At 10 at night, having received a second stroke, he grew insensible, and at 12 expired. Could he have selected the manner of his death, it had probably been such an one as this, which spared him the pain of separation from a flock he was most ardently attached to, and a family he most tenderly loved; a scene, which to a person of his feeling mind, notwithstanding all his religion, must have occasioned a shock. On the Monday following, his remains were attended to the Meeting House, where a pathetic and appropriate discourse was delivered on the occasion, by the Rev. Dr. BALDWIN, pastor of the 2d Baptist Church in this town, from 2 Tim. iv. 7, 8, to an immensely thronged and deeply affected assembly; after which his remains were carried to the tomb, amidst the regrets of a numerous concourse of people, who crowded around his bier, to take a last look at the urn, which contained the relics of him, who once to them was so dear, but whose face they now should see no more. His loss will long be felt, not only by his own immediate Society, but all his other numerous friends.

The memory of the just is blessed.

TO CORRESPONDENTS.

The Biographical Sketch of the Rev. Wm. Cooper, has come to hand and shall appear next month.

We have received the Remarks of *Candidus*, on the Extract from Sennebier's History of Literature, [see Panoplist for Sept.] which contains an account of Calvin's treatment of Servetus. This respectable correspondent will excuse us if we decline publishing his objections in the manner in which they are brought forward. Were they reduced to a concise and specific form, and accompanied by proper references to authorities, we could have no objection to their admission; as *truth* is our object. Were we to admit the whole communication of *Candidus*, as it now stands, it would still be a question, whether we are to submit to his authority or to that of Sennebier. Especially when we consider, that the extract from Sennebier, which we published, received the sanction of the late learned Dr. Erskine, who was intimately conversant with ecclesiastical history, and with European literature.

We readily admit the correctness and pertinency of many of the remarks of *Candidus*. With some abatement in respect to the characters and conduct of the first Reformers, we could subscribe to the following observations. "It cannot be contested that the Reformers were pretty generally," we should say, in too frequent instances, "actuated by a blind, intemperate zeal against all, whom they suspected to be enemies of the gospel of truth, and embraced too often, improper methods for its support, which by the more candid and Christian sentiments of our day, are disapproved. *Calvin* too was a son of Zebedee. Francis Davidis also experienced, that even *Socinus* was, in this respect, not more tinctured with the meek doctrine of our humble Saviour. It becomes us to state historical facts fairly; then we may try, as far as truth will allow, to lessen *their* faults, who greatly sinned through ignorance. Let the purity of our doctrine and lives be their severest condemnation, and the mouth of unbelief shall be stopped forever."

The following are pertinent and forcible observations of Candidus, intended to expose *one* of the pleas of Sennebier in favour of Calvin. "Had Sennebier, to extenuate Calvin's guilt, fairly acknowledged this instance of human weakness, and expatiated on Calvin's piety; on his eminent services in the cause of Christendom; on his elegant, learned writings; on that masterly piece of composition, his preface, and I had nearly said, unequalled dedication to Francis I.; on his modesty, as a divine interpreter, and his disinterestedness; had he even concluded with his panegyrist Beza, *that Calvin left us in his life and death an example, which it was more easy to slander than to imitate;* had Sennebier delineated, with few strokes, the turbulent spirit of democracy rankling in every breast at Geneva, Calvin's high authority in that city, with his uncontrolled power in the church, as President in the assembly of the clergy and ecclesiastical judicatory; had he shown this reformer exasperated by the virulent invectives of his haughty antagonist, and urged his irritable temper unused to brook opposition, he might have induced his readers to deplore the frailty of Calvin, and to avert their eyes from a foul spot in such a bright character. But what friend of Calvin can bear with patience Sennebier's plea? "Calvin's situation was delicate. The Catholics accused him of dangerous errors. Had he remained an indifferent spectator of the process against Servetus, they would have pronounced him a favourer of his opinions." "Had Servetus escaped, his gross and abusive charges against Calvin would have appeared to be well founded." If Calvin's conduct will admit no better apology than this, his character, we freely grant, deserves to be stigmatized.

If, after the foregoing remarks, *Candidus* shall feel disposed to forward us his remaining communications on this subject, they shall be treated with the respect due to their author.

Z. on *Christian Zeal*, and the Biographical Sketch by *Theophilus* shall appear next month.

Our other correspondents shall be attended to as fast as the limits of our work will admit.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 24.] MAY, 1807. [No. 12. Vol. II.

Biography.

BIOGRAPHICAL SKETCH OF THE REV. WILLIAM COOPER,

A PASTOR OF THE CHURCH IN BRATTLE STREET, BOSTON.

The early years of Mr. Cooper were distinguished by presages of that eminence, which in future life he actually attained. A vigorous mind, intense application, and an ardent thirst for knowledge marked his childhood. Blest with a religious education, he exhibited, even at this period, hopeful evidences of piety; evidences which brightened with his years, till all who knew him were convinced that the grace of God had taken possession of his heart. At his father's death, his lovely and afflicted mother found in him a *son of consolation* indeed. His tender and sympathetic attentions, in this trying scene, were mingled with a *seriousness*, which gave them a double value.

His progress in the branches of knowledge usually taught at school, was rapid. But the *Bible* was his chosen companion; and with the greatest assiduity, he stored his mind with its sacred truths. He had early set his heart on being a *minister of Jesus Christ*; and from this choice he never swerved.

At seven years old, while hearing a sermon of Mr. Colman, with whom he afterward was colleague, he was so attracted by the eloquence of his manner, that he went home with a determination to read like him; a circumstance, which drew from that venerable man (who survived him, and preached on his death) the following affectionate and humble remark. "I ought to thank God, (says he) if I have served any way to form him for his since eminent pulpit services, and in particular, his method of preaching Christ and Scripture. *So a torch may be lit at a farthing candle.*"

Mr. Cooper's youth, though passed in the midst of temptation, was exemplarily pure. He was grave, but not gloomy, nor austere; discreet, but not precise; and cheerful, with innocence. Study was his recreation. He accurately discriminated, and ardently cultivated those branches of science which were most useful and important. Every literary pursuit was sanctified by prayer, and every human acqui-

sition rendered subservient to the knowledge of God and religion.

Though he entered the desk young, it was not without the advice of the most eminent ministers in Boston. Their expectations were high; but they were exceeded. In the opinion of the ablest judges, his first exhibitions stamped him with the character of an accomplished and eminent preacher.

The Church in Brattle street, of which he was a member, soon chose him, with great unanimity, as co-pastor with the Reverend Mr. Colman, afterward D. D. The ordination, which, at Mr. Cooper's request, was deferred for a year, was solemnized May 23, 1716. From this period to that of his death, his ministerial gifts, graces and usefulness seemed regularly and uninterruptedly to increase, and the more he was known, the more he was esteemed, loved, and honoured, as one who eminently fulfilled the ministry which he had received from the Lord Jesus.

As a preacher he was *mighty in the Scriptures*, and *contended earnestly for the faith once delivered to the saints*. He was an able and zealous advocate for the distinguishing doctrines of the gospel. Christ, the *alpha* and *omega* of the Bible, was ever the prominent object in his discourses. On the *doctrines of grace*, he insisted much; considering them as not only constituting the sole foundation of a sinner's hope, but as exhibiting the capital aids and incentives to holiness of heart and life. Hence his preaching was *practical*, as well as evangelic. It inculcated obedience upon Christian principles, and by Christian arguments.

His sermons were composed with care; easy and natural in method; rich in important truth; plain, but not grovelling in style; solid and argumentative, yet animated with the spirit of devotion. They were calculated at once to enlighten the mind, impress the conscience, and warm the heart. In explaining the profound and sublime truths of the gospel, he had the singular felicity to be intelligible to the ignorant, instructive to the well-informed, and edifying to the serious. In prayer, he remarkably excelled. Always ready, always serious and animated, with a mind stored with scriptural ideas and expressions, and a heart fired with devotion, he seemed to *converse* with his God, and bear along his fellow-worshippers to the very gate of heaven. He had a voice at once powerful and agreeable, an elocution grave and dignified; while a deep impression of the majesty of that BEING whose mercy he implored, and whose messages he delivered, was visible in his countenance and demeanor, and added an indescribable solemnity to all his performances.

In his discharge of pastoral duties, he was exemplarily diligent, faithful and affectionate. His preaching being very acceptable to other congregations beside his own, scarce a Sabbath passed in which he did not preach both parts of the day; in addition to which, he frequently performed at stated and occasional lectures.

Nor were his abundant labours in the gospel without important and happy effect. God was pleas-

ed to grant the desire which was nearest his heart; to make him an instrument of saving good to many, who loved and revered him as their spiritual father. He was an eminent instrument and promoter of the great revival of religion which took place toward the close of his life. With a heart overflowing with joy, he declared, that *since the year* 1740, *more people had sometimes come to him in concern about their souls in one week, than in the preceding twenty-four years of his ministry.* To these applicants, he was a most judicious, affectionate counsellor and guide. Some, indeed, stigmatized those remarkable appearances as nothing better than delusion and enthusiasm. Nor did Mr. Cooper himself fail to bear a decided testimony against the spirit of separation, and other irregularities which mingled themselves with the religious commotions, in some parts of the land. Yet, nobly disregarding human censure and applause, where he thought the honour of God was concerned, he invariably declared his persuasion that a remarkable work of divine grace was going on. The numerous instances which met him, in his own circle, of persons affected, either with pungent and distressing convictions of sin, or with deep humiliation and self-abhorrence, or with ardent love to God and man, or with inexpressible consolation in religion, perfectly satisfied him that the presence and power of the divine REPROVER, SANCTIFIER and COMFORTER was among them.

In the private walks of life, he displayed the combined excellencies of the gentleman and Christian. In conversation, he was equally entertaining and instructive; and while he was courteous and kind to all within his sphere, he was especially valued and endeared in the relations of husband, father, master and friend.

He lived in great affection and harmony with his colleague, serving with him as a son with a father. "If in any particular point," says that great and good man, "I could not act with him, yet he evidently appeared to me to act, as he professed—as of sincerity, in the sight of God, and as his conscience commanded him."

In the sermon occasioned by Mr. Cooper's death, Dr. Colman expresses himself in this remarkably affectionate style: "This I can truly say (as I said in tears over the dear remains, on the day of interment) that had I the like confidence of my own *actual readiness to be offered*, I would much rather, for your sake, and the churches through the land, have chosen to die in his stead, might he have lived to my years, and served on to the glory of God."

Mr. Cooper was truly an honour and blessing to his country. Scarce any minister was more esteemed and loved by his brethren, or by the community at large. In the year 1737, he was chosen by the Corporation, president of Harvard College; but when the vote was presented to the board of Overseers, he declined the honourable trust. Near the period of his death, his reputation for piety and learning was rapidly extending, and several divines of the

first character in England and Scotland sought his correspondence.

His dissolution was sudden and unexpected to his friends, but probably not to himself. He had frequently expressed his expectation of an early death. Immediately on his being seized with an alarming complaint, his church, anxious for his valuable and important life, spent a day in humiliation and prayer. The assembly was numerous, and deeply affected; ardent supplications, mingled with many tears, were offered to Him who is able to save. But the time was at hand when he must be removed to that better world, for which, by his illustrious piety, and unwearied diligence in his Master's work, he was now mature.

The nature of his illness deprived him, in great measure, both of speech and reason. Yet in some lucid intervals, he was enabled to declare that *he rejoiced in God his Saviour;* and likewise to signify, by raising his hand, in reply to questions which were proposed to him, that *he cheerfully resigned his spirit into the hands of Christ*; that *he had the peace which passes understanding, and could leave his dying testimony to the ways of God.*

He departed December 13th, 1743, in the 50th year of his age, tenderly mourned by his bereaved family and congregation; sincerely regretted and highly honoured by the town and the whole community. Z.

SKETCH OF REV. THOMAS WADSWORTH.

Thomas Wadsworth, M. A. Fellow of Christ's College, Cambridge, was born at Southwark. He was so weak in the first month of his life, that he was given over for dead; but by a wonderful providence was on a sudden recovered. While at Cambridge, he gained great respect by his college exercises. In 1652 he was fixed in the rectory of Newington Butts. In his settlement here, it was remarkable, that the parishioners were divided into two parties, and on the vacancy both went with their petitions to Westminster, neither knowing the other's mind, and he was the person pitched upon by both. Here he not only preached constantly, but zealously taught from house to house. He gave Bibles to the poor, and expended his estate, as well as time, in works of charity among them; and it pleased God to give him abundant success. But in 1660 he resigned the living to Mr. Meggs, who pretended to be the legal rector. Mr. Wadsworth however did not live useless; for beside his lecture on Saturday morning at St. Antholine's, and for some time on Lord's day evenings, and on Monday nights at St. Margaret's, (where he had a great concourse of hearers) he was chosen by the parish of St. Lawrence. He was also a lecturer of St. John Baptist. He was indeed an extraordinary man; of singular ability, judgment, and piety; wholly devoted to God; and did not care for conversing with the rich, unless they could be prevailed on to be free in acts of charity. He would reprove sin in any person of whatever rank; but with much prudence, and with great candour, which he took pains to promote in others;

for which end he often gave this rule; "If a good sense can be put upon what another says or does, never take it in a bad one." He was always serious, though frequently cheerful, and was remarkable for sanctifying the Sabbath. It was his usual practice, for many years, as soon as he was out of his bed on the Lord's day, with a cheerful heart and voice to sing part of a psalm or hymn, or to repeat the acclamation of the heavenly host; "glory to God in the highest; on earth peace, good will toward men;" in order to put himself into a spiritual frame for the work of the day. In his family his heart was greatly raised in singing psalms. He used often to say to his wife and other relatives, "Don't you find a sweetness in this day? Certainly it is the sweetest day in all the week." He was mighty in prayer, and often admonished his friends to watch for opportunities to seek God in private. In all his relations he was greatly beloved and singularly useful.

When he was ejected, the lamentations of the people would have melted any compassionate heart. At their desire, he preached privately to one congregation at Newington, and to another at Theobalds, by turns, without taking any salary from either. He afterwards had a fixed congregation at Southwark. His charity to his distressed brethren in the ministry was great. He made collections for them both at Southwark and Theobalds, having a singular faculty for disposing his hearers to give liberally. When in perfect health he was thoughtful of changes, and often prayed that God would prepare him and his for sickness and death. For many years he performed his hard, but pleasing work, under distressing pain from a stone in his reins, which at last brought him to his end. After preaching his last sermon, he endured a week of extreme pain night and day, in which he possessed his soul in singular patience. When his pains were sharpest, he said, "I am in an agony, but not a bloody one; what are all my pains to what Christ underwent for me!" The evening before his death he was asked, how he did; he answered, "I have been under a very sharp rod, but it was what my heavenly Father laid upon me; for he has said, '*as many as I love, I rebuke and chasten.*' This is a paradox to the world; but everlasting arms are under me; and, I bless God, he hath taken all the terror of death away from me." To Mr. Parsons, his fellow labourer, he said, all my self-righteousness I disown; and trust only in Christ, hoping I have a gospel righteousness." When those about him pitied his agonies, he repeated that text, "the heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." "You know what my pains are, but you know not what my consolations are. Oh, how sweet will my glory and triumph be after these sharp pains!" When his relations wept about him, he was displeased, saying, "What! are you troubled, that God is calling home his children? If you think I am afraid of death, you mistake; for I have no fear of death upon me." Under his sharpest pains, no other language escaped his

lips, than this; "Father, pity thy child." He died on Lord's day, Oct. 29, 1696, aged only 46.

SKETCH OF REV. THOMAS GOUGE.

Thomas Gouge, M. A. of King's College, Oxford, was son of the eminent Dr. William Gouge. After taking his degrees, he left the university and his fellowship, being presented to a living in Surry, where he continued two or three years, and then removed to St. Sepulchre's in London, in 1638, a large and populous parish, in which with solicitude and pains he discharged all the duties of a faithful minister 24 years, i. e, till the act of uniformity in 1662. Beside his constant preaching, he was diligent and charitable in visiting the sick; not only ministering spiritual counsel and comfort to them, but liberally relieving the necessities of the poor. Every morning through the year, he catechised in the church, chiefly the poorer sort, who were generally the most ignorant, and especially the aged, who had most leisure. To encourage them to come for instruction, he once a week distributed money among them; but changed the day, to secure their constant attendance. The poor, who were able to earn their own living, he set to work, buying hemp and flax for them to spin; paying them for their work, and selling it, as he could, among his friends. In this way he rescued many from idleness, poverty and vice.

His piety toward God, the necessary foundation of all other virtues, was great and exemplary, yet still and quiet; much more in substance, than in show. It consisted, not in finding fault with others, but in the due government of his own life and actions; *exercising himself always to have a conscience, void of offence toward God and man;* in which he was such a proficient, that, after long and familiar acquaintance with him, it was not easy to discern any thing in him, that deserved blame. Such was his modesty, that he never appeared, by word or action, to put any value upon himself. In regard to the charities he procured, he would rather impute them to any, who had the least concern in obtaining them, than assume any thing to himself.

When he quitted his living at St. Sepulchre's, upon some dissatisfaction about the terms of conformity, he forbore preaching, saying, "there was no need of him in London, and that he thought he could do as much good in another way, which would give no offence." Afterward however he had licence from some Bishop to preach in Wales, when he took his annual journey thither; where he saw great need of it, and thought he might do it with great advantage among the poor, on account of his charities there. He was clothed with humility, and had in a most eminent degree the ornament of a meek and quiet spirit. His conversation was affable and pleasant. A wonderful serenity of mind was visible even in his countenance. Upon all occasions he appeared the same; always cheerful, and always kind; ready to embrace and oblige all men; and, if they did but fear God and work righteousness, he heartily loved them, however distant from

him in judgment about things less necessary, and even in opinions, that he held very dear.

But the virtue, which shone the brightest in him, was his *charity* to the poor. God blessed him with a good estate, and he was liberal beyond most men in doing good with it. This indeed he made the great *business of his life*; to which he applied himself with as much diligence, as other men labour at their trades. He sustained great loss by the fire of London, so that (when his wife died, and he had settled his children) he had but 150*l. per ann.* left; and even then he constantly disposed of 100*l.* in works of charity. He possessed singular sagacity in devising the most effectual ways of doing good, and in disposing of his charity to the greatest extent and best purposes; always, if possible, making it serve some end of piety; *e. g.* instructing poor children in the principles of religion, and furnishing grown persons, who were ignorant, with the Bible, and other good books; strictly obliging those, to whom he gave them, to read them diligently, and inquiring afterward, how they had profited. His occasional relief to the poor was always mingled with good counsel, and as great compassion for their souls, as their bodies; which, in this way, often had the best effects. For the last ten years of his life, he almost wholly applied his charity to Wales, where he thought there was most occasion for it; and he took great pains to engage others in his designs, exciting the rich, in whom he had any interest, to works of charity in general; urging them to devote at least a *tenth* of their estates to this use.

When he was between 60 and 70 years of age, he used to travel into Wales, and disperse considerable sums of money, both his own, and what he collected from other persons, among the poor, labouring, persecuted ministers. But the chief designs of his charity were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish adults the necessary means of religious knowledge. With a view to the *former*, he settled in Wales three or four hundred schools in the chief towns; in many of which women were employed to teach children, and he undertook to pay for some hundreds of children himself. With a view to the *latter*, he procured them Bibles, and other pious and devotional books, in their own language; great numbers of which he got translated, and sent to the chief towns, to be sold at easy rates to those, who were able to buy them, and given to such as were not. In 1675 he procured a new and fair impression of the Welch Bible and liturgy, to the number of 8000; one thousand of which were given away, and the rest sold much below the common price. He used often to say with pleasure, that he had two livings, which he would not exchange for the greatest in England; viz. *Christ's Hospital*, where he used frequently to catechise the poor children; and Wales, whither he used to travel every year, and sometimes twice in a year, to spread knowledge, piety, and charity.

While Mr. Gouge was doing

all this good, he was persecuted even in Wales, and excommunicated, for preaching occasionally, though he had a licence, and went constantly to the parish churches and communicated there. But, for the love of God and men, he endured all difficulties, doing good with patience and pleasure. So that, all things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, that "he went about doing good." He died suddenly in his sleep, Oct. 29, 1681, aged 77. His funeral sermon was preached by Abp. Tillotson, from which the above account is principally extracted. Mr. Baxter says, "He never heard any one person speak a word to his dishonour, no not the highest prelatists themselves, save only that he conformed not to their impositions."

ORTON.

Religious Communications.

ON CHRISTIAN ZEAL.

FEW subjects in religion have been viewed in lights so diverse and opposite, as that of zeal. Some seem to consider it as constituting the very essence and sum of all goodness; the *foundation* of Christianity, and its superstructure too. Others treat every kind and degree of it as so much fanaticism or hypocrisy. While a third class affect to consider it as a thing *indifferent*—innocent perhaps—but yet a mere *appendage*, or rather *excrescence* of Christianity; superfluous, unimportant and useless. To neither of these opinions does the word of God afford any countenance. It faithfully warns us that there is a zeal which is false and noxious. And it informs us that there is a genuine and holy zeal, not indeed so properly constituting a distinct virtue by itself, but rather pervading the whole spirit and character of a Christian, and producing the most useful and lovely effects. It may not be unimportant then to inquire into the nature, properties and obligations of truly Christian zeal.

Zeal is opposed to torpor and indifference. It may be denominated an ardour and impetuosity of mind; or a lively, vigorous, flowing state and exercise of its affections. From this general definition it appears that zeal is either virtuous or criminal, beneficial or noxious, according to the object and the manner of its exercise. By way of ascertaining, therefore, the nature and qualities of that zeal which may properly be styled Christian, we will consider it as a *personal* duty, and as a duty we owe to the cause of God, and to the best interests of our fellow men.

It has been justly remarked that true zeal, like charity, begins at home. Its prime office is to correct what is wrong in ourselves; to see to it that our own hearts be right, and our lives exemplary. Its most vehement

indignation should be directed against our own sins; its most vigorous efforts, to our own reformation and improvement. Can that man be much concerned for the salvation of others, who is careless of his own? Can he be deeply grieved and pained for others' sins, who is little affected with his own corruptions, follies and vices?

Christian zeal has a place and influence in every other Christian grace and virtue. It imparts a tenderness and ardour to holy love; a strength and activity to faith. It renders reverence and godly fear more awful; and gives wings to the Christian's pious desires. While it infuses a sting into penitential sorrow, it adds vigour and confidence to hope; and sublimates joy in God into transport and triumph.

It has likewise an important place and use in every act of devotion. It will lead us, in prayer, to pour out, not words only, but devout breathings, intense desires, and, as it were, our very souls, to our Father in heaven. In praise, it will fill us with a solemn and delightful sense of his adorable excellencies, and infinitely varied benefits. In confession, it will melt our hearts into ingenuous and unutterable grief. It will cause us to enter the sanctuary *longing for God, as the hart panteth for the water brooks.* It will engage us, while we hear and meditate his word, to *hunger* for the bread of life, and *thirst* for its precious waters.

Further, genuine zeal, if we possess it, will operate in the mortification of our sins and corruptions, and engage us in a course of holy obedience. It will lead us resolutely to *pluck out right eyes*, and *cut off right hands*, if these be the occasions or instruments of transgression. It will inspire and fortify us for the painful, but necessary work of *crucifying the flesh, with its affections and lusts; of mortifying our earthly members; of keeping under our bodies, and bringing them into subjection;* yea, it will arm us with courage and resolution to *pull down strong holds*, and *cast every proud imagination into the dust.* It will not permit us to indulge our ease, as long as we have one base passion unsubdued; one criminal propensity unmortified. Here is one capital trial of the genuineness of our zeal. Are we engaged and anxious to reform, not only a sinful world *without* us, but a world of iniquity *within* us? Does the habitual exemplariness of our temper and conduct declare that our love to holiness, and hatred to sin, are genuine and impartial? Are our lives assiduously filled up with duty to God, and active beneficence to man? Do we not only *walk humbly* with our Maker, but *do justly*, and *love mercy*, to our fellow creatures? Are we *rich in good works?* Do we *abound* in them? Do we so live, as that an important chasm would be realized, and the best interests of society sustain a shock, should our exertions cease? Alas! that is but a spurious zeal which spends itself in complaints of the badness of the times, and the degeneracy of the age, while no substantial exertions are made to increase the sum of virtue and beneficence, and while of course the complainer himself is but a *cumberer of the ground*, a nuisance in society.

In a word, if we have true zeal, we shall be solicitous to find ourselves making daily progress in holiness, and approximating to a thorough meetness for heavenly glory. We shall not be satisfied with any past attainments, supposed or real. We shall anxiously *lay aside every weight*, and *every easily besetting sin*, *and run with patience*, *alacrity and perseverance*, *the race set before us*. The nearer we approach to our heavenly crown, with the greater ardour shall we spring forward to embrace it. What a pattern of this sublime ambition, this sacred zeal, was the venerable Paul, who, in the midst of as great attainments in religion, as perhaps ever fell to the lot of a mortal, expresses himself in this humble language; *Brethren*, *I count not myself to have apprehended; but this one thing I do: forgetting the things which are behind*, *and reaching forth to those things which are before*, *I press toward the mark for the prize of the high calling of God*, *in Christ Jesus*.

Respecting the zeal thus imperfectly described, it may be remarked that its distinguishing characteristic is *sincerity*. Its proper seat is in the soul; and thence it diffuses itself through the conversation. It is opposed to nothing so immediately, as to that coldness, or lukewarmness of *heart*, in the things of God and religion, which alas! is natural to depraved man. Its subject is, in the view of the omniscient and heart-searching Jehovah, what he *appears* to be, to his fellow creatures. As an evidence of this sincerity, the Christian's zeal will often act itself out principally in *retirement*. He is far from that Jehu-like spirit, which delights in nothing so much as the display of its own goodness, and calls to a surrounding world: *Come*, *see my zeal for the Lord*. His inward feelings are often much *stronger*, than he is disposed the world should know. He has many a tender, and almost overwhelming sensation, which he can deposit only in the bosom of his God.

As the result of this sincerity, the Christian's zeal will be *uniform*. There is scarce any thing which so strongly marks and distinguishes the real child of God, as a certain *symmetry* of character. The most refined and subtle hypocrite cannot imitate it, and seldom so much as attempts to do so. Such are often full of apparent fervour in those performances in which there is little self-denial, or for which they have a present reward in the applause of their fellow-men. But in the mean time, secret duties, mortifying duties, those which are hard to flesh and blood, are either totally neglected, or very inconstantly and superficially discharged. Far different is the sincere and zealous Christian. What he is in the closet, he is in the world. What he appears in the world, he is in the closet. Wherever he goes, he carries with him a sense of God; and this sense of an ever-present and heart-searching DEITY is more than a thousand witnesses to engage him to all duty, and deter him from all sin. He is conscientious and in earnest in every thing which his Master in heaven has enjoined. He does not suffer the duties of

devotion to set aside those of morality; nor the duties of morality to form a pretence for neglecting those of devotion. He has a sacred and practical respect to *all* the divine commandments. He abstains from all sin. He *cleanses himself from all filthiness, both of flesh and spirit.*

It may be added, that the Christian's zeal is not a transient, but a *durable* thing. Thus too it is strikingly distinguished from those flaming *appearances* of goodness which often dazzle for a time. The religion of hypocrites may be resembled to the same object to which Solomon compares the mirth of fools. It is like *the crackling of thorns under a pot.* It makes much noise and shew; not unfrequently far more than the religion of the real, humble Christian. But it is soon over. And its poor, deluded possessor relapses into carelessness and security; perhaps into flagrant, soul-destroying vices. Ah, how wretched that religion which is thus survived! But the Christian's zeal is an undying flame. It is kindled up by the Spirit of the living God, whose veracity is pledged to *perfect the good work* which his mercy begins. Nor shall all the blasts of temptation, which assail it in this unkindly clime, be suffered to extinguish it. It shall live even here, till it burst out with renovated splendour in heaven; till the happy Christian feel transported with the pure ardour of "the rapt seraph that adores and burns."

The subject shall be resumed and pursued in a future number.

Z.

PRACTICAL REMARKS ON THE DECALOGUE.

(Concluded from page 518.)

When the universe was a vast, unformed mass, involved in disorder and darkness, God said, "Let there be light; let the waters be divided from the waters; let dry land appear; let grass grow for cattle, and herb for the use of man." The command was effectual. A beautiful system arose, fitted for the convenience and happiness of the endless variety of creatures which were produced. The word, so effectual in this instance, is not less effectual in others. "Thou shalt have no other gods before me; thou shalt not make unto thee any graven image; thou shalt not take the name of the Lord thy God in vain; remember the Sabbath day to keep it holy; honour thy father and thy mother; thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet." The command has not returned void. We cannot calculate the efficacy which it has had. It has opposed the general progress of irreligion and immorality. It has retained thousands of thousands in the pure worship of the true God. It has mollified and humanized thousands of hearts.

This subject admits not the same proof as other subjects. But let it be a little varied, and the conclusion reverts in all its strength. Suppose that God had not meddled with the affairs of mankind, and that they had been left to do, without restraint, as they thought fit. The consequence no doubt would have been an utter contempt of reli-

gion, and such abandoned and violent practices, that our earth would have looked like the habitation not of men, but of devils. Happy for us, that God has interposed. The present state of the world is bad indeed; but without the divine interposition it had been infinitely worse. His command has hitherto opposed, and does still oppose the superfluity of naughtiness. And the time shall come, when it shall bring into existence the new heavens and the new earth, wherein righteousness will dwell.

The moral law requires a sober, righteous, and godly life; but this law is part of the Old Testament;—that part, in which the morality of the Old Testament is summed up. Here the friends and the enemies of that part of revelation ought to meet in investigating its characteristics in a moral view. A candid investigation must end in its favour. Why then do enemies say, the Old Testament teaches every thing that is bad? Did they ever read the decalogue? Is it thence they derive their sentiments? Surely they read with jaundiced eyes; they judge with perverted minds. The fact is, they keep clear of the decalogue. To bring this into view will not answer their ends.—They find an order in the Old Testament utterly to destroy the inhabitants of Canaan. This they magnify into an order encouraging rapine and blood. But it is to be considered that there is something peculiar in that order. The Canaanites were very abandoned sinners, and particularly infamous for idolatry, by which a standard was erected against God's throne. It was determined, that the folly and wickedness of such wretches should be fully exposed. The Israelites were used as the instruments of Providence for this purpose. Their destruction might have been effected by famine or pestilence. In either case none could have objected. The crime incurred the punishment; and must God, to satisfy the capricious humour of thoughtless creatures, confine himself to this or that instrument? May he not use one nation to punish another? By doing so in this instance was not an important end answered? With what face could the Israelites be idolaters, after they inflicted death upon the Canaanites for that same crime? Besides, the Israelites were immediately under the divine conduct, and had been so for forty years. The command given them was expressly directed against a nation that was incorrigible. This instance may guard the nations against idolatry, but can never encourage violence and murder.

The failings of some good men, and the crimes which they committed, are also brought forward in strong colours, and the most perverse advantage taken of them. David's behaviour is particularly marked, as countenancing barbarity and lust. But are David's crimes recorded with approbation? Did they not torture reflection? Were they not repented of, and publicly confessed? And were they not visited with divine severity? The infidel mistakes the scripture, and on his own mistakes grounds the vilest aspersions. Such attempts excite our pity

and our indignation. It is in vain to think of making an impression upon such perverted minds. Can the deaf adder be charmed with the melody of music? Can the lunatic be convinced by sober reasoning? The case of infidels and scoffers is in many instances desperate. It is not for them that we unfold the excellence of God's word, and insist upon its powerful energy. If we can satisfy the doubtful, and confirm the wavering, a great end is gained.

But what shall we say of those, who vilify the source of true wisdom; who contaminate the waters flowing in a pure stream from the throne of God; or deter from drinking those who are perishing for thirst? What shall we say of those, whose opposition to Christianity is disguised under the name of philanthropy; whose zeal rises to madness; who confirm by oath a discovery made known for the general good,—that the Scripture is an imposition, containing every thing vile and unworthy? Have such men eyes to see, or ears to hear, or hearts to perceive? Are not their hearts waxed gross, and their ears dull of hearing? Have they not closed their eyes, lest they should see with their eyes, and hear with their ears, and be converted, and God should heal them? Trampling the pearl under their feet, they turn with savage fury upon those by whom it is held in estimation. Such men deserve contempt. Turn with abhorrence from their doctrine, and leave them with their conscience, and with God.

The infatuation of unbelievers gives us warning. It is a beacon announcing shoals and rocks. Practise God's commandments. Let his law be a light to your feet and a lamp to your way. Meditate thereon day and night. Avoid the counsel of the ungodly, the way of the sinner, and the seat of the scornful. Become as little children, yielding yourselves in an unreserved and cheerful manner to the mercy, protection, and guidance of your heavenly friend. Then you will be established in the faith. The rain, the flood, and the wind shall do you no injury. Your house, founded upon a rock, shall withstand the severest storm. PHILOLOGOS.

ORIGINAL LETTERS FROM AN AGED MINISTER TO A YOUNG STUDENT IN DIVINITY.

No. 7.

My dear Sir,

I SEE with pleasure that writing is easy to you: I hope it will be as much so on divine subjects as any other: And you, probably, will have less need of hints upon method of sermonizing, than most others. Still it may be safe to look over what has been written on the subject by several authors. And I know you will indulge me in a few thoughts which are now present with me, whether they have or have not met you elsewhere.

Young gentlemen who come with diffidence to composing sermons, are apt to be afraid of not finding enough to say: And that fear often occasions their continuing too long on the first branch or branches of their text,

and of consequence not doing justice to the last, and to the improvement. To avoid this, a scheme of outlines, which looks through a whole subject, and through the improvement, promises to be useful. It will assist our thinking faculties. It will thus be seen what ideas will rise naturally under each head; what scripture passages, or other valuable illustrations or enforcements, may be introduced with advantage, here or there: And some adjustment may be made, in the setting out, of the *proportions* of the several parts of the discourse. Perhaps one of the first objects in the arrangement of a sermon, is to proportion it justly.

But the prime object, of which we must never lose sight, is to communicate the great truths of God in a manner which will best commend them, as such, "to every man's conscience," and best impress them according to their nature.

Let the text then originate the sermon, and dictate, generally, all its sentiments. Let this be visible from first to last: For the good effect of a discourse greatly depends on its both being and appearing to be scriptural. If this does not appear, it is either neglected as wanting authority, or it is received as the word of man, and therefore not to the purposes of religion: for religion is built upon faith in God, not faith in the wisdom of men.

Having taken up, then, some sacred theme which comes home to men's bosoms, and their immortal interests; let us be sure, in the first place, that we understand it correctly. If there are doubts, examine the original; consult the best commentators. With particular care examine the connexion; and the occasion, as the case may be, on which the words were spoken; for these, in general, are the best expositors. Every part should be understood; but the ideas, which are most prominent, and which were principal in the intention of the sacred writer, should be the leading ideas of the discourse. Generally, the impression from the first reading will determine which they are: And generally, the expectation of sensible hearers, from the first reading in public, will be raised accordingly.

The old distinction of *veritas rei*, and *veritas loci*,* is a sensible one, and should always be remembered. The soundest doctrine should never be preached from a text which does not contain it: for *truth* is dishonoured when brought in out of place.

Beside pondering what our theme contains, it is good to collect, as the time will allow, all the principal ideas on the same subject, which are scattered here and there through the Scriptures; whether they go to explain or illustrate, to confirm or enforce it. I am every day more convinced that great use should be made of the concordance, upon every great subject;—as likewise of marginal references:—to compare scripture with scripture, and so be confirmed in its true meaning; to see the harmony of its parts, upon every great subject, and therein a stronger proof of its great Original; to see at the same time, the variety of lights in which the same great truths

* Truth real, and the truth in text.

are presented. By this they are understood the more fully; and you acquire a habit of thinking, at once more enlarged, and more correct. By this you are soon relieved of the anxiety abovementioned. You are furnished, in the setting out, both with variety and abundance of matter, and such as you are sure is of the very best kind:—so many affecting, so many sublime objects brought to view, and all in a manner perfectly corresponding with their nature; sentiment, argument, illustration, address, and turn of thought, all such as HE who knew what was in man, has himself adapted to impress the consciences and hearts of men. How proper is it that we should in this way come continually to the Holy Oracle, to know what we are to say, and in what manner! And when together with the authority, the majesty, the impressiveness, of the Scripture itself, upon all great subjects, we take a serious view of the state of our hearers, old and young, we are then most likely to understand and feel our subject, and treat it properly. Let us not fail, however, to implore the help of the Great Teacher, in every line of it.

The way is now prepared for sketching the outlines of a sermon, according to the hints above given; arranging the heads, and the leading thoughts under each, in as natural and lucid order as we are able. After this, it is best of all if some good portion of time can be taken, before we sit down to write, in reviewing those outlines over and over, contemplating the particular ideas which ought to fill them up—perhaps minuting some of the best: And this interval seems the most proper for reading able and pious authors on the same subject. I hope that a high esteem of such will be ever maintained; but servility is always to be avoided. I wish therefore that the general plan of discourse may be first sketched out; and as many particular ideas as naturally occur to our own best contemplations, without any other leading than that of holy Scripture itself. After this let us read at large, as we have time, and with careful attention. Perhaps we shall find some of our ideas corrected, valuable additional thoughts suggested: possibly some useful amendments of our general plan. Of all let us avail ourselves. But let all be naturalized; and still the sermon will be our own, and will appear to be, as all our performances should. And who knows but this unbiassed and unfettered manner of setting out on a subject, provided it be humble and prayerful too, may carry you into some ideas "which great men have overlooked?"

Here I must close my paper, and perhaps may resume the subject hereafter.

I am, &c.

BETA.

OBSERVATIONS ON THE ACCOUNT OF THE FIRST AND SECOND RESURRECTION; REV. XX. 4—6.

IN adverting to the future state of the church, it is of some importance to ascertain, what is meant by the first resurrection. Many, and some of them persons of note for learning and piety, suppose that

during the thousand years, in which Satan is to be bound, Christ will reign personally and visibly upon earth, and that the newly raised saints and martyrs, which shall be raised at the beginning of the thousand years, which is the first resurrection, will form his principal ministers, and reign with him in glory.

This opinion is principally grounded on the literal meaning of Rev. xx. 4—6. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them, that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he, that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." In favour of a literal interpretation of this passage I find it urged, that the most plain and obvious sense is always to be understood, as the true sense of a text; and that, as the literal sense is the most obvious, so it ought ever to be esteemed the true sense, unless in cases, where the connexion of the discourse, and the common use of the phrase in other places, show it to be used figuratively. But it is said there is nothing in this passage to induce us to put a figurative meaning on the first, any more, than on the second resurrection.

2. Though it be admitted that the book of Revelation is a very figurative and mystical book, and that it is many times very difficult to be certain, when the literal sense is the true sense; yet it is plain, that we cannot understand the second resurrection, and the general judgment in a figurative sense. But, if the first resurrection is to be understood figuratively, so must the second. If the first resurrection is to be understood of a general revival of religion, then the rest of the dead must mean the spiritually dead, or those who shall remain unconverted after the first resurrection. Consequently we must believe that all those, who remain unconverted, after that first resurrection, must remain unconverted, until the end of the thousand years, i. e. that all unconverted adults, and all children born during that period, must die in their sins. This is justly viewed, as a great absurdity; and, if it be a necessary consequence of the opinion that the first resurrection is a spiritual resurrection, certainly the literal meaning of the passage ought to be preferred.

But however this opinion may be sanctioned by the names of many eminent both for learning and piety; yet the reasons, adduced in support of it, appear to be more ingenious than solid. Good reasons may be given, notwithstanding all that is urged to the contrary, for understanding the resurrection, mentioned in this passage, rather in a figurative, than in a literal sense, and for believing all circum-

stances considered, that the figurative is, in this instance, the most obvious sense.

It is allowed on all hands that, if this passage ought to be understood of a literal resurrection of the saints and martyrs, this is the only passage of Scripture, in which that truth is revealed. And, as the prophetic parts of Scripture speak abundantly about the future state of the church, particularly about the millennium, it is at least very strange that so essential a part of it as the resurrection of the saints and martyrs, and the personal reign of Christ upon earth, should not only not be expressly mentioned, but not so much as once alluded to in any other part of sacred writ. This, it is true, is of itself no sufficient objection; for, where there is a plain, unequivocal "thus saith the Lord," one such express testimony is a sufficient foundation for our belief of any particular doctrine or fact. But whether this be that express testimony, or whether the passage may not be understood in a figurative sense, in a way perfectly agreeable to the scripture style and manner of expressing events of a similar nature, shall now be a subject of inquiry.

To understand this passage, it is necessary to ascertain, what is meant by the first resurrection; who by those, that have a part in it, and who by the rest of the dead, who are to live again at the expiration of the thousand years, and not before. Let it be observed, that the martyrs, who were slain for the witness of Jesus, and the rest of the dead, are the two sorts of slain persons of opposite characters, who are spoken of in this and the foregoing chapters. For a long time the enemies of Christ and his people had been in great power, and persecuted his faithful followers; putting many of them to death. To these John has reference, when he says, "I saw the souls of them, that were beheaded for the witness of Jesus and the word of God, and they lived and reigned with Christ a thousand years." Of their thus living again he speaks, when he says, "This is the first resurrection." By the rest of the dead we are to understand the hosts of enemies and persecutors, who had received the mark of the beast and worshipped his image, and who were slain by the sword, that proceeded out of the mouth of him, that sat on the white horse, i. e. of Christ. In the same manner, in which the martyrs, who had been slain for the witness of Jesus, were to live again, during the thousand years, were the rest of the dead, the enemies and persecutors, who had been slain by the sword of him, that sat upon the horse, to be raised at the expiration of that period, when Satan was to be loosed out of his prison, and go out to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle. It is not supposed that by the living of "the rest of the dead," at the expiration of the thousand years, we are to understand that the old enemies and persecutors of the church will be literally raised from the dead, to compose the armies of Gog and Magog; but the evidence in favour of a lite-

ral resurrection is equally strong in the one case, as in the other. The presumption therefore is, that both refer to a figurative resurrection, a resurrection of the *cause*, not of the individuals engaged in it. In this vast army of enemies, which was to compass the camp of the saints, under Gog and Magog, not the bodies, but the souls of the rest of the dead, of the remnant who were slain by the sword of Christ, were to live again: So in the preceding period, wherein Satan was bound, not the bodies, but the souls of the martyrs were seen by John, as living and reigning with Christ. Both the one and the other were to live and reign, not in their proper persons, but in their respective successors, who would be actuated by the same spirit, and make a part of the same body with themselves. After Satan was bound, John in vision saw a race of men of the same character and spirit with the ancient martyrs, and in reality their genuine successors, making a part of the same body, in whom the cause, for which they had suffered, revived and triumphed as really, as if they had been all raised from the dead. But, during this period, the enemies and persecutors of Christ and his cause lived not again; they had no successors openly to espouse their cause, and carry on the warfare against Christ and his people. But after this happy period, when Satan shall be let loose again out of his prison, a race of men will arise of the same spirit and temper with the ancient enemies and persecutors, by whom one more attempt will be made to support their cause, and distress and destroy the saints. Both the resurrection of the saints and martyrs at the commencement of the millennium, and that of the rest of the dead at the close of it, seem, even in this chapter, to be plainly distinguished from the literal resurrection, which is represented, as taking place, not at the end of the thousand years, when Satan was to be loosed, but after the final overthrow of Gog and Magog, the last enemies of Christ. This literal resurrection is described from ver. 11th, to the end of the chapter. This is represented, as a resurrection, not of the souls, but of the bodies of men; not as the resurrection of one class only, but of all characters and descriptions.

Taking the whole passage into view, to explain both the first resurrection and the living of the rest of the dead figuratively seems agreeable to the most obvious, natural sense. "I saw the souls of them that were beheaded, and they lived and reigned with Christ a thousand years," is a mode of expression no where used, unless it be here, to denote a literal resurrection of the body. Nay, it is so unlike the mode of expression, used in other places of Scripture, where a resurrection of the body is intended, that it is scarcely reasonable to suppose the same thing to be meant.

The reasons, why a figurative sense of this passage is preferred, will appear in a still stronger point of light, if we consider that the representation of the revival of a sinking cause by a *resurrection* is a figure, very commonly used in Scripture. The resurrection of the dry

bones, of which we have an account, Ezek. xxxvii. has a primary reference to the restoration of Judah and Jerusalem from the Babylonish captivity. But in this the figure of a resurrection is represented in quite as strong terms, as in the passage under consideration. "Thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves." Under a similar figure Isaiah prophesies deliverance to Israel. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs." Turning from sin to God is frequently represented by this figure, Eph. v. 14; Col. iii. 1. The same kind of resurrection is intended by our blessed Lord, John v. 25. John the Baptist is also called Elias, not because he was the identical person of Elias, risen again, but because he went before the Lord in the spirit and power of Elias, and was therefore, in a figurative sense, Elias risen again. The reception of the Jews into the church of Christ, when in the latter day they shall turn unto the Lord, is also spoken of under the same figure, Rom. xi. 15.

The resurrection of the witnesses, at the end of the three days and a half, was not a literal resurrection of the same identical persons, but the resurrection of a race of men engaged in the same cause, and possessing the same spirit. Egypt and Babylon, the ancient enemies and oppressors of God's people, do after the same manner revive and live again, during the reign of the antichristian beast; Rome being called Egypt and Babylon, because in idolatry, wickedness, oppression, and persecution of God's people, she is the successor, and actuated by the same spirit with these ancient cities.

The description of particular events in language, borrowed from others, to which they bear some striking resemblance, is a very natural figure, and one very frequently used by the sacred penmen. Thus our Lord describes that dreadful catastrophe, the destruction of Jerusalem, in figures, borrowed from the consummation of all things; and the terror of the pagan enemies and persecutors of the church, upon the downfall of paganism and the elevation of Christianity to the imperial throne, is described in figures, borrowed from the terror of the wicked at Christ's second coming to judgment. Rev. vi. 13—17.

Scripture is universally allowed to be the best interpreter of Scripture. In the application of this rule of interpretation, the best method is to explain dark and obscure passages by such, as are plain. We have several very plain accounts of the resurrection and general judgment in the New Testament, to which it will be very difficult, if not impossible, to reconcile the doctrine of a literal resurrection of the saints, or even of the martyrs at the commencement of the millennium. The most particular account, which Christ himself

gives of this solemn event, is in Matt. xxv. 31, to the end.

This account is plainly inconsistent with the idea of a literal resurrection and a personal reign of the saints with Christ, so many years before the consummation of all things.

According to Paul's account of the resurrection, 1 Cor. xv. they that are Christ's will be raised at his second coming to judgment, and not before. At the sound of the same trumpet, by which the dead shall be raised, the saints then living will in a moment, in the twinkling of an eye, be changed, and become incorruptible, like the newly raised saints. But is not this account of the resurrection totally inconsistent with the opinion, that vast numbers, even all the martyrs at least, will be raised at the beginning of the millennium, and made equal with the angels, and reign with Christ in glory; while all the saints living at that time, as well as the vast multitudes, who will be born and converted, during the thousand years of unexampled spiritual prosperity, are to die and remain in their graves until the end of the world. An account of similar import, and equally inconsistent with a literal resurrection and personal reign, we have 1 Thess. iv.

From these considerations and others which might be mentioned, it appears both more rational and more scriptural, and even the most obvious sense of the text, to understand the first resurrection in a figurative sense, and that the millennium will be a spiritual, and not a personal reign of Christ upon earth.

T.

ON SELF-ACQUAINTANCE.

The knowledge of ourselves is important, because without it, we shall never take our proper places, nor gain a sight of our obligations. This knowledge is always a fruit of solemnly calling ourselves to an account, and of carefully watching the exercises of our minds. Who does not know, that two persons may for many years live in the same neighbourhood, and yet be so inattentive to each other, as never to form a particular acquaintance? They may readily recognize each other's *features* and *voices*; and at the same time, in an important sense, remain *strangers*. Equally supposable is it, that a person may live, in this world, a very great stranger to *himself*. He may be busily employed, all his days, and may even distinguish himself for his exertions to obtain certain ends, which the world may call laudable; and yet never cultivate an acquaintance with his own heart. With all his fame for worldly wisdom, he may have neglected to call himself to an account, as a candidate for eternity; and, of course, when summoned to appear before his God, he may find himself awfully deficient in that kind of knowledge, which is the most important.

It is manifest, that they who view themselves, as they ought, find time, notwithstanding all the cares of this busy and ensnaring world, to call home their wandering thoughts, and to commune with their own hearts. In this way, the *faithful* in every age have obtained a sight of their own vileness. Their seasons of retirement and meditation per-

sons of this description have highly regarded. If, through unfaithfulness, they have neglected these seasons, the consequences have always been painful. They have become, as it were, afraid of themselves. They have felt that kind of embarrassment, in renewing an acquaintance with their own hearts, which is felt by two persons, who, for a great length of time, have neglected each other. Conscious of having become strangers, they know not how, at first, to use freedom.

To observe seasons of retirement is a compliance with the duty, enjoined by our divine Teacher, of "entering into the closet and of shutting the door." The object of such retirement is meditation, prayer and self-acquaintance; a privilege which has been sought by the true friends of God in every age of the world. Of the patriarch Isaac we read, that "he went out to meditate in the field at the even-tide." Jacob, under his troubles, was alone, all night, wrestling in prayer. David, as appears from his writings, was often employed in thinking on his own ways; or in reviewing his life and examining his heart. To such precious seasons he alluded, when he penned the following words, in the 77th Psalm: "In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest my eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search." And in another Psalm: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments." Had not this pious man, amidst all his cares, reserved some time to commune with his own heart, he would have lived and died, like most other men, a stranger to himself. At the close of an active and laborious life, he might have taken up the sad lamentation, *They made me the keeper of the vineyards; but mine own vineyard have I not kept.*

But, we have a brighter example than that of David, or of the patriarchs. The Saviour of the world had his seasons of withdrawing from the multitude, who thronged around him to hear his instructions, and even from the disciples who composed his particular family, that he might commune with God and his own heart. This he viewed an important part of his duty, and, by his example, he has enjoined the same on all his friends.

The hours of retirement and self-examination, which have now been represented to be so important, will, however, fail of being important to those who observe them, unless they are *rightly improved.* At such seasons, we must have God's *holy law* in our view. Can we weigh our characters, without having recourse to some *standard?* The great standard, or test of character, is the divine law. Every character is viewed by the

Searcher of hearts to be bad or good, according to this standard. This, therefore, we ought to carry with us to our closets, and places of retirement. Into this we ought carefully to look, as into a glass, that we may know what manner of persons we are. The law, in all its strictness and purity, should be imprinted on our minds. How expressive of a strong attachment to the divine law are the following words of David. "O how love I thy law! it is my meditation all the day." It appears that the law was his delight, not because he expected to obtain salvation by it, but because he saw it to be holy. He loved its perfection and purity. Though by this standard, he stood condemned, yet he was inclined to weigh himself by it; and the more faithfully he attended to this, the greater sense he had of his own imperfection and vileness. He saw the commandment to be exceedingly broad. With all this the experience of the apostle Paul perfectly corresponds. "I had not known sin (said he) but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died."

From the united testimony of these inspired men, David and Paul, we learn that all, who have been brought to see themselves to be *sinners*, have gained this knowledge by looking into God's holy law. Many, doubtless, have their seasons of retirement and meditation, who remain exceedingly ignorant of themselves, because when they have entered their closets, they have always neglected to take the divine law with them. Were they now to do this, and to be faithful in comparing themselves with this standard, their imagined attainments in religion might possibly vanish like the morning dew, before the rising sun; and they might tremble as king Josiah did, when he heard the words of the book of the law, which had long been lost. While men suffer themselves to be ignorant of the law, they feel very whole, and practically say, that they stand in no need of a physician.

To obtain a knowledge of ourselves, we must also carefully compare our feelings and practice with the requirements of the *gospel*. The gospel, it is true, is good news to sinners. But, does it promise any good to sinners, who remain *impenitent?* Does it countenance men in their *sins?* No; the requirements of the gospel are strict, and, like the law, which we have been considering, they try the hearts of men. The language of the gospel is, "He that believeth shall be saved." An infinite favour is here promised, on a certain condition. The condition is, that we renounce all dependence on our own strength, acknowledge ourselves to be in a helpless and hopeless condition, and that we embrace, with our hearts, the all-perfect righteousness of Jesus Christ. Without that faith, which implies all this, what benefit are we to expect from the gospel? None at all; for the gospel, considered

as an overture of God to fallen men, *threatens* as well as *promises*. Therefore it is added, "he that believeth not shall be damned." A preached gospel, misimproved, will leave men in a state an hundred fold more to be dreaded than that of the heathen.

Besides; the gospel presents to us many crosses, which we must daily take up, or lose our souls. Speaking on this subject, our divine Saviour said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

With these views of the gospel we should enter our closets, and solemnly ask ourselves, as in the presence of God, whether we have complied with the conditions. If, on examination, we find that our faith is not of that kind, which leads to purity of life, and which influences us to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world, what does it profit? If we find, that our religion does not consist in self-denial; if it does not make us feel interested in the honour and glory of the divine Redeemer; if it does not make us prize the worship of God in his house, in our families and in our closets; what important end do we expect will be answered by it? The gospel is represented by its divine Author to be a test of character. Men are to know themselves by coming into the light of it. Therefore it is written, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But, he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

If the wicked obtain any conviction of their ruined state, it must take place in consequence of comparing themselves with the pure oracles of God, with the *law* and the *gospel*. And if Christians are brought to have any just sight of their many imperfections, to lie low before God, and to feel the necessity of struggling against sin, they will attain to this, by retiring from the world, and studying the word of God with self-application, and with particular reference to the state of their own souls. Convicted of the greatness of their danger, and of the magnitude of their wants, they are constrained to cry for help, as the publican did; not mentioning their own good deeds, but saying, "God be merciful to us sinners." No longer do they say in their hearts, that their farms, their flocks, their merchandize and their earthly companions call so loudly for their attention, that God must be put off, and eternal concerns dispensed with; no longer do they say, "To-morrow shall be as this day, and much more abundant;" but, they make haste, and delay not, to keep the divine commandments.

H.

ON THE DOCTRINE OF THE ATONEMENT.

In a Series of Letters to a Friend.

(Continued from page 515.)

LETTER III.

The Doctrine illustrated, proved, and defended from Scripture.

DEAR SIR,

IT is asserted that, when Christ is said to have borne our griefs and sins, the word in the original sometimes signifies merely to *take away*. We need not then imagine that our sins, guilt, and punishment were laid on him, or borne by him, but only that he freed us from them, or took them away from us.

I answer, though the word here used may sometimes bear the sense here mentioned; yet Socinus himself owns that the phrase, *bearing of sins and sorrows*, commonly means bearing them, as a burden is borne, or suffering under them. This is evidently the meaning of the threatening, which so often occurs in Scripture against transgressors, "He shall bear his iniquity." Grotius, one of the most learned critics, says, that in the language of the Scriptures, bearing of sins always signifies bearing the *guilt* or suffering the *punishment* of them. I cannot find that it ever has a different meaning. That the phrase is to be so understood in this place, is plainly intimated and implied, when it is said, "*The Lord laid our iniquities upon him.*" This heavy burden, which would have crushed and sunk the world, was laid upon him, that he might bear it, and so free us from it. The prophet has also declared, that this was his meaning. Having said of Christ, "He hath borne our griefs," he adds, "and *carried our sorrows*;" and afterwards, "He shall justify many, for he shall *bear* their iniquities." Here a different word is used in the Hebrew [sabal] which always signifies to carry a load. Christ carried our sorrows and iniquities, when he was wounded, bruised, and chastized or punished for our sins. St. Peter also says, that "He bare our sins." (the guilt and punishment of them) "in his own body on the tree." He freed us from the burden of our guilt by taking it upon himself, and making satisfaction for it on the cross.

But the words of Matthew are objected, who speaks of Christ's healing the sick, as a fulfilment of the words of Esaias, "Himself took our infirmities, and bear our sicknesses." Christ did not transfer the diseases of the sick to himself, but healed them; and so took them away. This shows how the words of the prophet were understood, and applied by the evangelist. I answer; the words of the prophets are in the New Testament sometimes applied by way of allusion, or accommodation, to events, which the prophets did not primarily and chiefly mean. Dr. Clark accordingly observes, that, though the original meaning of Esaias is the same with that of the apostle, when he said, "Christ was once offered to bear the sins of many;" yet the words of the prophet might also be accommodated to Christ's healing the sick, and in that sense be said to be fulfilled or verified. Besides, it

should be considered, that Christ's sufferings have obtained for us our temporal, as well as spiritual mercies; our bodies, as well as our souls, are healed by his stripes. His wearisome labours in going about to do good and heal the sick, and his tender compassion for them, might also, in some sense, be termed his taking and bearing their infirmities. All the sufferings in his life, as well as at his death, were for our sins, and were a part of the price, by which all our mercies were purchased for us.

The words of the apostle, which have just been mentioned, are a strong proof, that the burden of our sin and guilt was laid or charged upon Christ, and borne by him. "Christ was once offered to bear the sins of many; but to them that look for him, he shall appear without sin unto salvation." When he was *offered* as a sacrifice, our guilt was assumed by him, the punishment, due to us for sin, was inflicted upon him, and borne by him. But at his second coming he will appear *without sin;* that is, without bearing our sins, as when he was offered or sacrificed for them. Christ was always without sin in himself. But, when he was offered for us, the burden of our guilt and punishment lay upon him. But by satisfying the penal obligation, he was under, he freed himself from this burden; he bears it no longer. So that at his second coming he will appear, not only without sin in himself, but also without bearing the guilt and punishment of our sins, as he did, when he was offered, as a sacrifice for them. This seems to be the obvious sense of the apostle's words. What could have been said more fully in point?

This last passage, which we have been considering, suggests to us another important topic of argument, often mentioned by the apostles; and that is, that Christ suffered and died, as an atoning sacrifice for sin. "He gave himself for us an offering and sacrifice to God. Christ our passover was sacrificed for us. Through the eternal Spirit he offered himself without spot unto God. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

A sacrifice has been defined by some, "a thing devoted to God." But the most important, essential, and discriminating properties of an atoning sacrifice are wholly left out of this definition. Both the Hebrew and Greek word for a sacrifice signifies *a slain victim.* In sacrifices for sin the shedding of the blood was necessary. Without it there was no remission. A sin-offering was a victim slain, and offered to God, to make atonement for the sins of the person, for whom it was offered, that so his sin might be forgiven, or not imputed to him.

In these sacrifices under the law the victim was represented, as substituted in the place or stead of the persons, for whom it was sacrificed, and their sins and guilt were represented, as transferred to the victim, which must bleed and die instead of the sinners, in order to make atonement, and obtain forgiveness for them. The sin, the criminality, the fault, was never imagined to be infused or communi-

sated to the victim; but the guilt and the punishment, belonging to the transgressor, were represented in a type, as transferred to his substitute, who is therefore said to *bear the sins*, that were typically laid upon him. See Levit. xvi. Here was a striking representation of vicarious guilt and punishment.

Now, what was represented in the typical sacrifice, was done in truth and reality in the sacrifice of Christ. Though our sins were not infused into him; though the blame-worthiness, implied in sin and inseparable from it, was not communicated to him, nor was God displeased with him; though his beloved Son was never more the object of the Father's complacency, than when he was offered to bear the sins of many; yet the guilt and punishment of sin, the obligation to satisfy justice, by bearing the curse of the law, was transferred; assigned to him, and taken upon himself, as our sponsor, and thus, as Paul says, He *put it away*, or abolished the penal bond, which we were under, by the sacrifice of himself.

To evade this argument, it has been said, "that Christ is termed a sacrifice for sin only in a figurative sense, and in allusion to the levitical sacrifices." But what reason have we to give any credit to unsupported assertions? We may say with more reason, that the expiatory sacrifices under the law were such only in a figurative sense. For they were but figures, shadowy or typical representations of the sacrifice of Christ, the only true, real, and substantial propitiation. "The doctrine of the apostle," says Bishop Butler, "is plainly this, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ, and not that this was an allusion to those." The priesthood sacrifices and atonements of the law were but figures of the priesthood sacrifice and atonement of Christ, who was the substance or original, of which the others were only patterns, or typical representations.

There were indeed eucharistic sacrifices, or thank offerings. These might be unbloody. In allusion to these, Christians are exhorted to "present themselves to God *living sacrifices*; to offer to God the *sacrifice* of praise, which is the fruit of their lips, giving thanks to his name; and not to forget to do good, and communicate, for with such *sacrifices* God is well pleased." But the nature and design of these are entirely different from atoning sacrifices. The sacrifice, by which Christ made atonement, necessarily required the shedding of his blood, and bearing our sins, and the curse of the law, on the cross. Without this our guilt must still have remained upon us.

We have the testimony of the apostle Paul again to the point in hand, "God hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him." The expressions are figurative, but the general purport of the passage seems obvious enough. To this purpose "*God made Christ to be sin for us*," the guilt and punishment of sin were laid upon him, and borne by him in our stead, *though he knew no sin* in himself, "*that we might be*

made," or become " *the righteousness of God ;*" that the righteousness of Christ, which is the righteousness of God, might become ours ; given and imputed to us by God, that so we might be accepted, as righteous *in him*, by virtue of *our union to him*, or by the merit of a righteousness *inherent in him*, but placed to our account.

If this be the meaning of the text, it is a direct and decisive testimony, that our guilt was transferred to Christ, as the ground of his sufferings ; and that we are justified by his righteousness *imputed* to us.

But many take the apostle's meaning to be, that God made Christ to become a *sin offering* for us, that we might be justified by his righteousness. Now it has already been observed, that the sin offering is represented, as bearing the guilt and punishment of the person, for whom it was offered. Therefore Christ's being a sin offering for us supposes, and proves the imputation or transferring of our guilt to him.

Farther ; the Scriptures teach us that we are reconciled to God by the death of his Son ; that we have redemption through his blood, the forgiveness of sin ; that the Lord imputeth not sin, but imputeth to believers righteousness without works of their own. Now it seems inconceivable, that the merit and death of Christ should be any reason or motive with God to be reconciled to sinners, who had offended him, unless it be considered, as a satisfaction for their offences. The death of Christ turns away God's anger from sinners, or prevents their punishment, though justly deserved, because God's holiness and justice, his love of righteousness and hatred of wickedness, and his regard for his own rights and honour, and for the interests of his kingdom, are as much exercised and expressed in the vicarious sufferings of their sponsor, as they would have been in the punishment of sinners. If those moral truths (as some speak) which are manifested in the punishment of the guilty, are manifested in as strong a light in the sufferings and death of Christ in their stead ; then the punishment of the guilty no longer appears to be necessary. Nothing stands in the way of their being pardoned, and of their recovering peace with God. But, unless Christ be considered as the sponsor of sinners, making satisfaction for their sins in their stead (which evidently supposes that their guilt or penal obligation has been transferred to him) how can it be reconciled with our clearest and surest notions of the justice of God, for him to inflict on Christ the punishment of sin, the curse of the law, *for sin*, *for our sin*, when it was not supposed to be due to him for any sin in him, or imputed to him. This seems so far from declaring the righteousness of God, that to me it appears inconsistent with righteousness, and destructive of the foundation of all moral truths. I must frankly own that I cannot conceive, how the death of Christ can be a reason or ground of God's being reconciled to us, unless it were considered, as a satisfaction of divine justice for our penal debt ; nor can I conceive, how our debt could be satisfied for by the suffering of our sponsor, unless our obligation to make

penal satisfaction, (in order that the ends, for which the punishment of sin is necessary, may be answered) were transferred to Christ; that is, in fewer words, unless our guilt were *imputed* to him. If those, who deny such imputation, can rationally or intelligibly make it appear, that God's love of righteousness and hatred of sin are expressed by his treating his own Son, as if he had been a sinner, by inflicting on him the curse of the law, which is due only to sin, when it is supposed, that there was no sin or guilt charged upon him; and that this is a good reason for God's being reconciled to sinners, showing him to be just in justifying them; we will readily attend to them. But, I must confess, this is beyond my weak understanding.

But we are told that the Scriptures do not say that God is reconciled to us, but that we are reconciled to God by the death of his Son. God shewed himself reconciled to us by sending his Son, to reconcile us to himself.

I answer. Though God was not reconciled to sinners previously to his appointing the Mediator, to make atonement for sin; yet he had a kindness, a pity for them; was willing to be reconciled to them in a way consistent with his own honour and the interest of his kingdom. And he sent his Son, to do what was necessary to prepare and open a way for their being pardoned, and received into his favour. This he did by bearing the guilt and punishment of their sin, as their sponsor.

Nor is there any weight in the observation, that the Scriptures do not say expressly that God is reconciled to us by Christ. For in the common language of the Scriptures, our being reconciled to God means the same thing. When Paul says, we are reconciled to God by the death of his Son, he evidently means, what he had expressed in the next foregoing verse, that we are justified by his blood. And he has again explained our reconciliation to God, as importing his not imputing our sins to us. "God was in Christ reconciling the world to himself, not imputing to them their trespasses." In the same manner the phrase is to be understood, when the lords of the Philistines, speaking of David, said, "Wherewith should he reconcile himself to his Master," i. e. reconcile Saul to him, regain his favour, "should it not be with the heads of these men?" The word bears the same sense in Mat. v. 24, "When thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, go thy way, first be reconciled to thy brother," i. e. reconcile thy offended brother to thee. The word bears the same meaning also 1 Cor. vii. 11.

It has been observed before, that we were redeemed, or ransomed from death by Christ, by his blood, by his dying for our sins, receiving the wages, the just punishment of sin, *for our sins*, bearing the curse of the law in our stead; which necessarily implies that our guilt was transferred to him, and borne by him.

It may also be added, that since the wages of sin, or the curse of the law, was not due to Christ on his own account, it

would be contrary to our clearest notions of justice, for him to bear the curse and punishment of our sins, unless our guilt, or penal bond, had been taken upon himself. If it be said, that Christ, though not subject to guilt, might yet justly bear the curse, since he was willing to bear it; I answer, Christ was willing to be our sponsor, and as such to make satisfaction for our sins, for which he became responsible. But he was not willing to suffer the punishment of sins, the guilt of which was not imputed to him. Nor ought any one to be willing to be punished for sins, for which he is in no way responsible. For no one ought to be willing that injustice should be done. If we should suppose a person willing to suffer punishment, which was on no account due to him; this would not render the inflicting of such punishment less unjust, but it would render the sufferer accessary to the injustice.

In short, I cannot see how the sufferings of the Son of God, the Holy One and the Just, sufferings greater, than man ever endured, can be reconciled with the justice and goodness of God, or declare his righteousness in the forgiveness and justification of sinners, or answer the ends, for which punishment of sin is necessary, or be any reason, why God may forgive and be reconciled to sinners; unless we admit, what seems to me to be the plain, obvious doctrine of the Scriptures, that our guilt, our penal obligation, was taken upon himself, and that he suffered for our sins, and in our stead, punishment equivalent, in the divine estimation and acceptance, to what was due to us for sin.

I have now, dear Sir, exhibited as plainly as I could, what seems to me to be the scripture doctrine of the atonement. I have endeavoured to express my ideas intelligibly, and with precision. My proposed brevity would not allow me to enlarge in illustrating the proofs, which have been adduced, nor to introduce several other topics of argument. This, I imagine, was not expected, nor desired. I know there are shrewd objections to this doctrine. But, if it appear to be agreeable to the Scriptures, a Christian need not be much moved by them, though he should not be able fully to solve all difficulties, by reason of the weakness of his reason, and the narrowness of his views. But a brief answer to some of the most common and considerable objections, I have met with, may be attempted, perhaps, in another epistle. In the mean time I shall remain your friend and humble servant, with much respect and affection.

A Christian of the Ancient School.

Miscellaneous.

ON THE STATE OF LITERATURE IN NEW ENGLAND.

(Concluded from p. 524.)

We have seen that some of the changes, which have lately taken place, wear a favourable aspect. There are many things, however, less promising than could be desired. Science may even in this favoured country be

surrounded with cypress, rather than decorated with myrtle, or with laurel. She may well mourn that so many obstacles are yet to be overcome, that so many advantages, as might here be enjoyed, should be neglected and despised; that in a land remarkably blessed with respect to soil and climate, a land proverbial as the dwelling place of liberty, she should be slighted when put in competition with the most unworthy pursuits, and the basest gratifications. Thus reflecting, we are insensibly led to inquire, why the interests of learning are not in a more favourable state.

Might I be permitted to use language moderately figurative, I should say, that the first thing under this head, which strikes an observer, is, that the religion of the country is exceedingly unfavourable to literature. This may appear an odd assertion; but I trust it can be shown, that the god, who is the object of this religion, is a being the most sordid and base, and that he has the complete possession of the hearts of his votaries. His name is Mammon. Though covered with some disguise, and denying his real name, his footsteps are every where traced, and his worship every where offered. In the mechanic's workshop, behind the merchant's counter, in the farmer's granary, and the lawyer's office, no less than in the sumptuous edifice, and the more princely dome, his altars are erected; to him daily sacrifices are made; to him matins and vespers are chanted; to him many a fervent prayer is indited by the heart, if it does not escape the lips. Scarcely the image on the plain of Dura received more implicit homage, or more unqualified adoration. There certainly were Three Worthies, and there probably were many humble and unnoticed Jews, who disdained to bow down to the golden god; so now, it is to be hoped, there are some exceptions to the prevailing system of idolatry; an idolatry which is totally at war with the liberal expansion, and the vigorous efforts of a free mind; which paralizes every noble attempt, and extinguishes the fire of genius.

To speak in plainer language, that state of society cannot be favourable to the interests of science, in which money is so generally considered the great essential of excellence, as it is at the present time in this country. Since the revolution there has been a remarkable influx of wealth, and as remarkable an increase in elegance and taste; taste, I mean, in eating and drinking, and in destroying time. He, therefore, who can appear to be the richest man, will find little difficulty in gaining notice and honour. It cannot be expected that there should be many worldly inducements to sedulous study, and the prosecution of difficult attainments, when the fortunate speculator, or even the lucky gambler, can appear in society to much better advantage, and receive more universal attention, than the most finished and laborious scholar. It has even become a maxim, that if a young man of a liberal education has no more flattering prospects with respect to money, than others who have not enjoyed his advantages, he has gained nothing as a recompense for his

time and labour. It is true that all men do not join in this estimation. Those who are possessed of judgment and principle rarely agree with the world in its opinions. But I speak of that as a maxim, which is so received by mankind in general. Nor are talents always buried under this discouragement. The pen of a Johnson sometimes ransoms its owner from oblivion and contempt: It sometimes raises him on high at once, and gives him, from his elevation, to command respect with silent, yet irresistible authority. But how many, possessed of similar mental endowments, sink before they have opportunity to display their powers, merely because that favour and support, which is due to merit, is denied them, and transferred to coxcombs, and blockheads.

Nearly allied to the love of money, and a thing which springs from its indulgence, is extravagance in living; a trait in the general character, which is also very injurious to the cause of learning. That this has increased to an alarming degree for a number of years past, is a matter entirely without debate. It is known and lamented, by every sincere friend to his country, and to happiness. The fashion in this particular throws many obstructions in the path of knowledge, and encumbers the traveller with many difficulties. Numbers of those who, from their habits of industry and economy, and the necessity of improving their advantages, would bid fair to become the best scholars, are not unfrequently discouraged from attempting to procure a public education, on account of the unavoidable expenses attending it. For the same reason, many, when they first enter from the College into the world, with the hope and design of pursuing science, find themselves obliged to abandon their books, and bestir themselves with not a little activity to acquire property sufficient to maintain a decent appearance among their fellow men. It is also to be regretted, that at the same time that extravagance is encouraged, extreme parsimony is used with respect to the means of education. Many a father would grudge a petty sum to be laid out in books, while he would think his son acting a manly part, if ten times as much were spent in costly dress, or frivolous amusements. No spirit which exists among men is so niggardly, when money is to be expended for any good purpose, as the spirit of extravagance.

On the heels of profusion always tread dissipation and vice. That these are the enemies of all laudable endeavours, needs not to be proved. Yet these baleful evils have stalked over the land with a giant stride, captivating and enslaving the youth, the flower of our country. It is owing to the firm resistance, and the paternal watchfulness of good instructors, that they have not ruined the more important seminaries, even in New England, where the most manful opposition has been made. Pleasure and study can have no union; they cannot even coexist in the same person. By pleasure is intended that round of sensual gratification, and that affectation of happiness, so common among the empty, and the

licentious, which have conspired to usurp so deceitful a name. The mind which has once acquired a fondness for riotous mirth, and which has condescended to degrade itself by unworthy indulgence, cannot relish a confinement to faithful application, nor endure the stillness of academic bowers.

Some inconveniences of no small magnitude arise from the infancy of our country. Literature has here never been pursued, as the employment of a whole life. That a young man should addict himself entirely to scientific pursuits, regardless of pecuniary concerns, would be esteemed a thing entirely new; and many of his acquaintance would be ready to cry out, that he was beside himself. Indeed, few who have any desire of learning could possibly afford to live without some productive business. Scarcely does the student begin to make progress in the labours of the mind, before he is interrupted by the deficiency of his purse, and diverted from his contemplated advances in learning, by the near approach of the horrors of penury. The time is much to be desired, when individuals, who are fond of study and retirement, may be possessed of such a competency, as to leave the getting of money to others, and devote themselves to science entirely; or when private munificence shall have made provision for the encouragement and support of those, who are disposed to be useful, without engaging in the bustle of the world. Then may our country produce men not suffering in a comparison with the first of the human race, if, indeed, we cannot, in a few instances, now make that boast, under all our discouragements.

The circumstances which make it necessary that a student should leave his books, and engage in active life, lead him into such habits as almost of course preclude him from any farther prosecution of his studies. There are some such exceptions as Dr. Johnson, that eminently learned civilian, of whom Connecticut may well be proud. But it is much to be wondered at, if the mind, which has been employed in drawing declarations, and making out fee-bills, for years, should be capable of expanding so as to delight in the higher branches of learning. Those who are eminent in a profession, are usually crowded with professional business; and those who are not, are obliged to submit to inferior drudgery. In either case, the man seems too much trammelled to think of excelling in scientifical pursuits.

Besides, there is little encouragement to literary performances of our own countrymen, after they are accomplished. Perhaps not a single meritorious work of genius, written by an American, has met with a liberal patronage in the United States; though the vilest productions which Europe disgorges, have been purchased with avidity. While this is the case, it cannot be strange that, rather than strive after excellence, where there is so much reason to despair of obtaining either honour or support, young men should apply themselves to pur-

suits of better prospect, in which, though their talents may be hidden, they can keep themselves from poverty and want.

The spirit of the times may also be seen in the slender support which is given to instructors of youth. It is not an uncommon thing for music masters, mountebanks, and dancing masters to receive triple the pecuniary support that is given to young gentlemen of the best hopes and most unblemished characters, who have spent all their property in gaining their education, and who have under their care the children of the ablest, and every way the first men of the land.

An opinion has likewise crept abroad, that whatever is not dazzling, is to be regarded as of little importance; an opinion not only groundless and false, but very unfavourable to useful and patient investigation. If we search for men who have most extended the boundaries of science, and who have performed such essential services, as to deserve the appellation of benefactors of mankind, we shall not find them among those who made the most noise and uproar in their day, who glittered and dazzled for a time, and behaved as though, like Atlas, they bore the heavens on their shoulders. It is not an unsound maxim of Horace,

"*Nil sine magno*
Vita labore dedit mortalibus."

"Human life has granted nothing to men without great industry." Those trees which are to stand for ages, are slow and imperceptible in their growth, while the mushroom springs, and withers, in a day. Constant and persevering exertions in the cultivation of the mind, as in that of the soil, seldom fail to produce some correspondent effects; while the desultory efforts of those, who make haste to be eminent, are without force, being made without any well digested plan. Yet it is common in this country to ridicule that industry in literary pursuits, by which every thing valuable is attained, and that attention to common things, and common sense, by which men are principally benefited. A striking instance of this, is the manner in which a very valuable member* of the community has been treated by some of his fellow citizens. That the gentleman, to whom I refer, has rendered much assistance to the youth of our country, no person will have the injustice to deny; & surely it reflects little honour on any person to stigmatize endeavours to make the education of youth easy, as a pursuit unworthy of the most exalted talents, and the most benevolent heart. It is by attending to the things of ordinary life, that Count Rumford has performed such acceptable services to the world.

I shall mention but one more cause unfriendly to learning, though the catalogue might easily be enlarged. It is the influence of party politics. Such is the unhappy state of our country that the clamours of partisans excite more attention, than the calls of utility, or even of necessity. There is now

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* Mr. Webster.

found to be a summary way of rising into consequence. It seems that wisdom to decide, and vigour and integrity to execute, are not now numbered among the qualifications of a politician; but they are supplanted by confidence to assert, and impudence to persist. The candidate for distinction joins himself to a party, or, in more philosophical language, to a sect, and labours without hesitation and without respite, to make himself acceptable to the people, or the great men under whose banners he enlists, or both. If assiduity and zeal could insure success, he would be little likely to meet with disappointment. In the mean time, his passions take side, and carry on through affected regard for the public, what he at first engaged in through motives of private interest. Thus the vigour and sprightliness of youth, instead of being improved in such a way as to be useful to mankind, and pleasant as well as profitable to the possessor, are wasted in frivolous debates, and local animosities. Not to mention, that a mind under the influence of passion and selfishness, diminishes as to its capacity, and becomes less and less capable of being wisely directed, till its powers are spent in bootless conflicts with enemies whom it would be no honour to vanquish, or in the service of men, who have little regard for the instrument, if the end is accomplished.

In this enumeration of things favourable, and of those unfavourable to literature, in New England, it has been my intention to remark upon those only which are particularly observable at the present time. There are others which have operated ever since the country was settled. Such for instance is that prominent one, the auspicious influence of the clergy; whose general and uniform character has been that of friends to freedom of opinion, and of every thing which tends to increase real knowledge. But the time would not permit a particular discussion of all the topics which present themselves.

On the whole, then, it seems, that there is little encouragement offered to the student in this country. Save the tranquillity of his own mind, the consciousness of having improved his time as he ought, and the hope of doing some good, he can have little to stimulate him to action, or inspirit him in his arduous undertaking. These motives are sufficient, it is acknowledged, where, on account of external circumstances, they are not debarred their natural influence; but, among men in general, something more strongly felt, and more easily grasped at, is needed.

To tell what remedies may possibly be applied, would require experience and information which the writer cannot pretend to possess. There appears no difficulty, however, in deciding, that a change in the public opinion, with respect to the importance of learning, must take place, before any very salutary alteration in common practice can be expected. Till this shall be done, it is hard to say, what subordinate changes may be wrought, and what smaller advantages gained. Without

dispute, there is wealth enough in the community to do all that can be done by liberal endowments. Whenever men shall feel as generously disposed towards colleges, and the votaries of science, as they now do towards theatres, and parties, learning will be encouraged, and the labours of the student amply remunerated.

After the cursory view which has been taken, it is a natural subject of inquiry, what are the duties especially incumbent upon the friends of science, in order that her interests may be best promoted? To this purpose it would probably have no small efficacy, if they were uniformly to exhibit themselves as the friends and advocates of virtue. The truth is, that numbers among the great body of mankind are not a little afraid of learning; & perhaps, if the affair is canvassed, their suspicions will not be found entirely destitute of plausibility. They have seen splendid talents, and high literary attainments prostituted to feed selfishness, to pamper pride, to flatter wealth and power, to corrupt and destroy mankind. They have seen the mind of man, that of Mr. Hume for instance, irradiated by genius, and enlarged by study and contemplation, labouring to invalidate evidence, and obscure truth, to "darken counsel by words without knowledge," and to envelope the whole moral world in gloom. They have seen the same mind employed, in exciting and stimulating the passions, and in extending the means, and improving the manner of their gratification. They have seen reason dethroned, virtue depressed, and every evil lust exalted to uncontrolled dominion. Even poesy, a nymph of celestial origin, they have seen made subservient to the basest purposes, and the most unhallowed pollutions. All these things, it is true, can be proved to be abuses of what is a real blessing: but ought not the character of learning to be retrieved from the infamy which would, not unnaturally, cling to it, from the conduct of its professors? And ought it not to be a matter of special attention, that it should be practically shown to be favourable to peace, harmony, and love among men, and sincere piety towards God?

There is another practical influence, of no small importance to the happiness of our country, which literary men may possess. I refer to the influence which would result from vigorous exertions to support and preserve the institutions of New England. In this secluded corner of a corrupted world, the seeds of happiness were sown by exiled Christians, of whom the Eastern Continent was not worthy; and by the goodness of Providence the seeds took root, and produced a plentiful harvest. Here liberty and law have walked hand and hand, shedding around them a shower of blessings. The man who can assist in repelling the dangers which threaten the destruction of these things, will confer a high obligation on mankind.

The spirit of infidelity and of hatred to the truth has been long lying in wait to lay sacrilegious hands on all that we have most reason to esteem precious. As to the triumph of party, it is all

of little significance, when compared with the importance of our schools, our churches, the family instruction and subordination which have prevailed, and the general manners, which cannot have a more happy designation than that of steady habits. Tho' these have been made a subject of reproach by our enemies, let us count them our glory. While possessed of these we need not fear the deprivation of liberty. There is also something truly noble in being engaged in defence of truth. Such a champion, as a Wilberforce, claims an elevation in the view of judgment and conscience, compared with which thrones and diadems are the dust of the street.

Before this subject is dismissed, I would mention one inducement which young men have, at the present time particularly, to engage with ardour in the pursuit of literary knowledge. It is, that they may be fitted for usefulness in the world, and yet retain the situation of private men. The state of politics in the American Union is lamentable, and the prospect lamentable, far as the eye can reach. The prevalence of intrigue, and of electioneering for public office, will of itself prevent the most worthy persons, in ordinary cases, from being elected. And the most natural result of the process is, that the tenure of office should be irksome to all who are possessed of firmness and integrity, and sought only by those who can barter conscience to the highest bidder. The clamours of party threaten in future to drown the voice of wisdom, and the most vociferous bawler is likely to be esteemed by many as the most meritorious man. In such times, when "the post of honour is a private station," it is the part of prudence steadily to maintain a fondness for private life; to retire with books and friends, and make it the constant design to be actively, though silently, engaged in something which may benefit mankind.

C. Y. A.

Selections.

ON SELF-DECEPTION, FROM THE CASE OF JOHN THE BAPTIST'S HEARERS.

When John the Baptist preached repentance, we are informed in Scripture, that "Jerusalem and all Judea, and also all the region round about Jordan, were baptized of him, confessing their sins." Each individual of this vast multitude, made, in words at least, the due confession of his iniquity. How came it to pass that repentance and confession of sin were at this time so general among the Jewish people? The doctrine of repentance, it seems natural to suppose, must at all times be unpopular; for to repent, even in the lowest sense of the word, implies an acknowledgment of having done wrong: and is the bulk of mankind disposed to this admission? Surely men may be

converted to any sentiment more easily than to this. Let us then inquire how it probably came to pass that so great a multitude made profession of repentance.

There is a certain fashion in religion. Men follow the stream. Does an extraordinary preacher appear? How many fly to hear him, and (what is more remarkable) how unanimous are they in his praise! They will hear perhaps the most obnoxious truths from his lips, and will become professors of those doctrines by which they themselves are condemned. For they feel complacency at the thought of agreeing with the preacher, and do but imperfectly consider what he says: they do not at least perceive all the bearing of his doctrines; they do not follow it out into all the practical consequences to which it leads. This unquestionably is a common case in our days; and probably this also was the case at the time of the preaching of the Baptist.

But did John compliment with the name of true penitents the multitude of persons, who came to be baptized by him, and to confess to him their sins? Was he satisfied with having a large audience? Did he judge, that because they heard him gladly, they were therefore pardoned and accepted by God, and were true disciples of the Saviour? Far from it. He sharply rebuked many of these professed penitents; for, "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth fruits meet for repentance."

We may deduce from this passage a most important lesson. We may learn from it that baptism is nothing—that confession of sin is nothing—that the profession of repentance is nothing, unless there be added fruits meet for repentance. Though a man should have eyes which stream all the day with tears; though he should talk much of his baseness and unworthiness; though he should profess the same faith with the sincerest saint; though he should at the same time talk most earnestly of forsaking his sins; nevertheless if he does not in truth and in fact forsake them, he is nothing. It is not the *profession of repentance* which is required of us; but *fruits meet for repentance*.

Ch. Ob.

VERSES FROM THE ARABIC.

(By Ibrahim Ben Adham.)

RELIGION's gems can ne'er adorn
The slimsy robe by pleasure worn,
Its feeble texture soon would tear,
And give those jewels to the air.
Thrice happy they who seek th' abode
Of peace and pleasure, in their God!
Who spurn the world, its joys despise,
And grasp at bliss beyond the skies.

PETER'S REPENTANCE.

I, ONCE a rock, became a wavering reed,
And though forewarn'd, thrice my dear Lord denied.
He turn'd and look'd—my heart o'erwhelm'd with shame,
In bitterest anguish for his mercy cried.
The bruised reed his mercy would not break,
But hastened to me early from the grave;
And twice he bade me feed his sheep, and prove
That I did love him most who most forgave.

Ed. Miss. Mag.

Review of New Publications.

A TRACT.

Genuine Religion the best Friend of the People; or the influence of the gospel, when known, believed, and experienced, upon the manners and happiness of the people. Intended as a proper present from the rich to the poor, and from ministers to the families under their charge. By ARCHIBALD BONAR, A. M. Charlestown. Howe. 1807. pp. 48.

THE review of *a tract* may be thought a singularity. But when we consider the extensive circulation and influence of this species of publication, and how exceedingly adapted it is to communicate instruction, we judge it of sufficient importance to merit the most respectful notice of reviewers. Many a cumbrous folio might be named, which is far less valuable, and less fitted to do good, than the pamphlet now under review. One of the arguments, by which the present Bishop of London recommends the distribution of tracts, has much weight. "It appears, says he, that this is the very mode made use of by the adversaries of our religion, in order to undermine and destroy it. They consider small tracts of infidelity, as the best and most effectual method of disseminating irreligion among their readers and admirers; and accordingly, have employed their talents in composing, and all their industry in dispersing them over the world. Let us, then, endeavour to foil our enemies at their own weapons, which will surely prove more successful in the hands of truth, than in those of error."

Facts abundantly prove that this is an easy, cheap, and inoffensive way of doing good; that it is more extensive in its use, and more likely to succeed, than almost any other. Accordingly it becomes a matter of great consequence, that tracts be *well written;* that they contain pure evangelical truth, and be plain, striking, comprehensive, and entertaining. It is specially important, that readers should find in tracts the way of salvation through Christ clearly elucidated. In this respect, those in circulation are, generally speaking, partly commendable, and partly defective. They exhibit many things of an evangelical cast. They mention Christ, grace, regeneration, and salvation, as the great things of religion. They are suited to awaken, convince, and guide sinners, to comfort the poor in spirit, and to animate believers in duty. But there commonly appears, in a higher or lower degree, one defect. The peculiar nature of regeneration is not pointed out with sufficient clearness. The characteristics of true religion are not sufficiently distinguished from the characteristics of that false, delusive religion, which leaves the soul destitute of holiness. The difference is not clearly pointed out between true Christian experience, and that experience, which will easily coalesce with unsanctified nature.

A religious tract, which professes to teach the way in which

sinners are freed from the curse of the law, filled with light and comfort, and interested in the great salvation, should, with utmost care, describe the temper, with which sinners believe in Christ. That faith ought to be explained, which is the gift of God, the fruit of sanctifying grace. It should be represented, as essential to the believer's character, that he cordially approves both the precept and penalty of that divine law, which the Saviour loved and honoured; and that he unfeignedly justify the holy administration of God; saying, "thou art just when thou speakest, and clear when thou judgest." Without unreserved approbation of the righteousness of God in the moral law, we cannot receive pardon and salvation, as *of grace*.

The peculiar nature of Christian consolation and joy, as well as of faith, ought to be described. The joy, which persons may derive from the belief, that their sins are forgiven and their happiness secure, is not the first and highest joy of the newborn soul. Genuine Christian joy arises from a new and spiritual discovery of the excellent character and government of God, particularly from a clear view and sincere admiration of that most glorious and amiable display of his moral perfections, which is made in redemption by Christ. Such joy may be properly denominated, *joy in the Lord*. On this point the excellent tract before us is not wholly unexceptionable. When speaking of the comfort and holiness which are the effects of regeneration, the author says;

"The Spirit fills them with peace and joy, by bearing witness, that God hath accepted them through his beloved Son; that his anger is turned away; that he hath adopted them into his family, and given them not only the honourable title, but all the inestimable privileges of children.—— Thus through views of God, as a reconciled Father, through the prospect of immortal joys, and through noble elevations above this miserable world, they go on their way rejoicing."

To readers in general the joy of the true convert is not in this place clearly distinguished from the joy of the deluded enthusiast, or the self-righteous pharisee. We would not expunge from the list of a Christian's consolations a humble hope, that God's anger is turned away, that he is accepted of God through Christ, adopted into his family, and entitled to eternal glory. But it is demonstrable, that this cannot be his principal consolation, and that his purest, divinest joy always depends on direct apprehensions of God's moral excellence.

In other parts the author of this pamphlet describes the work of the Spirit in a more discriminating manner, and declares, "the wide difference between those self-abasing convictions of the Spirit, which are connected with salvation, and the remonstrances of natural conscience in unrenewed men."

For variety and importance of matter and excellence of style, we remember not to have seen any tract comparable with this. Part I. exhibits the nature of religion, doctrinal, experimental, and practical. This part is divided into three chapters; the first, on the principles of religion; the second, on the experience of religion; the third, on the practical influence of religion.

Part II. shows the importance of religion to the usefulness and happiness of the people. Part III. describes the means best calculated for promoting the knowledge and spirit of religion.

The following extracts afford useful specimens of this tract. While recommending the duty of religious meditation in retirement, the author writes thus;

"The want of religious knowledge, and habitual neglect of serious consideration, proves the ruin of thousands. What real or persevering religion can be expected from an uninformed, undisciplined, unthinking mind? And how unavailing must be all the means of grace, if men will not allow themselves leisure to examine their real state before God, to ponder the things which belong to their salvation, and to meditate on the all-important doctrines, promises, and precepts of Scripture? Some attention is necessary to give the objects of sense their full force; these are ever present, and their influence is powerful; but of what is unseen and everlasting, a more fixed recollection is indispensably necessary: this, in some measure, removes the distance between heaven and earth; brings spiritual objects near to the believing, reflecting mind; increases that faith which is the substance of things hoped for; and derives from these unseen realities, far nobler joy than can be obtained from the most inviting pleasures of sin.

"Retire, therefore, by yourselves, into the fields or the closet, to meditate on heavenly themes; contemplate what hath been, what is, and what shall be hereafter. Mark the ways of Providence; and trace, with admiring acknowledgment, the doing of the Lord to yourselves, your family, and your kindred. Look forward to future, but certain and approaching scenes: an expiring world, a general judgment, an unalterable state. How must these solemn prospects moderate your eagerness for the passing fashions of the world, and quicken your progress towards Zion. Meditate on heaven, as the land of rest, and the sure inheritance of all the redeemed; contemplate their joys and their employments, and long to be united with the just made perfect, and with the innumerable company of angels. Above all, let the meditations on God the Redeemer be sweet unto your thoughts. Contemplate your heavenly Father's mercy and faithfulness, his infinite glory, and his condescending care. Look unto Jesus, the author of eternal redemption: admire his transcendent excellence, his sufferings and triumphs, the blessings he hath purchased, the mediation, he now accomplishes, and the happiness prepared for all his followers."

The following observations, found in the concluding address to parents, are very impressive.

"Too many parents, in the inferior stations of life, foolishly suppose, that if they can procure food and raiment for their children, they have sufficiently discharged their duty, and that their early days are far more usefully employed in earning a little pittance, than in learning to read the Scriptures.

"Cruel parents! is it thus you care for the souls of your offspring? Is it thus you prepare them for acting an honourable part in life? And is it thus you fortify them against the dangerous temptations of an ensnaring world? How false have you proved to your trust! and how regardless of the divine requirements! Your children are uneducated; and are likely to remain unprincipled through life: they will soon be beyond the reach of your instruction, under the dominion of others, and engaged in the service of their masters; may it not be feared, that there they will act a wretched part, until their intemperance, dishonesty, and fraud, are detected, and they themselves loaded with infamy and disgrace? To you, their parents, will be greatly owing their vices, and their miseries. You taught them not, in early days, to dread the path of the destroyer: you implanted not in their early minds the seeds of religious knowledge; nay, you cruelly unfitted them for acquiring that knowledge, by withholding from them the blessing of education."

The careful and devout attention of parents to the follow-

ing directions would greatly assist them in the religious education of their children.

"For fulfilling this duty, by a method easy to yourselves, and advantageous to your family, let me recommend to your attention the venerable Assembly's Catechism. It contains a valuable and comprehensive summary of the Protestant religion: in it the sublime doctrines of Christianity, its glorious privileges, and its pure precepts, are stated with accuracy, arranged in order, and expressed in language as plain as the subject will admit. Cause your children and servants to learn this catechism; explain its meaning; and allot proper seasons for examining their progress in the knowledge of Christian principles.

"No season can be more suitable for this profitable employment, and none can be more convenient, than the evening of the Lord's day: you are not then fatigued with labour, nor encumbered by the interruptions of worldly business. That sacred day is appropriated for the purposes of obtaining and imparting heavenly knowledge; its precious hours must not be squandered in the circle of friends, nor in business, nor in recreations: these are allowed in six succeeding days of each revolving week: one day of seven is the day of God; he claims it for his own; he separates it for himself; and wills not that its hallowed joys should be molested or abridged. He commands his people to keep it holy, as a day of peculiar intercourse with heaven; and to seek their delight in those spiritual duties which become the followers of a risen Saviour. Every man, therefore, who bears the Christian name, ought to venerate the Sabbath. But heads of families, in busy or inferior stations, may particularly prize this day of sacred rest; and ought carefully to guard against the misimprovement of its valuable hours. The duties of the closet must neither be omitted nor superficially performed: the duties of the sanctuary, if attended with reverence, will yield sublimest satisfaction: yet let not these exclude the delightful exercises of family instruction and devotion; if these are omitted; if you only are well employed; if the members of your family are not attended to, they will increase, by their bad example, that general profanation of the Sabbath which you so justly lament. Suffer, therefore, the word of exhortation. On every returning evening of that hallowed day, convene your children, domestics, and servants; recommend religion to their attention and esteem; inquire into their conduct, and devotions, during the former part of the day; remind them of what they heard in the house of God; examine if they have committed to memory what you formerly appointed; commend the diligent; encourage to farther improvement; and close this profitable duty with suitable counsels, and with the delightful solemnities of family worship.

Religious Intelligence.

INTELLIGENCE RESPECTING THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 483.)

Extract of a Letter from a Roman Catholic Clergyman in Swabia.

"I FEEL the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread, and am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. As the degeneracy of all outward churches is so great and general, and still threatens to become greater and more general, I comfort myself with this, that the Lord is retiring into the inner temple, and more gloriously building up the invisible church. At least he does not sit idle at the right hand of his Father, nor can he lose his suit: whatever may now be the appearance, he must finally be the gainer. Our duty however is this, to pray more earnestly than ever: let thy kingdom come!

and, Lord abide with us, for it is towards evening. Dr. Sailer, (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: 'Christianity is so firmly founded on its own basis, that after it has outlived the times of persecution, after it has remained unshaken in the age of superstition, it will also outlive this age of infidelity and contempt.' Therefore we cannot sufficiently rejoice, that we are privileged to serve such a Master, who is infinitely superior to all his enemies, who has the victory in his hands, ever since the world has stood, who finally shall put all enemies under his feet, at whose name every knee shall bow and every tongue confess, that Jesus Christ is Lord. Nor shall we be able sufficiently to know and to appreciate all the excellencies of the kingdom of Christ, and the exalted dignity of his person: never shall we be able fully to comprehend the favour and happiness vouchsafed to them who shall be partakers of the kingdom of God through faith in Christ. Would not even our blessed Lord and Saviour himself rejoice to see the fraternal union which subsists between us, the interest which we mutually take in each other, and the sincerity of our wish to see all our brethren become partakers of the same blessings? Yes, Lord! let thy kingdom come, and be extended further and further. May our blessed Lord and Saviour daily more become that which he is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption; yea may he become our all in all, and we fruitful branches in him the living vine. May light and life and love be multiplied in us, and may the peace of God, which passeth all understanding, keep our hearts and minds in the love of God and his dear Son Jesus Christ."

Extract from an Advertisement of the Roman Catholic Bible Society at Ratisbon, to the Christians of that Persuasion throughout Germany.

"*To those who value the Doctrine of Jesus.*

"Dear Brethren and Sisters in Christ!

"It is desirable, that the Holy Scriptures of the New Testament could be put into the hands of many pious Christians at a low price. Thereby they would be comforted in their afflictions, strengthened in their trials, and more preserved from the temptations of the world. Many excellent souls do not find in the public religious instruction that for which they hunger; are also often in the confessional only judged for their outward deeds, without being led to an acknowledgment of their inward corruption, and to faith in the blood of Jesus their Redeemer: if these could read the Holy Scriptures of the New Testament in the quiet time of holidays, their faith in the simple doctrines from the mouth of Jesus Christ would, by the mercy of their Saviour, be thereby enlivened; and the Lord's gifts in the Holy Spirit be quickened in them. They would hear the voice of the Father in their inward part, which leads them to their Saviour, of which Christ saith: 'They shall be all taught of God; and whosoever hath learned of the Father, and receiveth it, cometh unto me.'

"From these considerations has arisen, in the minds of some clergymen, a wish to set on foot a cheap German edition of the New Testament, for the use of many pious Christians, the Repository thereof to be at Ratisbon, in the Ecclesiastical Seminary, as a central place in Germany.

"I hereby give this intelligence to some known confessors of Christ, with a request that they will consider the matter before the Lord, recommend it to him in prayer; and if he is pleased to afford them any opportunity to contribute in any way toward it, that they will not neglect it. Christian poverty and love have accomplished greater things in the world than the power and riches of the world could do.

"O Lord! Redeemer of our souls! Shepherd of the small despised flock! do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way, and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people. If it please thee, let thy holy history, the history of thy childhood, of thy ministry, of thy suffering, and of the victory of the Holy Spirit in the apostles and firstlings of

the Christian Church, come into the hands of thy little ones for their comfort and confirmation."

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Extract of a Letter from a respectable Lutheran Minister in Esthonia.

"As you made some inquiries respecting the state of the Bible in the Russian Empire, permit me now to return you the following answer:—

"Among the poorer classes of our countrymen the Holy Scriptures are so scarce, that perhaps out of 100 families hardly five will be found in possession of a Bible or New Testament.

"The scarcer Bibles are, the more diligently they are read by the people when they can obtain them.

"Throughout the whole province of Esthonia there is a great want of Bibles, chiefly among the Swedish and Esthonian peasants.

"There is in general neither a public nor private institution for the express purpose of relieving this want by a gratuitous or cheap distribution of Bibles, except a few small legacies, which have been left to some churches for supplying the schools with Bibles.

"Many, who are destitute of the Bible, express a great desire after this treasure, which desire is increased, when they find it in the possession of others.

"I have not a moment's doubt, that here a Society of respectable Clergymen and other pious Christians might be formed for the express purpose of spreading the Bible more generally.

"I feel the less hesitation in saying that such a Society might be established, because among the 50 or 60 clergymen in this country, as also among the private gentlemen in Lapponia, several are known to me as men who feel the most lively interest in enlightening the mind, and meliorating the state and condition of their fellow-creatures, by faith in Christ.

"Permit me now, reverend and dear Sir, to accompany this information with a humble petition to the British and Foreign Bible Society kindly to remember the 50 country parishes in Esthonia, which contain at least 15,000 families, and to assist them with a pecuniary aid, in order that the whole Bible, or at least a part of it, may be gratuitously or cheaply distributed to the many indigent persons who are at present destitute of this treasure.

"In the mean while I shall endeavour to form a Bible Society in our parts; and should it please the British and Foreign Bible Society to lend us their generous aid in procuring a fund for such an institution, I have not a moment's doubt, that many gentlemen in our parts would thereby be excited to take an active part in such a benevolent design."

— *Ch. Ob.*

INDIA.

Extract of a Letter from J. Marshman to the Rev. Dr. Green, Philadelphia, dated Serampore, November 4th, 1806.

REVEREND AND DEAR SIR,

You will be pleased to hear that the Lord has not forsaken us; but still continues to own our humble and weak efforts to promote his cause in this land. Within about twenty months past we have baptized nearly fifty of those who once bowed down to dumb idols, the greater part of whom, by their walk and conversation, afford us a degree of pleasure peculiar, perhaps, to persons in our circumstances.

We have, also, the happiness of seeing not a few of them our helpers in the work of the Lord. Had you been present this evening you would have felt pleasure of no common kind, while joining with us in giving the parting benediction to *six native brethren*, going out to carry the news of life to their perishing fellow countrymen.

It will be acceptable to the friends of God and man, with you, to hear that their generous exertions to forward the translations of the Sacred Scriptures into the Indian languages, are not in vain. The Lord is greatly enlarging us in this work, and that in such a manner as leaves no doubt whether it be his hand or not. The New Testament, in *five* languages, is now in the press; the Bengalee, the Hindoosthanee, the Mahratta, the Orissa, and the Sangskrit languages; and translations in *five others* are going forward successfully. Among these the goodness of God respecting

the Chinese, demands particular acknowledgments (when we consider the number of souls interested) in giving us so able and judicious a translator in the person of Mr. Lossar, and in enabling some of the younger branches of the family to make so rapid a progress in the Chinese language and characters, as well as in the originals of the Scriptures, that the most pleasing prospect is afforded of the sacred oracles' being one day, not only wholly translated into that extraordinary language, but of this translation being so fully revised, and compared with other writings, in the language, as shall remove every doubt of its fidelity and accuracy. With the most cordial regards to our honoured Christian brethren with you, I remain, reverend and dear Sir, very sincerely yours.

As. Mag.

List of New Publications.

The Fifth Volume of the Life of George Washington, commander in chief of the American forces during the war which established the independence of his country, and first president of the United States. By John Marshall. 8vo. with maps, &c. Philadelphia, Wayne.

The peaceful Reflections and glorious Prospects of the departing Saint. A discourse delivered in the meeting-house of the First Baptist Church in Boston, March 10th 1807, at the interment of the Rev. Samuel Stillman, D. D. late pastor of said Church. By Thomas Baldwin, D. D. pastor of the Second Baptist Church in Boston. pp. 31. Boston, Manning & Loring.

A Lettter on the subject of Episcopacy, from Samuel Osgood, Esq. to a young gentleman of New York. 31 cents. New York, Collins & Perkins.

An account of the Life and Writings of James Beattie, LL. D. late Professor of Moral Philosophy and Logick in the Marischal College and University of Aberdeen, including many of his original letters. By Sir William Forbes, of Pitsligo, Bart. one of the executors of Dr. Beattie. 8vo. pp. 559. $2,50 in boards. New York, Brisban & Brannan. March, 1807.

Vol. I. of Lectures on the Elements of Chemistry, delivered in the University of Edinburgh; by the late Joseph Black, M. D. Professor of Chemistry in that University, physician to his Majesty for Scotland, Member of the Royal Society of Edinburgh, of the Royal Academy of Sciences at Paris, and the Imperial Academy of Sciences at St. Petersburgh. Published from his manuscripts by John Robinson, LL. D. Professor of Natural Philosophy in the university of Edinburgh. First American, from the last London edition. 8vo. pp. 394. Philadelphia, Matthew Carey.

Vol. III. Part II. of The New Cyclopedia, or Dictionary of Arts and Sciences. By Abraham Rees, D.D. F.R.S. editor of the last edition of Mr. Chambers' Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Price $3,50 for the half volume. After the publication of the 5th volume the price will be $5. Philadelphia, S. F. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

Vol. II. of The Works of the Right Honourable Edmund Burke. Boston, J. West, and Oliver Cromwell Greenleaf. Carlisle, printer. 8vo.

Memoirs of the Life of Marmontel, written by himself. 2 vols. 12mo. $2 bound. New-York, Brisban & Brannan. February, 1807.

An Abridgement of the History of New-England, for the use of young persons. Now introduced into the principal schools in this town. By Hannah Adams. Second edition. Boston. Etheridge & Bliss. 12mo. pp. 188.

The Wanderer of Switzerland, and other poems, by James Montgomery. 1 vol. 18mo. pp. 177. 75 cents, extra boards. Boston: Greenough, Stebbins, & Hunt, and James F. Fletcher.

A Poem on the restoration of learning in the East; which obtained Mr. Buchanan's prize. By Charles Grant, Esq. M. A. fellow of Magdalen college. 8vo. Salem. Cushing & Appleton.

The Village Sermons, by George Burder, in three volumes, containing 65 sermons. Price $2,25. Boston. E. Lincoln.

Letters to a young Lady, in which the duties and character of women are considered, chiefly with a reference to prevailing opinions. By Mrs. West, author of Letters to a Young Man. 1 vol. 8vo. $2,50 bound. Albany, Parker & Bliss.

The Miseries of Human Life; or, the Groans of Samuel Sensitive and Timothy Testy; with a few supplementary sighs from Mrs. Testy. In twelve dialogues. First American, from the 3d London edition. 12mo. pp. 220. Boston, Greenough, Stebbins & Hunt, & Belcher & Armstrong.

Essays in a Series of Letters to a Friend, on the following subjects: 1. On a man's writing memoirs of himself. 2. On decision of character. 3. On the application of the epithet romantic. 4. On some of the causes, by which evangelical religion has been rendered less acceptable to persons of cultivated taste. By John Foster. Two vols. in one. 12mo. Hartford. Lincoln and Gleason.

The Columbian Orator, containing a variety of original and selected Pieces; together with Rules, calculated to improve youth and others in the ornamental and useful art of eloquence. By Caleb Bingham, A.M. author of the American Preceptor, Young Lady's Accidence, &c. 7th edition. 12mo. Boston, Manning & Loring, for the Author. Feb. 1807.

The Wonders of Creation, natural and artificial, containing an account of the most remarkable mountains, rivers, lakes, caves, cataracts, mineral springs, Indian mounds, and antiquities in the world. In 2 vols. 12mo. Boston, John M. Dunham.

Robert Frazier's Journal from St. Louis in Louisiana, to the Pacific Ocean, in one vol. 8vo.

An Introductory Address: a sermon; a charge and right hand of fellowship; delivered October 8, 1806, at the Ordination of Rev. David T. Kimball, over the first church and congregation in Ipswich. Newburyport: M. Blunt. 1806.

Thomas Dobson, of Philadelphia, proposes to publish an elegant edition of the New Testament, with those very full marginal references, known by the name of Canne's Notes. To be printed on a superfine royal paper, with an elegant new type; and will be comprised in one large quarto vol. of about 700 pages; price to subscribers $5. If this undertaking meet with suitable encouragement, proposals will be issued for printing the Old Testament in the same manner.

William Andrews of this town, Proposes to publish, by subscription, the works of William Paley, D.D. arch-deacon of Carlisle; with a Portrait of the author. Containing I. The Principles of Moral and Political Philosophy. II. a view of the evidences of Christianity. III. Natural Theology, or the Evidences of the existence and attributes of the Deity, collected from the appearances of nature. IV. A Charge delivered to the clergy of the Diocese of Carlisle. V. A Sermon preached before the University of Cambridge. VI. A Sermon preached at the Assizes at Durham. VII. Three Sermons on various occasions. VIII. Reasons for Contentment. IX. Young Christian instructed. X. Horæ Paulinæ; or the truth of the Scripture History of St. Paul evinced by a comparison of the Epistles, which bear his name, with the Acts of the Apostles, and with one another. XI. The Clergyman's Companion.—This work will be printed in 4 octavo volumes, of 500 pages each, on a superfine wove paper, and new type. The price to subscribers will be $2 per vol. in boards; $2,25 bound.

J. M. Dunham, of Boston, proposes to publish Sermons by Hugh Blair, D.D F.R.S. late professor of rhetorick and belles lettres in the university of Edinburgh. In three volumes complete from the 25th London edition of 5 vols. To which will be prefixed the life of that venerable author. Price $6 neatly bound and lettered.

Obituary.

MEMOIRS OF REV. DR. JAMES COGSWELL.

[*Extracted from Rev. Dr. Strong's funeral sermon.*]

Dr. Cogswell died at Hartford, (Con.) January 2d, 1807. He was the son of Mr. Samuel and Mrs. Ann Cogswell, born in the town of Saybrook, January 6th, 1720. In his childhood his parents removed to the town of Lebanon, where they remained to their old age, when he took

them to his own house, and most tenderly supplied all their wants, until he was called by the providence of God to commit them to the dust.—This son was early distinguished by a love of science, and a conviction of the truth and importance of the Christian doctrines, which was the occasion of his being selected by his acquaintance as a proper subject for a learned education.

He was admitted a student in Yale College, in the year 1738, and was graduated in the year 1742. Soon after this he became a preacher of the gospel, and was ordained pastor of the first Church of Christ in Canterbury in the year 1744.

In the year 1771, he was dismissed from this pastoral charge, and early in the following year installed pastor of the church in Scotland, a parish in the town of Windham, where he continued until December, 1804. While in this place he received the degree of Doctor of Divinity, from Yale College. Being rendered incapable of public ministerial service, through the natural infirmities of age, it became necessary for his comfortable support, to remove him to the family of his son, Doctor Mason Fitch Cogswell, of this place. This was a comfortable retreat to the venerable parent, and here the Lord hath repaid to him in kind, his filial piety to his own parents in their old age; here he hath been nourished with the most tender affection, which may God reward, until his decease, January 2d, 1807, and had he survived until this day, which is the anniversary of his birth, he would have completed 87 years.

This servant of the Lord hath been a man of affliction, having buried three wives and four children, one child only surviving; and through all these scenes of sorrow, had grace given him, to honour the divine sovereignty, and his own Christian and ministerial profession. He was an example to the church of Christ in tribulation as well as in joy.

While a member of college he was distinguished for sobriety, application, and especially for classical science, which he preserved through his whole life.

While he was in his collegiate life, there was a great revival of religion in the land, in which the college shared, whereby many were disposed to undertake the work of the ministry, who have since been burning and shining lights in our churches.

At this time, what was with him before a general conviction, of the truth and importance of Christianity, was changed into an experimental acquaintance with its power and comforts; which confirmed him in the purpose of devoting his life to the service of his Redeemer, in the ministry of the gospel. His natural temper was social and cheerful; he had a great command of his passions; his intellect was quick and clear; his imagination was lively and pleasant, yet chastened with the sobriety and seriousness of a Christian, and accompanied with the dignity becoming a minister of the gospel.

His natural disposition, together with his religious acquirements, rendered him a pleasing companion to all who reverence virtue; a beloved child of his parents; a kind husband, and a parent, whom his children could not fail to love and reverence.

He was a firm believer of the evangelical doctrines of the gospel, and as on these he built his own hope of a blessed immortality, so he inculcated on others the necessity of both believing and obeying them, that they might inherit eternal life. The faith on which he relied as divine and saving, was one that is accompanied by fellowship with the Father and his Son Jesus Christ, and productive of good works.

His preaching was, generally, plain and practical, addressed to the understanding and consciences of his hearers. The natural and Christian benevolence, which shone in his countenance, were admirably adapted to enforce the doctrines of divine love, and impress the minds of his hearers with the words of our Lord, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

His private diary, which he kept for many years, gives abundant evidence, that in prosperity he was grateful to the Giver of every good and perfect gift, especially for the gift of an all-sufficient Redeemer, and the

grace of God which he purchased on the cross; that in affliction he was still before the Lord, adoring the corrections of a Father's hand; that he was anxious to fill up his life with usefulness; and that in his extreme old age, he was enabled to adopt the words of the apostle, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

TO CORRESPONDENTS.

Several valuable communications are on hand, and shall be seasonably introduced.—A Biographical Sketch, promised this month, is unavoidably deferred for a future Number.

ADDRESS OF THE EDITORS.

At the close of the second volume of the Panoplist, the Editors beg leave respectfully to address the Christian community. Nothing but a full persuasion of the increasing importance of this publication, and a humble, though animating hope of its increasing utility, could induce them again to solicit public patronage. Although there is no reason to doubt the promptitude of a large number to continue the encouragement they have already given the Panoplist, and no occasion, perhaps, for particular arguments to persuade others to co-operate with them, still it appears a service which the Editors owe to the community and to themselves, to unfold the considerations which elevate their hopes, and stimulate them to unremitting exertions.

The Editors derive their most powerful motive from *the importance of the Christian cause.* That cause involves the interests of truth and virtue, and all the spiritual concerns of mankind, besides having an inseparable connexion with their temporal enjoyments. That cause the word of God requires all men to defend and propagate. The Editors feel the obligation. And as divine Providence has, through the medium of the Panoplist, given them access to the public; they resolve, though at the expense of much time, labour, and personal convenience, to use that advantage for the Redeemer's glory, and the prosperity of his church. It was and is their fixed resolution to *contend earnestly for the faith once delivered to the saints.* That the public might entertain no doubts concerning their views of that faith, they have explicitly avowed their firm adherence to what have been called *the doctrines of the Reformation,* or *the doctrines of grace.* These doctrines, which constituted the religious faith of our venerable forefathers, the Editors embrace, as the truths of God, and will endeavour to use *the whole Christian armour* in their defence. In this undertaking they hope for the countenance of Christians. If publications intended merely to refine literary taste, to gratify curiosity, and to entertain a vacant hour, obtain support from men of the world; may not a publication, which aims to advance undefiled religion, and to qualify men for celestial enjoyment, expect the patronage of those, who seriously feel the importance of Christianity?

The Editors derive another motive from *the alarming events, which are taking place, both in Europe and America.* The enemies of our holy religion wish us to believe, that there is no danger. They cry, peace and safety, while they are coming in like a flood upon us, intending, from our security, to obtain the greater advantage against us. Are our apprehensions of danger groundless? What shall be said of that licentious spirit, which hates the purity, and casts off the restraints of the gospel, or of that proud philosophy, which will not bow to its mysteries? What shall be said of that bold, enterprizing spirit of impiety, which openly renounces moral and religious obligation, prostrates every venerable and sacred institution, and gives unbridled liberty to depraved passion? What shall be said of that boasted liberality, which denies the plain, obvious sense of Scripture, and instead of the divine

excellencies of revelation, substitutes the cold maxims of unsanctified heathen morality? How numerous and how multiform are the errors of the day! How many labour by preaching and writing, by conversation and example, to reduce Christianity to the standard of proud reason and corrupt inclination! How many nominal Christians embrace a religion, which is destitute of gospel sanctity, and aims to combine the service of God and of Mammon! How extensive, and almost universal is the influence of antichristian error and licentiousness! In consequence of this, how many corruptions and disorders are found in our churches, and how dreadfully has the infection of irreligion spread among all ranks of people. These are not creatures of imagination. They are realities, seen clearly, and with the greatest solicitude by all enlightened Christians. The constant progress of these evils has, for many years, been attentively observed. Is it not time to be alarmed? Do not the appearances of the present day plainly indicate, that it is the duty of ministers, and all believers to make extraordinary efforts?

The Panoplist rises to counteract prevailing evils, and to prevent their increase; to stem the torrent of vice; to point out the disorders and dangers of the times; and earnestly to call men to withdraw their affections from the uncertain, changing interests of this world, and set them on that kingdom, which can never be moved. Its aim is, to detect the corruptions of modern literature, to unfold the subtleties and absurdities of what is called *rational Christianity*, to strip learned pride and impiety of every fair disguise, and to promote the theoretic knowledge and practical influence of sound divinity.

The Editors consider, as another animating motive to persevering exertion, *the useful effects which the Panoplist has already produced, and the extensive approbation of devout and learned men which it has received.* Information from numerous correspondents warrants the belief, that the publication has, by the blessing of God, actually conduced to the great ends which have been sought. Churches and ministers have, in many instances, been more deeply impressed, than ever before, with the dangers of the times, and excited to the important duty of *strengthening the things which remain, which are ready to die.* The constantly increasing circulation of the Panoplist affords proof of its general acceptance. And the Editors cannot but be animated by the explicit, decided approbation of their most respectable correspondents in England and Scotland, as well as in America, and by the advice and solicitation of some, who are not only pillars of the church, but the boast of science, and ornaments to their country, that the Panoplist may be continued.

Two years ago, it was the full conviction of the Editors, that the circumstances of the times loudly called for such a publication. Nothing but that conviction could have induced them, in the midst of their other employments, to undertake such a laborious and arduous work. And nothing but a conviction that the same providential call is continued, could persuade them to proceed. To drop the publication in these circumstances would doubtless be pleasing to the enemies of truth; but it would be as painful to its friends. In short, all the considerations which influenced the Editors at the beginning, and many new ones, arising from the progress and success of the work, from the promised aid of numerous correspondents, and from various other advantages they have secured, combine to warm their zeal, and prompt them to perseverance.

The Editors are not insensible of the delicacy, arduousness, and responsibility of their undertaking. But believing that the cause, in which they are engaged, is the cause of truth, and humbly depending on the assistance and blessing of God, they are unappalled by the greatest difficulties.

Let the friends of the gospel remember that, by subscribing for the Panoplist, they have opportunity not only to entertain and profit themselves and their particular connexions, but to encourage a work, which is designed extensively to promote the glorious end, for which the Saviour lived, and suffered, and died.

END OF VOL. II.

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ADDRESS OF THE EDITORS OF THE PANOPLIST, TO THE PUBLIC.

IN times of peace and outward prosperity, the church is always in imminent danger. Such seasons, ecclesiastical history informs us, have always been fruitful in errors. Carnal security is ever the offspring of worldly ease and affluence. While men are thus asleep, the ever wakeful and busy enemy sows his tares. Prosperity corrupts the heart, and warps the understanding, and thus prepares the way for a dislike, hatred, and rejection of the pure and humbling doctrines of the gospel. In these circumstances, and with these views, if men professedly embrace the christian religion, it is in a form, adapted to their vitiated tastes, and combining the service of God and Mammon. If they cannot stoop to embrace the sublime mysteries of the gospel, they ingeniously explain them away. If they cannot rise to the purity and strict acquirements of christian morality, they reduce it to a standard, formed by corrupt inclination and perverted reason.

If, then, in our own times of peace and overflowing wealth, we witness effects like these, visibly increasing among us; it should not surprise us, as though some new or strange thing had happened. Such appearances, however, plainly indicate that it is the duty of the friends of evangelical truth and christian morality, to be "up, and doing," to "take unto them the whole armour of God," and with one heart and one soul to "contend earnestly for the faith, once delivered to the saints."

The PANOPLIST rises in support of this faith. At a period like this, when through various channels, and under various forms, principles are disseminated, subversive of christian piety and morality, and hostile to revealed religion and general happiness, the Editors of the Panoplist feel it incumbent on them, to co-operate with the conductors of similar periodical works, both at home and abroad, in detecting the corruptions of modern literature, in opposing the progress of dangerous principles, in stripping skepticism and imposture of their artful disguise, and in exposing libertinism and impiety, in all their deformity, to deserved contempt and abhorrence. They will cordially and zealously unite, not only to defend the "outworks of Christianity," but more especially "to promote the increase of sound theological knowledge, and to delineate the character of primitive and unadulterated Christianity."

That the public may entertain no doubts concerning the religious faith of the Editors, or what doctrines and views of Christianity they mean to support, they explicity avow their firm adherence, *generally* and *for substance*, to what have been called *the Doctrines of the Reformation*. These doctrines, with modifications and retrenchments, which affect not their essence, are recognized in the articles of the Church of England, in the confession of the Presbyterian churches in Scotland and the United States of America, and in the great body of the New England churches. These constituted the religious faith of our venerable forefathers; and by the Editors are embraced, as *the truths of God, revealed in the holy Scriptures*. Nothing manifestly inconsistent with these doctrines, can ever be admitted into the Panoplist.

It will be their aim, as has already been announced in their proposals, that the *Panoplist*, "so far as religion is concerned, shall contain

nothing but *pure truth* flowing from the ſacred fountain of the ſcriptures; nothing of *the SHIBBOLETH* of a ſect; nothing to recommend one denomination of chriſtians, or to throw odium on another; nothing of the acrimony of contending parties againſt thoſe who differ from them; but pure, *genuine* Chriſtianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jeſus Chriſt unto eternal life, can unite with pleaſure, as in one great common cauſe."

Their profeſſed object is to promote general happineſs, to do good to the ſouls of their fellow men; and in order to this, to enlighten their minds with uſeful knowledge, to explain the doctrines, and to recommend and enforce the precepts of the goſpel; to exhibit ſober and correct views of undefiled religion, to take the veil from the eyes of prejudice, to ſoften the rancour of party ſpirit, to "diſturb the ſecurity of guilt," to adminiſter encouragement to the penitent, and comfort to the afflicted.

It is the fixed determination of the Editors, that ſo far as controverſy ſhall be admitted into the Panopliſt, it ſhall be conducted with chriſtian candour. They cordially ſubſcribe to the following ſentiments of the pious Biſhop Hall. "God abides none, but charitable diſſenſions: thoſe that are well grounded, and well governed; grounded upon juſt cauſes, and governed with Chriſtian charity and wiſe moderation: if we muſt differ, let theſe be the conditions; let every of God's miniſters be ambitious of that praiſe, which Gregory Nazianzen gives to Athanaſius, to be an adamant to them that ſtrike him, and a loadſtone to thoſe that diſſent from him; the one not to be moved with wrong; the other to draw thoſe hearts which diſagree."

This work is not intended to enrich either its Editors or its pecuniary ſupporters. Should any profits ariſe from its ſale, after the expences of it ſhall have been diſcharged, they are pledged to ſome *charitable uſes* under the direction of a board of Truſtees. It is intended that the profits, if any ariſe from the work, ſhall be devoted to Miſſionary purpoſes, and to other ſuch like uſes.

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In the following pages, nothing will be found to flatter the creeds, capacity or acquirements of men; but something, it is hoped, to edify and animate the humble believer, to direct and encourage the penitent inquirer, and to honour the God-Man Mediator.

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IN times of peace and outward prosperity, the church is always in imminent danger. Such seasons, ecclesiastical history informs us, have always been fruitful in errors. Carnal security is ever the offspring of worldly ease and affluence. While men are thus asleep, the ever wakeful and busy enemy sows his tares. Prosperity corrupts the heart, and warps the understanding, and thus prepares the way for a dislike, hatred, and rejection of the pure and humbling doctrines of the gospel. In these circumstances, and with these views, if men professedly embrace the christian religion, it is in a form, adapted to their vitiated tastes, and combining the service of God and Mammon. If they cannot stoop to embrace the sublime mysteries of the gospel, they ingeniously explain them away. If they cannot rise to the purity and strict acquirements of christian morality, they reduce it to a standard, formed by corrupt inclination and perverted reason.

If, then, in our own times of peace and overflowing wealth, we witness effects like these, visibly increasing among us; it should not surprise us, as though some new or strange thing had happened. Such appearances, however, plainly indicate that it is the duty of the friends of evangelical truth and christian morality, to be "up, and doing," to "take unto them the whole armour of God," and with one heart and one soul to "contend earnestly for the faith, once delivered to the saints."

The PANOPLIST rises in support of this faith. At a period like this, when through various channels, and under various forms, principles are disseminated, subversive of christian piety and morality, and hostile to revealed religion and general happiness, the Editors of the Panoplist feel it incumbent on them, to co-operate with the conductors of similar periodical works, both at home and abroad, in detecting the corruptions of modern literature, in opposing the progress of dangerous principles, in stripping skepticism and imposture of their artful disguise, and in exposing libertinism and impiety, in all their deformity, to deserved contempt and abhorrence. They will cordially and zealously unite, not only to defend the "outworks of Christianity," but more especially "to promote the increase of sound theological knowledge, and to delineate the character of primitive and unadulterated Christianity."

That the public may entertain no doubts concerning the religious faith of the Editors, or what doctrines and views of Christianity they mean to support, they explicity avow their firm adherence, *generally* and *for substance*, to what have been called *the Doctrines of the Reformation*. These doctrines, with modifications and retrenchments, which affect not their essence, are recognized in the articles of the Church of England, in the confession of the Presbyterian churches in Scotland and the United States of America, and in the great body of the New England churches. These constituted the religious faith of our venerable forefathers; and by the Editors are embraced, as *the truths of God, revealed in the holy Scriptures*. Nothing manifestly inconsistent with these doctrines, can ever be admitted into the Panoplist.

It will be their aim, as has already been announced in their proposals, that the *Panoplist*, "so far as religion is concerned, shall contain

nothing but *pure truth* flowing from the sacred fountain of the scriptures; nothing of *the SHIBBOLETH* of a sect; nothing to recommend one denomination of christians, or to throw odium on another; nothing of the acrimony of contending parties against those who differ from them; but pure, *genuine* Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause."

Their professed object is to promote general happiness, to do good to the souls of their fellow men; and in order to this, to enlighten their minds with useful knowledge, to explain the doctrines, and to recommend and enforce the precepts of the gospel; to exhibit sober and correct views of undefiled religion, to take the veil from the eyes of prejudice, to soften the rancour of party spirit, to "disturb the security of guilt," to administer encouragement to the penitent, and comfort to the afflicted.

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PROPOSAL

For publiſhing by Subſcription, a Work, to be entitled, A View of the Economy of the

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As it exiſted in its Primitive Form, under the Abrahamic Diſpenſation and the Sinai Law; and as it is perpetuated under the more luminous Diſpenſation of the Goſpel; particularly in regard to the Covenants:

By SAMUEL AUSTIN, A. M.
MINISTER OF THE GOSPEL IN WORCESTER, MASS.

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CHAPTER II.

Reſpecting the identity of what are called the Covenant of Redemption, and the Covenant of Grace.

CHAPTER III.

Reſpecting the character and relative ſtate of ABRAHAM, prior to GOD's eſtabliſhing with him that covenant which is generally called the Covenant of Circumciſion.

CHAPTER IV.

Reſpecting the Covenant of Circumciſion. In this chapter an attempt is made to analize this covenant; to ſhew the nature and extent of its promiſes; who are the ſeed; in what ſenſe they are covenantees; and to prove its perpetuity.

CHAPTER V.

Exhibiting a general view of the community of Iſrael, from the adminiſtration of the Covenant of Circumciſion, to that of the Covenant of Sinai.

CHAPTER VI.

Reſpecting the Covenants of Sinai and Moab. In this chapter it is inquired in what reſpects the Covenant of Sinai is diſtinguiſhable from the Covenant of Circumciſion, and the new Covenant predicted by Jeremiah and Ezekiel, and mentioned by the writer of the Epiſtle to the Hebrews, as taking effect under the Goſpel Diſpenſation; whether the Covenant of Sinai was the Covenant of Works; and whether it was deſigned to form the Hebrew Community into a civil, or to continue them a religious Society.

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CHAPTER VIII.

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CHAPTER IX.

Reſpecting the rejection of the unbelieving part of Iſrael, and tranſlation of the Meſſiah's kingdom into the Gentile world; in the which, the union of believing Jews and Gentiles, under his immediate reign, is illuſtrated.

CHAPTER X.

Reſpecting John's miniſtry and baptiſm, and the baptiſm which was adminiſtered by John to the Meſſiah.

CHAPTER XI.

Reſpecting the Lord's Day, the Lord's Supper, and Chriſtian Baptiſm. In this chapter it is attempted to be ſhewn, that theſe ordinances are to be obſerved by Chriſtian believers as ſeals of the ſame covenant, of which the Jewiſh Sabbath, the Paſſover, and Circumciſion, were ſeals.

CHAPTER XII.

Reſpecting the membership of infants in the Jewiſh and Chriſtian Church, the application of the ſeals to them, and the manner in which they are to be treated by the officers and adult members of the Church.

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Containing ſeveral intereſting deductions from this view of the economy of God's holy Kingdom.

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CONDITIONS.

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Jan. 6, 1807.

James Bowen

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CIRCULAR.

TO THE FRIENDS OF LITERATURE IN THE UNITED STATES.

WHEN I firſt contemplated the publication of an Engliſh Dictionary, my deſign was chiefly limited to the correction of a few palpable errors in orthography and definition, and the inſertion of a great number of legitimate words and ſignifications, not found in any Britiſh work of the kind. Being led gradually and almoſt inſenſibly, to inveſtigate the origin of our own language, I was ſurpriſed to diſcover that this field of inquiry had never been explored with due attention and ſucceſs; and that the origin and hiſtory, not only of the Engliſh, but of the Greek, Latin, and other European languages, are yet involved in no ſmall degree of obſcurity. The learned men on the continent of Europe, Voſſius, Scaliger and others, who diligently ſtudied the elegant languages of Greece and Italy, neglected to reſort, for the radical words, to ſome of the beſt ſources of correct knowledge, the Celtic and Teutonic dialects, which, next to the Hebrew, are the pureſt remains of the primitive language. Hence much of their labour was ſpent in vain. They wandered into the field of conjecture, venturing to ſubſtitute opinions for evidence, and their miſtakes have led ſubſequent writers into error. Some Engliſh inveſtigators of the ſubject have been more ſucceſsful; but they have left no ſmall part of the field unexplored. In conſequence of theſe ill-directed and imperfect reſearches, the Engliſh Dictionary of Johnſon, the Latin Dictionary of Ainſworth, and the Greek Lexicons, now in uſe, which are deemed the higheſt authorities, and which are books of inſtruction in our ſeminaries of learning, contain material errors in the deduction of words from their originals. Were theſe errors a few miſtakes only, "quas incuria fudit," the imperfections incident to every human production, the evil might be permitted to exiſt, without eſſential injury to literature. But they are very numerous and important. In our own language, the primitive ſenſes of words are, in ſome caſes, totally loſt or greatly obſcured, which renders the definitions imperfect; and ſome of its idioms are ſcarcely explicable, without reſorting to the original ideas of the words. To this ill conſequence it may be added, that the origin and progreſs of language, one of the nobleſt gifts of God to man, the inſtrument of moſt of his ſocial enjoyments and all his improvements, lie covered with darkneſs.

This ſtate of our language has long been lamented by men of erudition in Great Britain; tho none of them appear, from their writings, to have known the extent of the evil; much leſs has any man manifeſted the courage to attempt an effectual reformation.

From an examination of all the radical words in the Hebrew, and a great part of thoſe in the Celtic and Teutonic languages, I can aſſure the friends of learning, that much new light may be thrown on this ſubject. The wonderful ſtructure of language, and its progreſs from a few ſimple terms, expreſſive of natural objects, which ſupplied the wants or affected the ſenſes of unlettered men, thro a ſeries of ingenious combinations, to expreſs new ideas, growing with the growth of the human mind, to its higheſt ſtate of refinement, are yet to be developed and elucidated; numerous facts reſpecting the origin, migration and intermixture of nations, are to be unfolded or illuſtrated; and the common origin of all the nations of Europe, and thoſe of Aſia, at leaſt on the weſt of the Ganges, may be confirmed

beyond the possibility of a reasonable doubt, by the affinity of their languages. Equally useful are these inquiries in disentangling the difficulties of the heathen mythology, which have perplexed and confounded the ablest writers.

Having devoted some years to the investigation of this subject, and made discoveries which are deemed interesting to literature, I purpose to compile a complete Dictionary of the English Language; inviting to my assistance the instructors of the principal seminaries of learning, with whom I can most conveniently correspond. At the same time, I would exhibit correct etymologies of many Greek and Latin words, which, if it should be thought advisable by good judges of the subject, might be inserted in new editions of the lexicons of those languages. A few corrections of the same kind would also be noted in the Hebrew Lexicon of Parkhurst. As I make a practice of noting the affinities of other languages, a Dictionary of the German, of the Dutch, French, Spanish and Italian languages, in which these affinities are noted, will be deposited in some public library for the use of future inquirers.

Having advanced far in this design, and amassed a large part of the materials for its execution; materials which no other person could use to advantage—I consider it my duty, as it is my wish, to proceed to the accomplishment of the work. This is also the wish of the gentlemen of literary eminence, who best know my views, and the progress I have made, and who, from their own knowledge of the nature of the subject, are best qualified to appreciate the merit of the undertaking. Whatever differences of opinion on particular points of practice, may exist among men of letters, there seems to be but one opinion on the utility and importance of my general design.

But this work has enlarged so much upon my hands, that the state of my own property will not justify the prosecution of it entirely at my own expence. The incessant labor of eight or ten years, including the time already devoted to the subject, is of itself a great sacrifice; but to this are to be added the expences of a numerous family, and the cost of many books. My own property is not adequate to these expenditures. Similar undertakings in Great Britian have been supported by contributions; and can there be a question, whether the lovers of learning in the United States, will aid, by like means, any design which promises to enlarge the sphere of knowledge. It is judged proper to make the experiment.—There are two modes in which the friends of this undertaking may assist me; by contributions in money, and by extending the use of the books which I have published for the use of schools, which would augment my own resources. The certificates and communications annexed have reference to both these modes. The contributions of individuals and of societies will be gratefully received, and faithfully applied to the proposed object.

Gentlemen, who receive several copies of this address, are respectfully desired to give them an extensive circulation, in the towns in which they reside, and the vicinity, and to take such measures to promote the general object, as they shall deem most expedient.

NOAH WEBSTER, jun.

New-Haven, February 25, 1807.

(Recommendations, Next No.)

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RECOMMENDATION.

YALE COLLEGE, February 23, 1807.

NOAH WEBSTER, ESQ.

Sir,

THE Faculty of Yale College coincide with you in the opinion, that the improvement of the Lexicography of our language, by tracing its etymological connexion with the Teutonic and Celtic tongues, is a defideratum of no ſmall importance to literature. That this may be accompliſhed to a great extent, we have not a doubt. The exiſting dialects of the Teutonic, and the remains of the ancient Saxon and the Celtic, furniſh ſufficient means to a careful, patient, and judicious inveſtigator, to aſſure him of extenſive ſucceſs; and the efforts already made, ſmall as they have been, have yet ſerved to ſhew what more vigorous and perſevering attempts might effectuate. Why this field of literature remains to this day ſo imperfectly explored, it is not eaſy for us to explain. The ardent and inquiſitive ſpirit of the Britiſh nation has made frequent and extenſive excurſions in almoſt every path of human knowledge; but for reaſons which we cannot aſſign, has left the origin of a great part of the Engliſh language in doubt and obſcurity. With no ſmall pleaſure do we find this object engaging attention and inquiry in our own country, and already purſued by you to a conſiderable extent. That ſerious diſcouragements flowing from many ſources, muſt, at this early period of our national exiſtence, be incident to a literary effort of this magnitude, we are fully aware. Still we believe them not inſuperable. Different as the views of our countrymen may be concerning ſome things, pertaining to our language; devoted, as many of them may be thought, to the acquiſition of wealth; and unuſed, as they plainly are, to encourage liberally the reſearches of learning; we believe there is ſtill ſufficient public ſpirit among them to aſſure to a meritorious work, of the kind which you propoſe, a reſpectable patronage. We ourſelves moſt cordially wiſh you ſucceſs in this important deſign; and ſhall moſt cheerfully give it every reaſonable encouragement in our power.

While we thus expreſs our unqualified approbation of this deſign, and our diſpoſition cheerfully to encourage it; permit us alſo to ſay, that in our opinion, a regard to the taſte, judgment, and habits of the public will be indiſpenſable to its ſucceſs. It is well known that conſiderable differences of opinion exiſt with reſpect to the orthography, and the pronunciation of our language; the claſſical legitimacy of ſome of its words, and the propriety of giving to words, to which this is denied, and even to ſome, to which it is allowed, a place in a Dictionary. Wherever the orthography is ſettled, it ſhould in our view, remain unaltered. Wherever it is unſettled or diſputed, we ſhould incline to that, which can plead moſt extenſively, reſpectable uſage in its behalf. Innovation we ſhould wholly diſapprove; conſidering the fluctuation of language as a ſerious evil, and believing that it ought never, voluntarily, to be increaſed. The pronunciation, which prevailed in England, univerſally, or almoſt univerſally, during the firſt two thirds of the laſt century; which we are well aſſured, ſtill prevails among much the greater part of the learned and poliſhed inhabitants of that country; and to which

we think we see strong marks of a general disposition to return; in the pronunciation, which we should willingly encourage. But amid the present controversies on this subject it will probably be the least troublesome course, to leave all peculiarities to their own progress. Differences on this subject are, in our view, only increased by contest and collision.

The insertion of local terms in your small Dictionary, we approve. No good reason can be given, why a person who meets with words of this kind, should not be able to find their meaning in a Dictionary; the only place where it can usually be found at all. Nor can we see, why a liberty granted to other Lexicographers, should be denied to you. We are also pleased with your insertion of chemical, botanical, and some other scientifical words; and wish the list, in these cases, to be increased rather than lessened. In these and several other particulars, we think, that the Dictionary which you have already published, is, what you justly style it, a Dictionary with considerable improvements.

We are respectfully, Sir,
Your obedient servants,

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